













THE  
CHRISTIAN  
REMEMBRANCE,

OR, THE

**Churchman's**

BIBLICAL, ECCLESIASTICAL, & LITERARY

MISCELLANY.

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VOL. XI

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JANUARY—DECEMBER, 1829

**London:**

PRINTED FOR C. & J. RIVINGTON,

ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE, PALL MALL;

AND SO:—Serm E. LLOYD AND SON, HANLEY SQUARE; J. PARKER,  
Iris. and its AND J. AND J. J. DEIGHTON, T. STEVENSON,  
Biographical AND R. NEWBY. CAMBRIDGE.  
and Evangelists (the



# THE CHRISTIAN REMEMBRANCE.

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## REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Religious Necessity of the Reformation asserted,\* and the Extent to which it was carried in the Church of England vindicated, in Eight Sermons, preached before the University of Oxford, in the year 1828, at the Lecture founded by the late Rev. JOHN BAMPTON, M. A. Canon of Salisbury. By THOMAS HORNE, B. D. Rector of St. Katharine Coleman, and formerly Student of Christ Church. Oxford, Parker; and London, Rivingtons. 1828, pp. xvi. 310. 8vo. Price 8s.*

THERE can be no greater evil, abstractedly considered, nor a greater stigma, than that of heresy. Yet by heresies, that have called forth all the armoury of Christian-defence, and put into play the opposing weight of refutation, religion has been proved secure, and firmly founded. The fiery trials which it has gone through would have consumed a baser fabric; but they have only satisfied us, that it is imperishable, and that it sprang from God, whose ways “*are not as our ways, but are past finding out.*” Doubtless a time of peace is the fitting season for the growth of Christian graces: but that time has never yet come, in the full acceptation of the word. The Church is still a “*Church militant.*” Never has it been free from enemies; very early did they assail it; and even in the days of the Apostles did they bring in “*damnable heresies:*” and afterwards their stratagems were still more diligently employed in fabricating errors, of which history retains little more than their names. Judaizing teachers and unlearned Gentiles; the victims of enthusiasm; and the worshippers of worldly notoriety, alternately attacked the growing greatness of the infant Church; affording to believers warnings for example, and trials of their constancy. Nor is it likely they will ever cease to distract or to annoy: for “*offences must come,*” whilst the state of probation shall endure. But if Christianity be corrupted; if its fountain be tainted, and its “*salt have lost its savour,*” then will its object be in danger of a failure, and its benefit be destroyed, unless some counteracting influence operate to re-instate it in its purity and power. When, therefore, true piety had well nigh departed, and heathenish super-

*Horne's Bampton Lectures.*

stitutions had taken the place of holiness; when bodily austerities usurped the dominion of spiritual influence; and when the word of God had given place to legends of human fabrication; "it is evident that a crisis had arrived, which required the exertion of an extraordinary force to burst the spell of delusion, and to renovate the faith, that it might not become utterly extinct, and the *gates of hell finally prevail against the Church.*"

Such was the state of things under the power of the Roman pontiffs. A few good men, doubtless, there were; but what could they do in the darkness and confusion of such a moral and religious degradation? Yet they kindled the spark which after-ages fanned into a purifying and devouring flame—a flame which yet burns brightly, and which will not be finally extinct, till it has wrought its destiny. Such was the reformation of the western Churches, the benefits of which are rarely known, and seldom comprehended. Errors certainly there were in its founders and defenders, (for who is faultless?) and differences they had, which have remained as barriers of separation to those who otherwise agree and are united in one bond of union and fraternity. Still, in defending their common abjuration of absurdity, they are continually required to combat for the truth, and to refute the stigma with which papal wrath would brand them. Such is the position of our own established Church, which has asserted independence without compromise; neither retaining error, rejecting reasonable dogmas, nor embracing temporary novelties. Now it is of lasting importance to us to be persuaded of these things; to know whether we have been guilty of schism in departing from the errors, or are partakers of the corruptions in retaining the primitive discipline of the Romish Church. It is of consequence to know, that we did not separate from Rome, till religion was in jeopardy through her delusions; and that we possess none of her corruptions, in retaining the usages which she received before her fall from purity. To show this, and to prove, that the Reformation was both necessary and imperative; and that it was conducted on sound principles; and that it ceased at a point, to which our disunited Protestant brethren will one day return, was the object of Mr. Horne in entering on the subjects discussed in the volume before us.

It has ever been the policy of Rome to keep the main question in obscurity; whether arising from want of honesty or from bigotry, the blame is equally deserved. The candid inquirer, however, only wishes to know *which is the true Church?* To blink this question, the Romanists accuse the Reformers of being men of fallible judgments and bad passions. Such has ever been one of the scandals and sufferings of the cross—this did their enemies to Christ and his apostles. But God's grace has been sufficient for all, notwithstanding human defects,

and human failings. That alone sustained them in the fiery triumphs of persecution. If they *did* occasionally betray the weakness of their nature, what then?—the blame for such weakness only recoils on the heads of the accusers. Had God not been with the Reformers, could their doctrines have stood the test? would their names and their works have remained in spite of it? But personal iniquity is no argument against divine truth. Who were more sinful than the powers of Rome in the days of *Luther*? Who was less religious, for “*a defender of the faith*,” than our own reforming *Henry VIII*? That argument avails neither party: and it would never be employed, if the Papists would keep silence on it—for it injures them, at any rate, more than ourselves. The separation from Rome rests not its defence *there*. If she had maintained God’s word in its purity; if she had kept and preached the doctrines of Christ, unmixed with the traditions of men, we *ought not* to have dissented:—if, on the other hand, she had corrupted the truth of Scripture, it was sinful, knowingly to continue enlisted in her cause, and to fight under her banner. This is the whole strength, the whole scope of the inquiry.

What, if the Reformers were not free from infirmity? Their religion was not a new one: it required no miracles to support it, no divine agency beyond the usual help of grace—the usual blessings shed on zeal, sincerity, and firmness. Their Church was not a new one—it was the pristine Church purified from human defilement: and the proof of their qualifications is the result of their labours. We build *not* our faith on *them*, but on CHRIST: their motives make nothing for, or against it. They did their work like men, and died the deaths of martyrs. Rather let us bless God that he enabled them so to do, and so to die, than insult their memories by a doubt of their sincerity! Thus we dispose of one argument against the Reformation. Another remains—the discrepancies between the local branches of the reformed Church.

They tell us that Protestants never agree; that Romanists never differ. What a weak objection! Let *them* have their *unity*!—it is their *reproach*, not their praise: for their unity is a uniformity of ignorance, a universal prostration of reason, not to the will of God, but to the will or wickedness or weakness of a self-elected “*Lord over God’s heritage*”—a fallible infallibility-claiming Pope. Protestants may, perhaps, have abused the right of free judgment: but what man has not abused some one of God’s gifts? Yet His purposes are not to be defeated by human perverseness; and for the abuse, as well as use, of all mercies men must give account. Not yet are we in a state of perfect wisdom. Such errors are not dangerous: rather say, beneficial. Ignorant were Papists before the Reformation; ignorant are they still; ignorant ever will they be: their light is darkness; their



\* sun is constantly eclipsed ; their heavens eternally veiled by a thunder cloud. *Papists must believe in the Pope, or deny their Redeemer* : there is *no alternative*. Wherefore the Reformation must have been useful : and is not our own Church a proof ? The Romanists have not come against her openly : they know her security, and fear. It is true that they have brought many charges against her. It is true that they have raked up all the abuses they can find ; have directed against us weapons borrowed from the inconsistencies of *Arians, Socinians, and Unitarians* ;—have actually dared to brand us with the stamp of *Manichæan heresy*. This is but a mist thrown about us to shut us from the light, in order to make us yield to their abominable *anathema*. Yet damning us as they do, they are forced to acknowledge that we do not return evil for evil, and that we do not exercise that want of charity in reply, which their condemnation of us proves. Never let us follow such an example !

There is, however, another objection raised, which, if valid, would effectually destroy the practicability of any reform whatever. The Gospel teaches us to forsake all earthly benefits for the sake of truth ; and that we cannot love Christ, if we do not. The Jews were blinded by secular prejudices ; and so may we be : but neither worldly benefit, nor enthusiastic presumption, must sway us ; human passions must not operate in spiritual things. To effect his object, Christ must *lead*, not follow. Party views are not a proper ground for quitting a communion : necessity and principle ought to be the only authorities for such a step. If these did not sway us, then we have been guilty of heresy in leaving the Romish church. How stands the case then ? The Papists themselves allow that abuses had crept in amongst them, and that Luther, though branded with obloquy, was so far justified. Even popes and councils allowed this at the time ; and Paul III. called the Council of Trent, in order to reform abuses. But that council not only did not reform abuses, but actually prevented that reform, and strengthened the hands of the Pope. Yet do his adherents accuse the Reformers of ambition and disobedience, and *diabolical agency*. To refuse allegiance to the *tiara* they conceive the most heinous possible crime. No claim is *proved* : still they assume their church *right*—all who differ, *wrong* and this is the true spirit of Romanism. We have the Scriptures, thank God ! and can refute it. To shield themselves the Papists talk of their good men, *St. Bernard, St. Francis*, and the rest of the *saints*. Now where are the proofs of their reforming care ?—*In the foundation of new monastic orders, the revival of old ones, and the establishment of laws which cannot be obeyed without denying the authority of God and his Gospel*. Moreover, they were the most strenuous advocates of papal supremacy. They could not thus reform the Church, even if they would. The

*Jansenists* have shown, that there can be no reform whilst Papacy remains: its advocates know this, and avoid the conclusion by subtlety and quibbling. There are, and have been, many learned men in her communion; but who of them ever allowed that the Church of Rome could possibly be in error? They must have renounced their religion, if they did, whilst obeying the Pope. It is heresy to suppose the Church wrong: so that superstition and indifference are the chief bulwarks of Popery. It says—"believe in me, or be damned!" He who believes not in God's Vicar on earth, the Bishop of Rome, must be excommunicated on earth, and sink into perdition hereafter! The Reformers could not allow this, therefore they separated themselves. Rome might have conciliated, and would not: she rather loved persecution, and cast off her opponents for ever. Thus *she* was the cause of the Reformation. Let him who doubts compare papal profession and papal practice with Scripture; and then let him turn to the Reformers, and hear what they were made to endure. Rome never was very wise in political matters; therefore there must have been another cause besides jealousy; and fearing total ruin, she weakly disclaimed conceding a portion of her errors. It is well known how the ambassadors of *Charles V.* were treated at *Trent*: and how other atrocities were committed of equal arrogance. We, therefore, conclude, from these and other reasons, that *the REFORMATION WAS NECESSARY.*

The defenders of Rome state, as a bribe, that we *do* agree in many things, and therefore they would kindly receive us again if we would confess our errors! Does not this *prove* that *we are* NOT HERETICS? We do not charge them with falsifying, but with *adding to*, God's word superstitions, and absurdities, and blasphemies. In fact, Romanists have two laws—*Scripture* and *TRADITION*, the *latter* supreme: Protestants profess one only, the *former*. Where Rome agrees with Scripture, we agree with her; where she builds on tradition, we dissent, because she herself differs therein from Christ. We find our charges against her in her own theologians; and if we had not them to back us, we have her own iniquitous addition to the Apostles' Creed, which is alone sufficient to separate us for ever. If the Church of Rome had silently reformed her errors, men might have, justly, doubted our reasons: but, convicted by her own mouth, *she is condemned, and we are acquitted.*

"*The authority of tradition,*" is the great barrier between us and the Romanists, as it was between the Jews and our Saviour: the object and the effects were the same then as now, the weakening the force of Scripture, the perversion of the laws of the Almighty. When religion ventures beyond its proper limits, it becomes superstition; and, judged by this rule (and it is an appropriate one), the Church of

Rome must be considered superstitious. The *Pope's creed*, before alluded to, bears on its front the mark of wickedness, and completely exonerates us from a charge of slander. "Tradition" is certainly a difficult subject: but Mr. Horne has handled it discreetly, dividing it into three branches, divine, apostolical, and ecclesiastical. To the two former, as emanating from Christ and the Spirit of God, the Romanists attach a character equal in rank with that assigned to the Gospels. They call them—"the *unwritten word*." Our Church rejects this, without hesitation, as profane. Ecclesiastical traditions, though under another form, and a different value, the 34th Article of our Church admits, "*if they tend to edifying*." The Romanists think the Scriptures not sufficient to salvation: but, judged as it may be, "tradition" is indefensible, and utterly groundless. Our Church, in her 6th Article, rightly concludes Scripture to be sufficient: we need not go to the Fathers for arguments: a nearer path will lead us to the truth.

The three Creeds, the Apostolic, the Nicene, and the Athanasian, contain points agreed on by both parties, all founded in Scripture authorities; and these were drawn up at different times, to guard against heresies as they arose. No doctrine of Christian faith is there omitted; nor can we suppose anything left out necessary to the instruction of the times in which they were framed. Now tradition is not wanted to elucidate or to explain either of them: Scripture sufficiently explains them. It follows, therefore, that tradition is useless, as a defence of faith: the further employment of which is, to promote holiness of life, and to excite men to their duty. Now is not Scripture sufficient for this also? No Christian ever misunderstood the meaning, or the claims of the moral duties: and even infidels and heathens have admired their beauty; nay, *Antinomians* have never cavilled at, though they have rejected them. But even if they had, tradition would not have availed, for cavillers would not choose the one, whilst denying the other. These, however, are mere phantoms: all churches and all sects agree concerning the heads of moral duty; and, thereby, prove Scripture sufficient; for the Christian life is perfect only in accordance with the Christian law. The "*necessity of tradition*" is defended from Deut. iv. 10; 1 Cor. xi. 2; 2 Thess. ii. 15: but these and other like passages are not for, but *against* papal "tradition:" that means, "*unwritten history*;" but in the Scriptures, being classically employed, *tradition* means *instruction previously given*, not involving 'any esoteric system of doctrine.' The Romanists would have us believe, their *traditions* contain the sayings alluded to in the last verse of St. John's Gospel. But they forget what is said in the same Gospel (xx. 30, 31) of the sufficiency of the present revelation.

Nor, in their reasoning, can they bring a single *direct* argument in defence of their "*traditions.*" MILNER (I. 10.) vainly compares it to the *unwritten* law of our country: BELLARMINE summons heathen philosophy and Druidical ignorance to establish it. But if *tradition*, which means *instruction*, be necessary to salvation, then catechising and preaching are of equal authority with the Scriptures, because the Scriptures cannot be enforced without them, nor the infidel converted. In the early ages, such *instruction* was doubly necessary; but it was used to *elucidate*, not to judge the Scriptures, and as an auxiliary to them, in a subordinate relation. Such a "*tradition*" would not suit the church of Rome; therefore it fabricates another; advancing as its reason, that *without it Jews, heretics, and pagans, would become as wise as themselves!!* This condemns Romanism at once; for from Mark xvi. 15, 16, they can be proved "guilty of shutting the gates of eternal life against those who by their common Lord are called to enter in." The conscientious Romanist, however, doubtless wishes "all men to be saved," whilst thus superstitiously acting contrary to his desires. Dominion over the minds of men is the great object of their church; and the fiction of "*tradition*" is its strongest defence: it is an ever-ready witness, heard, but not seen, and gifted with *sibylline* power and nature. Papal and Pagan Rome in this respect are the same. The Reformation, in establishing the Scriptures as *the sole appeal*, has won the gratitude of religion, and of all its true followers. "*The fountain of living waters*" has been opened to them; the Romanist would quench his thirst, but cannot; to him the stream is polluted: he remains as he was, in ignorance. Protestants have upbraided his church till it has somewhat relaxed: still it has interpreted the words of our Lord to serve its purpose; and thus "*tradition*" continues to exercise an unlimited authority. In this respect the Unitarians and the Romanists are analogous and similar; each party having translated the Scriptures according to their own wishes, regardless of the will of God. But the latter are not to be charged with the same awful crime as the former, though, like them, they have corrupted the faith. "Tradition" and the Church of Rome are inseparably connected. The Pope himself owes his assumed supremacy to it; "the impossibility of salvation out of that church rests in it; the alleged rank of St. Peter, and the succession of Popes descending from him, and a hundred other fables, arise from it. Scripture, which if these things were true, ought to say as much, says nothing about them; a few ambiguous texts supply the place of testimony; and, summed up into an enforced creed, they figure away as articles of traditionary faith. On these grounds the Reformation was necessary; and if it had not taken place when it did, it must have taken place now.

There is a text in St. John (iv. 24.) which the Roman Catholics

complain, the Protestants are ever applying to them : and it would be well if they attended to its authority. But they have, as it were, *materialized* religion ; and in the doctrine of *transubstantiation*, now their chief point of faith, they have shown it. They pretend, that that doctrine is scriptural, and *anathematize* all who deny it. Reason and sense in such a case are heretical : “ *believe, or be damned,*” is again the answer. Arguments have been employed to defend this doctrine ; for, if disbelieved, all the fairy fabric of infallible authority is lost, and a reformation must ensue, in spite of every opposition. One day, doubtless, if there be sincerity in the believers of it, that doctrine will be no longer tolerated. It must fall, when men ask and inquire for, and search into its foundation. Then all the bombast employed in its defence will fall, and the fallacy of its unsound reasoning appear to those who now blindly acknowledge it.

The Romanists believe that our blessed Lord, when *he brake the bread*, and *blessed the wine*, actually changed them into his own *material flesh and blood* ; and that, as he commanded the institution to be perpetual, the priests have power to do the same. We leave Mr. Horne to say what this conversion means.

Furthermore, as they have thought proper, apparently for the purpose of exalting the dignity of the priesthood, to deny the cup to the laity, in order to justify this mutilation of the sacrament, they require it to be believed that the consecrated wafer alone, without the wine, which our Lord had declared to be the new testament in his blood, contains the “ *body, blood, soul, and divinity of our Lord Jesus Christ* ;” that the Lamb of God is thus offered up to his heavenly Father day by day, a bloodless sacrifice for the living and the dead, being immolated by the word of the priest, which mystically separates the body from the blood, instead of the sword ; and that being laid upon the altar under the form of bread, lifted up, and carried about in processions, he is to be worshipped under that appearance, with the same profound adoration as if the heavens were opened, and we saw him standing at the right hand of God : in a word, that the eternal Son of God, who is one with the Father and the Holy Ghost in all the attributes of the Godhead, is made visible to the eyes, handled by the hands, masticated and eaten by his worshippers, under the form of bread, as often as they celebrate the eucharist according to the usage of the Church of Rome.—Pp. 156—158.

The arguments employed by the Romanists to defend this monstrous absurdity, are equally absurd. Doubtless, if true, it is “ a miracle equal to the greatest and most incomprehensible wrought by God.” Still, says *Bossuet*, who thus has characterised it, this miracle is incomprehensible and imperceptible ; so that *credulity* is the means by which it is effected, and the laying aside of sense and reason the duty which it requires ! But to add a *shadow* of proof, the Romanists appeal to *Moses’ rod*—to the wine at the marriage in Cana—to the water turned into blood in Egypt ; and then, they say, to doubt transubstantiation, is to deny the *omnipotence* of God, and to be guilty of *heresy*. We doubt not, however, what Christ or God

can do, but what *THEY SAY he has done*. Christ's miracles were open, palpable, evident, and designed as a testimony of his divinity and power. The quoted miracles also are of similar nature. Neither were imperceptible; if they had been, men would have doubted, and not believed. It is also alleged, that our senses *may be* deceived, and, therefore, that *they are* deceived; a curious consequence, but a useful one to the employers. But who can trust such a defence as this? if it be true, Romanism is as gross as heathenism. Added to this weak defence, is an attack on Protestants, whose differences of doctrine on the point are cited with affected triumph. But these differences are nothing to the purpose. They neither disprove the necessity of the Reformation, nor authorize Romish errors; rather do they serve to awaken attention, and so strengthen the one, and upset the others. Whatever there may be incorrect in the opinions of the first reformers, there is no positive evil, no discredit thrown on any one. The Reformation was not a single act, but a progressive series of events, depending on the progress of light and knowledge imparted; and errors may, therefore, be expected in its earliest stages.

How the doctrine of "transubstantiation" was first established is immaterial; but it is known to have arisen in the dark period following the downfall of the Roman empire, and during the irruptions of the northern barbarians, when Scripture was little known. Suspicion of error in it did not immediately appear. *Cranmer* himself died for opposing it, though at first he firmly believed in it. Who, then, can charge the reformers with insincerity and want of moderation? *Luther's* consubstantiation is no authority for transubstantiation. *Calvin* and *Zuingli* may differ and be ridiculed; still the doctrine of the Romanists gets no assistance. Protestants have errors; but those errors do not establish the worse errors of Popery. While Scripture is appealed to, errors gradually vanish—truth finally triumphs. Such differences may appear to sanction an invitation to return; but they do not sanction the acceptance of that invitation. As to ourselves, the Church of England doctrine on the point is too firmly established to be charged with error, or to be shaken by sarcasms. That of Rome, on the contrary, cannot be defended except by sophistry and deceit, and the employment of an awful threat of eternal damnation. If men can believe all this, and all the absurdities to which a belief in Popish infallibility gives rise, they do right to continue Romanists and Papists; if not, if they doubt this doctrine of the eucharist, then it is high time to lay aside dissimulation, and renounce the church which maintains it. No excuse can be allowed—God and Mammon cannot be reconciled. He who will candidly

examine the case, will find, that the doctrine of the Church of Rome holdeth to "*the letter, which killeth*;" that of England to "*the Spirit, which giveth life*." Sincere minds will easily discover to which the preference is due; without indulging in unjust suspicions, or uncharitable assertions, they must be insincere who will not confess it.

One of the great effects of a belief in tradition, is the "*strong delusion*" of invocation of saints. The early customs of primitive times, quoted in defence of this practice, only proves the antiquity of the corruption, and cannot justify it. Antiquity itself, as belonging to the church, dates no higher than the last age in which Christianity remained unadulterated. One of the articles of the Church of Rome is, that *saints are to be invoked, and their relics worshipped*. The Scriptures are the only authority on such a point; and they are so directly opposed to these doctrines, that the only refuge left is in "*tradition*." If the Church of Rome believes the Scriptures, as we suppose she does in all their doctrines, she must, then, be guilty of impiety in maintaining such superstitions as these. Heathen nations entertaining the most splendid notions of the Deity, have shown, that they worshipped him not as God; and though it might be too much to compare Papal Rome with heathenism, still her children have equally with heathens "*sought out many inventions*," and among the foremost have placed the veneration of images, and the invocation of angels. We pray to God, because we believe him to be all-wise, all-good, and all-powerful, ever ready to give to those who ask aright. If, then, we pray without this belief, we act absurdly. Now they who pray to the souls of men and women, having this belief, must impute to them a portion of the glorious perfections of the Deity. No defence, on rational grounds, has ever been offered of this practice. *Bossuet* attempted it, but only involved himself in a labyrinth of uncertainties. *Milner*, attempting to illustrate, has obscured it, quoting Job and St. Paul (inaptly), and talking of a "*mediator of intercession*;" a phrase utterly unintelligible to any but to a tradition-loving comprehension. If other intercessors be needed, then is Christ's intercession insufficient; an awful denial of Scripture and of reason. *Milner* has indulged in a rhapsody about "*the courtiers*" of God in heaven, "*the Xaverii, the Bernards, the Teresas, and the Sales's*;" but he has only shocked common sense, and put decency to the blush; neither convinced, nor converted. Such delusions arise from following tradition, and quitting Scripture, the only sure and safe record and guide. It is said, the saints are deemed *mediators*; but it is plain that they are considered *more than mediators*. They are prayed to *directly*, as powerful to save. Moreover, Holy Scrip-

ture teaches us, that there is no such thing as human merits, that it is Christ's righteousness which saves us. The Church of Rome teaches, that the merits of the saints, united with the merits of Christ, are the means of salvation! The Virgin Mary is actually invoked in terms of blasphemy; and she not alone, but in company with a host of wild enthusiasts, now canonized by authority equally wild. Modern times have shown what kinds of beings these saints are; for even yet saints are on earth, who, when dead, will be worshipped! *Prince Hohenlohe*, as an example, and *Mr. Butler*, as an historian, afford us a field on which to try the subject. But what is this to the *worship of relics*? The absurdities of that are scarcely credible by Protestant Christians, who hardly give assent to the existence of such folly and imposture. We say not that all defenders of such things are insincere; education, custom, and blind submission, must be allowed as excuses—but *what excuses!* Though St. Paul expressly condemns the practice, with an effrontery only equalled by the obtuseness which produces it do the defenders of this doctrine explain St. Paul's assertion so as to suit their views upon a point, which he allows not under any bearing. Yea, even do they make his advice to have relation to the worship of *evil spirits*, as if the Christian needed such an admonition! It was a *voluntary humility of worshipping angels* St. Paul warned us against, because it was derogatory to the worship of Christ, "*who is the Head over all things to his church.*" The Scriptures on this, as on all other subjects, are the only authorities; would Roman Catholics consult them, they would abjure the tradition which even they do not defend against the Scriptures, and which entail on them the tremendous charge of sinning wilfully against the truth. Then, indeed, would brighter days dawn on the world, and the Church of Christ arise in the pristine holiness and majesty of truth.

Another of the iniquities of Papal Rome is image worship. In this it follows the Jews, and, like them, offends against the positive commands, and express prohibitions of Scripture. Yet the Council of Trent had the impudence to declare it an "*apostolical*" tradition. Now amongst the other charges against the early Christians, is one in *Juvenal*; that they did *not* yield to a custom common in all heathen lands. Moreover, would the Jews, who persecuted them for their religion, have suffered such a charge, if deserved, to have been forgotten? The negative testimony of *Pliny*, in his famous Letter to *Trajan*, acquits the Christians of the offence in his day. It must, then, be a more recent invention. If there were no fraud in it, why should the *second* commandment be suppressed, and so weakly evaded as it is? They say, it is a relative worship which is paid to them, and to relics also: this proves its heathenish origin. The histories of



miraculous images are recorded in strains of pagan adulation. But paganism itself cannot parallel the audacious imposture of "*our Lady of Loretto*," save in the marvellous devices of the great goddess of Ephesus. As to the Virgin, there can be no defence offered. She was a good creature it is true, and the heathen gods were evil ones; but in both cases it is direct idolatry. Mr. Horne justly calls it *a debasing and a demoralizing superstition*, only equalled by the "*atrocious doctrine of exclusive salvation*." But the inquiry rests not alone upon the Romish communion. The Popish missionaries in America, and in India, and elsewhere, may in vain labour to convert the heathen; and Mahometans most naturally object to Christianity, when it is offered under so revolting an aspect. \* It is not too much to believe that they remain Mahometans, because they cannot *conscientiously* become Popish Christians. From her corruptions sprung too, in the last century, that host of infidels who deluged France with tears, and Europe with blood; and who were only prevented wiping religion from off the face of the earth, by the restraining hand of God. It was against the absurdities of the Romish faith, that the French Revolution was directed; and though (*as we shall show at large, in our next Number, by extracts from her Ecclesiastical Code*), the Romish Church has again asserted her supremacy, the same evils remain, and may, for aught we can see, produce (if not Protestantized) a similar catastrophe. As to the quotation about *the gates of hell not prevailing against the Church*, and by what means it has happened that there has always been a pure Church in all ages, we have nothing to do with this in these inquiries. The only thing is to show, our justification in separating from Romanists; for "EITHER WE ARE IN SINFUL SCHISM, OR THEY ARE IN DANGEROUS APOSTASY FROM THE TRUTH." If they can defend themselves from Scripture, without *tradition*, then we will give in the point, and return; if not, the "*Reformation was imperatively necessary*." There are also other minor points of justification in the secession from Rome; such as *purgatory, masses for the dead, indulgences for sin, auricular confession, absolution and penances, &c. &c.*; schemes invented to aggrandize and exalt the earthly power of the priesthood, but which even tradition itself cannot defend. Mr. Horne has thus successfully shown, that it was not a secular object which the Reformers had in view, but a strict and religious separation from an iniquitous and unscriptural system of ecclesiastical corruption. The benefits which have since arisen to the Established Church are certainly great, but they were not contemplated by the founders of it. God has wonderfully protected it; but the defence of her authority lies not in temporal power, but "*in the whole armour of God*." It is right for conscience sake "to bow to the law;" but it is in the Scriptures that we shall find our

only authority, our only arguments. Thus this important question is disposed of, and the spirit of the Reformers vindicated from every objection and every charge.

The volume before us does not, however, quit the subject here. Mr. Horne not only has defended the Church from Romish revenge, but has endeavoured to prove, that the Reformation ended at a point beyond which it ought not to have proceeded, and, therefore, that the innovations of *many* of the Protestant Dissenters are heretical, and that it is probable that a time may come, when they will return into the bosom and communion of the Church, purified, as it is, from errors and from guilt, which cannot be defended.

Without entering upon any lengthened discussion, it may be useful to state, that the differences which obtain between some of the sects of Protestant Dissenters and the Church, are less differences in essential points of faith, than in matters of indefinite and unessential character. Others, it must be lamented, "have made shipwreck of their faith, and with them undisguised heresy is the palladium of their schism." The former, it may be hoped, will, one day, under varying circumstances, see their error, and return. There is much to excuse this error; the excitement created by emancipation from the shackles of Papal tyranny, doubtless, led the way to intemperance in asserting freedom, and a certain intolerance of power; and this has been exhibited in those communions, most particularly, against whom the Church of Rome was most severe. Under such circumstances, the chief object of the Reformation was occasionally overlooked, and new objects supervened. But in our own highly-favoured land, the Reformers were found amongst men of the highest rank and learning. Their object was to purify and to restore; their authority and their means were the Scriptures, and such "*tradition*" as illustrated, and was allowed by, them. Points of doctrine not exactly determined, and not clearly understood by any one, separate us from some classes of Dissenters, whose chief objections lie against church government; but there is as much intolerance of this kind *in* as *out* of the church. We must not, therefore, be severe in the exercise of authority against such as differ *conscientiously*; although *sincerity* is not, as some suppose, a sufficient ground to justify dissent; for, we doubt not, even Atheists and Deists think themselves *sincere*. The only evidence in each case of Churchman or Dissenter is the fruits of faith, the proof of their sincere attachment to the Gospel, by obedience to its commandments. On the subject of Bishops, one great grievance in the eyes of a Dissenter, there is little doubt that Bishops ruled in the Church of Christ till the sixteenth century, when *Calvin* introduced a different system. The whole question hinges on the *plenary authority* of Christ's immediate successors. They who admit this, cannot deny

the authority of Bishops; and they who deny this authority are bound to disprove that of the Apostles.

To discuss the point further is out of our purpose; but we cannot resist the following quotation:—

But when an institution is plainly recognised in scripture, attested by the most ancient and authentic history, and universally received throughout the world in every Christian church founded by the apostles or their immediate successors, we have the utmost certainty which reason can demand or the nature of things admit, that it is a genuine apostolical tradition; and if we respect the authority of the apostles, we are bound to receive it, though not expressly commanded.

And such evidence we have concerning the institution of episcopacy, which has uniformly prevailed in every branch of the universal church, whether orthodox or corrupt, from the western frontier of Europe to the most remote regions of Asia, in which the gospel has been preached, from the Arctic ocean to the torrid zone, including that extremely interesting member of the Christian community, far separated from the parent stock, and surrounded on all sides by the darkness of paganism, which modern researches have brought to light in the Syrian church of Malabar.\* This primitive branch, of the universal church, which had retained its faith and apostolical order unchanged, without external support or communication with any other, except, indeed, the persecution which in modern times it had endured from the agents of Rome, comes forward in these late ages, to confirm, by a testimony beyond all exception, this important truth.—Pp. 288—290.

Calvin grounds his objection on the *abuse* of the office; but surely, if this be admitted, *every* office must be abolished! In our land, no necessity existed to resist episcopal authority, because Bishops themselves were foremost in the army of martyrs. It must be admitted, from the obstinate resistance to this authority, that, with some Dissenters, "*party zeal is stronger than the love of truth.*" Some of them charge us with a leaning to Popery, because we allow prelacy; a weak and unworthy argument. We refer objectors to "*Father Paul's History of the Council of Trent,*" and to "*the Roman Catholic oath of fealty to the Pope,*" still taken, to be convinced, that it is Rome alone which desires to submit to episcopacy what is not its due.

They who wish to see how Papacy is opposed to Reformation, and how abject is the slavery which it entails on men, are referred to *Fenelon*, *Massillon*, and others of the Gallican church, whose zeal for real religion would have been sacred, had they dared to impeach the flagrant abuses of the authority of the Church, which they so gloriously laboured to purge from its corruptions.

Prussia shows what danger arises from the degradation of episcopacy; and the anarchy introduced into some Protestant sects, exhibits the fearful injury done to the Church of Christ, by the abolition of the only true bond of unity, the authority of a head of the communion. Men who appeal to *God alone*,

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\* Vide Buchanan's *Christian Researches in Asia.*

ought to evidence that they understand the awful nature of such an appeal; instead of pleading liberty of conscience "*as the comprehensive apology for the most dangerous aberrations of heterodox presumption.*" It is much to be feared, that a desire of earthly distinction, assisted by vanity, and a great fluency of speech, have caused many *preachers of novelties* to be considered *teachers of wisdom*, and that, so, new sects have frequently arisen. Our Dissenting brethren are not greater favourists of Popery than ourselves; but they forget, that they strengthen the hands of Papists by their inconsistencies and levity. If this levity could be justly charged against all seceders from Rome, then, indeed, would the charge of Romanists be true. "But, blessed be God, these are but small blemishes upon the surface of the system." They are not arguments against the Protestant cause; only against those who have, under her supposed sanction, departed from the apostolical institutions of the Church of Christ. It is to be wished, that these things were considered by them. And for us there is no ground of pride—on the contrary, reason for *fear*: for our emancipation from Popery, and God's blessing on our Church, are additional and weighty reasons for a double circumspection; especially in those who, whether already invested with, or about to put on, the sacred office, are set forth as the defenders not only of the Church of England, but of the laws of the Head of the Church which is in heaven.

Concerning those (says Mr. Horne,) whom we yet regard as brethren in Christ, although we have renounced their communion, because they had defiled the truth with the intermixture of gross and sinful corruption, and those, on the other hand, who have departed in the opposite extreme from the apostolic standard of doctrine and government which we have retained, it behoves us to hope the best, and to think the most charitably; to respect sincere piety wherever we see it, and to remember, after all, that an unholy life is the worst heresy.

Great is the power of truth; and although its progress may be retarded for a while by obstinate prejudice, and its light obscured by the mists of sophistry, we must patiently wait for God's good time, pray for his blessing upon the endeavours which are used for its advancement, and never doubt of its final prevalence over all opposing errors.

In the mean while, equally rejecting the spurious liberality which regards all creeds and all forms of worship with the same complacency, and guarding against the intolerant presumption which bars the gates of mercy against all but the members of its own community, let us, according to the command of the Lord by the Prophet, "*seek the old paths and the good way, and diligently walk therein, that we may find rest unto our souls;*" remembering that holy scripture, which was given for the instruction of all, is of "*no private interpretation,*"\* and that no doctrine of modern invention can be true, consistently with the faithful promise of our Lord to his apostles, and in them to all who should believe in his name through their preaching, "*that he would send his Holy Spirit to guide them into all truth, to teach them all things, and to abide with them for ever.*"†—Pp. 308—310.

\* 2 Peter i. 10.

† John xvi. 13, &c. xiv. 16,\*&c.

Thus concludes one of the most able, most liberal, and most convincing treatises in defence of our Church, and of all Protestant churches in general which yet retain the truth as it is in Christ, that it has ever fallen to our lot to notice or peruse. In the above remarks will be found an analysis of all the arguments which the learned and zealous author has advanced; we might say, they are an abridgement of the work; for there is not a branch of the inquiry, *scarcely a paragraph*, which is not introduced in this article. We choose rather to leave the author to tell his own story (though he is not, certainly, to be taxed with the novelties of the dress in which we have robed it), than to garble the narrative by occasional extracts, and illustrative comments; because the subject is of all subjects interesting to a churchman, and the defence of it ought not to be represented under an imperfect light. They who wish to be acquainted with that subject and that defence, may learn them here: but such as wish to see them more fully developed, must go to the original work, which we recommend, without compromise or drawback of any kind, to all who desire to read a work equally deserving of attention as to its style, as well as the important nature of the topic of which it treats. We recommend it, because it deserves attention, and we recommend it with an *unqualified* commendation.

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ART. II.—1. *A Sermon preached in the Parish Church of Dorking, Surrey, on Sunday, Oct. 26, 1828; in pursuance of the King's Letter for aiding the Enlargement and Building of Churches and Chapels. By the Rev. GEORGE FEACHEM, M.A. Vicar of Dorking, Surrey. London: Rivingtons. 1828. Price 1s.*

2. *The Duty incumbent upon good Christians to provide for the spiritual Wants of their poorer Brethren. A Sermon preached in the Parish Church of Warnham, Sussex; on Sunday Oct. 13, 1828, in compliance with the Instructions contained in his Majesty's Letter in Aid of the Funds of the Incorporated Society for the Enlargement of Churches and Chapels. By the Rev. FRANCIS EDWARD THOMPSON, B.A. of Trinity College, Cambridge, and Curate of Warnham. London: Rivingtons. 1828. Price 1s. 6d.*

THE importance, not to say necessity, of increasing the means of public worship, is sufficiently evident of itself; but it receives confirmation, from the very unequivocal manner in which the King's Letter has been received by the enemies of Christianity and the Church. The authority which has promulgated that document would, it might have been supposed, have secured its objects from all hostile animadversions, except on the part of those obscure and insignificant

writers, whose native tongue is ribaldry and scurrility. Prints which professedly pander to the passions of the low and unprincipled "filthy dreamers," which "despise dominion, and speak evil of dignities," are found in their vocation, and receive, as they merit, the neglect and contempt of all whose approval is worth a moment's solicitude; of all, in short, for whose special service they do not exist. But when publications, which, with whatever intentions, aspire to a different class of readers, overstep their province and the decencies of language, to revile a measure formally sanctified and recommended by the highest authority in the constitution, there can be but one conclusion; they are sensible of the great importance of the measure which they revile; and in their zeal to obstruct it, they lose sight of the decency which commends them to their patrons, and of the duty and respect which a subject owes to a king.

These observations we especially apply to the *Morning Herald*. No reader of that publication can be unaware, that no means have been left untried in its columns to discourage the legitimate effects of the King's Letter. Language unheard within the precincts of humanized life, and which we therefore abstain from copying into our pages, has, from day to day, disgraced the columns of that paper with regard to this measure. In particular, on one occasion, the *Herald*, having mentioned that notice had been given in some church that the King's Letter would be read there on the following Sunday, earnestly urges its readers not to be present. Such a notice was certainly unusual; but it was so far from an unfair stratagem to increase the collection, that it must have had rather a contrary tendency, by allowing opportunity of absence to those who felt disinclined, and who otherwise might have been reduced to the delicate alternative of passing the plate. The Church of England, as a body, certainly stands clear of all those mean and indirect arts of obtaining money, with which some bodies are chargeable. Her fault, if any, is rather the opposite extreme; a reluctance to press her claims except under the severest necessities. Why then should not the parishioners attend their Church? Had so great an offence been offered that it could only be expiated by the deliberate neglect of a solemn duty, that of "assembling themselves together?" Must their minister's inexcusable boldness, in venturing to give this atrociously offensive notice, be retaliated against God and their own souls? Must they not only withhold their money, but even their presence, from their Church? It is plain that in all this we have the impotent raving of insubordination and irreligion, which, unable to contravene a measure fraught with their own ruin, and the exaltation of order and piety, would, rather than contain the "venom of their spleen," risk the display of their hideous features in the gaze of the sun.

To say nothing of the courtesy due to the *minds* of the many respectable persons who patronize the *Morning Herald*, and to whom obloquy is a just and deep offence; and to say nothing, moreover, of that respect which is the constitutional claim of the Sovereign, and which, as a gentleman no less than as a subject, every *literary* man would, it might be supposed, be forward to yield, the measure in itself appears, certainly, to be as free from objection as any that could be conceived. We have never heard it urged, nor do we expect to hear it, that the Society for Building Churches has, in any instance, misapplied a shilling of its funds. It certainly is the least expensive and the most prudent means of attaining its object of any that could be devised. The necessity of providing additional means of spiritual instruction is evident to all who allow the necessity of those means at all. How is this to be done? We know but of two modes of effecting it: either by a compulsory tax, or a voluntary contribution. The milder mode is resorted to. The Church now puts it to the proof, whether that liberality, which is on every man's lips, has any deeper settlement; and because this proof is required, we are not only called upon by our enemies not to afford it, but, rather than do so, to neglect the evident and most sacred duty of united worship on God's holy day.

But we have done with the *Morning Herald*. We have mentioned it only as an instance of the strong feeling excited by the King's Letter in the enemies of the Church, among whom we are sincerely sorry to perceive a journal from whose general respectability better things might be expected. The manifestation of this feeling affords a cheering and stimulating assurance, that the great measure lately taken will be abundantly beneficial to our fellow-countrymen. Little indeed need be said of our opponents; they must find their own bitter retribution in the splendid genuine liberality with which the call has been answered from all parts of the kingdom; for it is deserving of notice, that those parishes whose contributions have been small, have, in many instances, expended large sums in the enlargement and augmentation of their own churches and chapels.

To the encouragement of this truly noble and pious undertaking, the sermons before us are devoted. Offerings in such a cause we are not disposed to examine with the eye of severe criticism; being sensible that our prepossessions, under the circumstances, would obscure our judgment. To institute a cold analysis of the ardent sacrifice of Christian love, would be as thankless an employment as to cavil at the mite of the widow, because it fell short of the ostentatious benefactions of the Pharisee.

It is certain that the public mind requires rather to be informed than stimulated in this matter. Let the fact be known, and the case may

be safely intrusted to public liberality. But much ignorance and misrepresentation prevail on the subject; and the Clergy, who have done their utmost to remove these impediments, have merited well of their fellow-Christians.

Mr. Feachem's Sermon is on Luke vii. 5. He states the occasion which introduces the text, and the history which follows it; and thence he proceeds to exhort his congregation to imitate the example of the faithful centurion. He details the interest which the pious kings of Judah took in the building and reparation of the temple. He then proceeds to adduce some arguments from the Homily on the repair of churches; he states some facts with respect to the present appeal; and concludes with general exhortations.

Mr. Thompson's Sermon is more diffuse. The text is Haggai i. 2. It opens with a view of the circumstances which induced the remonstrance of the prophet, and an application to Christian times and events. The Homily above mentioned is quoted, and the public mind at the time of its publication considered and contrasted with present times. And here the whole question is exceedingly well put in a few Socratic interrogations, which can only be answered as set down, and which must satisfy any candid and Christian mind upon the subject:—

First let me ask, Is God to be worshipped by all men or not?

You will here undoubtedly answer that he is.

Let me ask then, Is his Sabbath to be observed by the performance of holy worship in proper places?

Here again, as Christians, you must answer in the affirmative.

Let me ask again: As the population increases, are not more, and larger, places of worship required?

The affirmative of this must obviously follow from the last proposition.

As then the population among the poorer classes increases more rapidly than in the other classes—and as these poorer classes are totally unable of themselves, and from their own means, to afford the expense of increasing their accommodation in places of worship—are they to be driven away to false teachers, or even to be deprived of teachers altogether? God forbid that such should be the case. You will, I am sure, agree with me, my brethren, that either of these results should be averted by all means.

How then is this to be done?

By a simple performance of a very simple duty—the duty incumbent upon those whom God hath blessed with abundance, to minister to the wants of their poorer brethren in Christ. "While we have time, let us do good unto all men," saith the Apostle, "but specially unto them that are of the household of faith."—Pp. 13, 14.

After this clear and decisive piece of reasoning, Mr. Thompson appeals to the hearts of his congregation to bear witness to the eminent blessedness attending a faithful discharge of this duty, and the infinite sorrows and evils which arise from the neglect of spiritual opportunities. He next proceeds to notice the objection on which the text particularly turns; and, in the refutation of this, produces a few



facts, which deserve to be universally known, but are, in reality, but partially so :—

We are told that the time is not come, that the opportunity has not arrived for the building of the Lord's house.

And we affirm, my brethren, that the time *has* come, that the opportunity *has* arrived. And the case shall be made out to your entire satisfaction, if you will vouchsafe only moderate attention to the statement I am about to lay before you.

Formerly, and indeed until very lately, if any place of worship required repairing, enlarging, or rebuilding, the course pursued was the obtaining a brief to that effect. Unfortunately, however, between the place at which money might thus be raised, and the ultimate place of its destination, many resting-places occurred; and at each place remuneration, in the shape of a fee, was naturally demanded. The result was, that not more than *one-third* of the money thus raised became available for the purpose for which it was given.

This system, as you have already heard from his Majesty's letter, is now abolished. Indeed it must be confessed that of late years it was nearly useless. Of course, my brethren, if *you* withheld your charity on these occasions, we must believe that you did so from the very best motives. You knew that in doing deeds of charity, your left hand should not know what your right did; and how could this be the case in so large an assemblage of your fellow-Christians? You knew that your Saviour commanded that your alms should be done in secret; and how could this be done, when you were under the gaze of the whole congregation? It was impossible: and, therefore, if the brief-plate *did* travel unchecked, and almost unburdened through the whole Church—and if it yielded but little silver, and none of gold, as a testimony of your zeal for the welfare of your Christian brethren, we must conclude that you *have* been actuated by the more refined, but less practised, feelings of true charity.

This system is abolished, and in its room a Society, which has existed for ten years as a private body, is now incorporated by act of Parliament. This Society will receive his Majesty's Letter, whenever their funds are exhausted by proper applications: but there are these improvements upon the old system; first, every farthing bestowed by charitable individuals will be transmitted *directly* to the treasurer, without the least diminution; and secondly, the money so subscribed will be applied by a committee of able and conscientious men—men who have so long conducted the affairs of the Society with prudence and success. The best evidence of the good which will be done, is a simple account of the objects attained by this Society, while it existed as a mere private, voluntary, self-established body, supported only by voluntary contributions.

The first fact speaks volumes. Each year of its existence this Society has been instrumental in providing Church-room for more than sixteen thousand persons—on the whole, no less than one hundred and fifty-four thousand six hundred and eighty sittings have been provided by their means.

The next fact proves the purity and excellence of their designs. Out of these one hundred and fifty-four thousand six hundred and eighty sittings no less than one hundred and sixteen thousand five hundred and three sittings are devoted to the poor and labouring classes, who but for this assistance would have been unable to join in Church-worship.

When John the Baptist sent his disciples to inquire concerning Christ, our Saviour's answer told of the deaf restored to hearing, the dumb to speech, the blind to sight, and lepers to cleanness; but the crowning mercy bestowed by his advent was contained in the last words of his reply,—“And the poor have the gospel preached to them.”

I ask you, my brethren, if the Society, for whose interests I am now pleading, has not proved by its acts that it is guided by this holy declaration of our Saviour? When nearly one hundred and twenty thousand, out of one hundred and fifty thousand sittings, are devoted to those really in want of the one thing needful, but who are unable to obtain it of themselves—when money bestowed in the true spirit of charity is thus administered in the same pious spirit, it proves

beyond all doubt that this is indeed a holy, and a righteous, and a Christian cause—it is a cause that can shed nothing but honour upon those who earnestly and zealously strive to promote it.—Pp. 16—20.

Mr. Thompson concludes with some general exhortations.

A similar account is given by Mr. Feachem :

The progressive increase of population, happily undiminished by war or epidemical disease, naturally suggested to the minds of our rulers and ecclesiastical guardians the necessity of enlarging the present churches, and adding to the number of sacred edifices. Ten years have elapsed, since many devout members of our communion instituted a Society to carry into execution this praiseworthy plan; and munificent subscriptions have enabled them to supply the spiritual wants of some most populous districts. Parliament also at the same time with admirable wisdom assigned one million of money, and afterwards half a million more, to the sole use of building Churches; sanctifying the many millions expended in war by a splendid tribute to the Prince of Peace. Four-fifths of these donations are already consumed; and the remainder awaits the fulfilment of promises to numerous applications; so that, with every prudence of management, the whole is exhausted. Is it in vain to expect a repetition of parliamentary succour? By what more efficacious measure, than that of preaching the gospel to rich and poor, when they meet together in the house of the Lord, who is Maker of them all, can the blessing of heaven be secured to our Protestant constitution? The small sums obtained by briefs were almost, if not altogether, absorbed in official fees; and therefore briefs, however wise in their original formation, justly becoming unpopular through the well-known misapplication of such collections, are now wisely abolished. Henceforth the total sums, to whatever amount, will be immediately transmitted to the Incorporated Society, and exclusively devoted to specific objects professedly in view. How often this mode of subsidiary largesses will be put in action, must depend partly on the productiveness of the present appeal to the public generosity, and partly on the exigencies, greater or less, of the several cases, which will require proportionable grants. No certain period of recurrence is intimated. If, for instance, an annual or a triennial circular, like the present, were intended to be issued, such intention would have been plainly announced. But as nothing is known on this point, so nothing is expressed.

Our own diocese has hitherto received its full share of assistance. Thirty-two cases have been aided by the sum of 6,230*l*. Hence 9,019 additional sittings have been procured, of which 6,731 are to be free and unappropriated. Thus excuses are cut off from many, who may have wished and sought excuse, for excommunicating themselves from the Church and fellowship of the saints of God; while accommodation is afforded to many, who used to hunger and thirst after the word of life, as dispensed in her pure and orthodox ritual.—Pp. 10—12.

These statements cannot be too extensively circulated. It is very commonly believed that the collections under the King's Letter will be as wretchedly malappropriated as those formerly made under briefs. That abuse is happily removed; and the nation owes, on that score, a large debt of gratitude to Mr. Peel. The Church Building Society has not distinguished itself by ostentatious exhibitions and declamatory fustian; it has not obtruded its claims; it has walked a silent and dignified course; it parades not its achievements in tavern bombast and Milesian metaphor. It is asked, what are its deeds, and what its merits; and, silent until then, it points to the kingdom around, and replies, "CIRCUMSPICE."

We have received from a correspondent some hints on the subject, which we shall very readily improve, if opportunity should offer.

It is presumed that, in consequence of the command of His Majesty,—signified to the Clergy in each parish by their several diocesans,—to excite their parishioners to a liberal contribution, for the purpose of aiding the enlargement, building, rebuilding, and repairing of Churches and Chapels, the attention of the whole body of the Clergy will be drawn to this important subject; and that they will make it matter of conscience, as well as expediency, to express the result of their reflections and experience on a subject of such general interest.

Could the sentiments now likely to be expressed be judiciously embodied, classed, and condensed, under different heads, a valuable stock of important matter might be formed,—tending to give the public mind direction on subjects closely connected with the interests of true religion, and the welfare of our country, as well as with those of the established Church.

Intimately allied to the subject of Church-room, is that of *Church architecture*, as applied to the *alterations* and *repairs* of Churches. This touches upon the necessity for the revival of the office of *Rural Deans*, (where the revival of that office has not yet taken place) to see that Churches be not *disfigured* as they often are;—and, perhaps, calls for the appointment of *diocesan* or *archidiaconal architects*; that something like consistency with the ancient fabrics may be preserved in what is added to them or renewed.

Allied to this is the question of the difference between *entirely exonerating* a parish from expense by subscriptions on the alterations of Churches, and the *aiding* of a parish in such cases.

Points of difficulty which in some places meet the views of our excellent establishment, in their endeavours to bring the laws of the country to bear upon the reasonable provision for Church-room, and the maintenance of fabrics for the celebration of divine worship, are totally unknown in other places. And it begins to be time that Churchmen should so enter into each other's wants and difficulties, as heartily to associate in support of our ecclesiastical system, and for its defence against the extensive and active *combination* formed for its destruction.

H. H.

We shall be very happy to allot a part of our pages to such correspondents as will favour us with their sentiments on any of these subjects. That of *architecture*, although subordinate, is far from unimportant, as churches should not be eminently the edifices which disgrace the national taste. The greater part of new churches are of this description; more hideous violation of all architectural propriety can scarcely be imagined. The Gothic architecture, far the most suitable for ecclesiastical purposes, is not so expensive as supposed, if not too florid. But parishes on such occasions as these may be expected to make *some* exertions: and this has been done in some instances to the eternal honour of the parties. The beautiful churches of the two little villages of Wrington and Yatton, in Somersetshire, recently repaired, or rather, restored, if not even *more* than this, are honourable instances of what may be effected by good taste in conjunction with Christian and public principle.

To conclude. We are sensible, from all we see, hear, and read, that the appeal lately made to the country has aroused a mighty and

irresistible sensation ; which, by the blessing of God, will effect its primary object, from whence results may be fairly expected, whose glorious fruits no mortal can number or describe, but which we may hope to witness in the country whither our journey lies.

ART. III.—*An Essay on ancient Coins, Medals, and Gems, as illustrating the Progress of Christianity in the Early Ages. By the Rev. R. WALSH, LL. D. M. R. I. A. &c. &c. &c. Author of a Journey from Constantinople to England. London: Howell and Stewart. 1828. Price 6s. 6d.*

THE two grand expedients to which the Gentiles resorted in opposing the early progress of Christianity, were calumny and persecution. The one, indeed, naturally arose out of the other ; and, if the bold opinions and licentious practices of the Gnostics, and some other heretics, had been common, as their enemies did not hesitate to aver, to the whole Christian community, they would have been abundantly justified, to use the words of Athenagoras (Apol. p. 30), “in sparing neither sex or age, till they had eradicated a race of human beings who lived in the manner of beasts.” Even in the apostolic age divers sects had already sprung up ; and as early as St. Paul’s arrival at Rome, the prejudices excited against the gospel, and doubtless in no small degree to be attributed to the “damnable heresies” which had perverted its spirit, and obscured its brightness, had caused it “every where to be spoken against.” It is, indeed, almost inconceivable, that such abominable practices as were objected to the primitive Church, could ever have prevailed among the most savage and uncivilized of the human race ; and did not the same historians who inform us of the accusation, acquaint us at the same time with the flagitious sentiments and conduct of the sects, which gave some colour to the charge, we should be at a loss to conjecture the origin of such detestable calumny, and of the wanton cruelties which it excited. So truly disgusting, indeed, are some of the principles and practices of the Gnostic sect in particular, that it is only on the strongly corroborative evidence of a multiplicity of writers, that we are induced to yield an unwilling assent to the truth of their narratives. It is highly important, therefore, that the proofs in favour of the veracity of the ecclesiastical writers of the early ages of Christianity, should be as convincing as possible ; and although there is no greater reason to question their authenticity than that of the historians of Greece or Rome, it is satisfactory to find that their credentials are, in all respects, equally unexceptionable. There is

one species of evidence, however, arising from the study of ancient medals, coins, and gems, which has been but very imperfectly applied in illustration of the early history of Christianity; and we, therefore, most sincerely recommend the volume before us to the attention of the theologian. In the facts which Dr. Walsh has selected, there may be no novelty to the greater part of our readers; but they are so well and concisely stated, and so strikingly elucidated by a variety of the most curious coins and gems, that they cannot fail to be in the highest degree interesting and instructive.

The first coin which is examined seems to be of Hebrew origin. The metal of which it is composed might be easily mistaken for gold, did not its exceeding levity immediately detect it; and from its sonorous property, it may possibly be identical with the χαλκός ἤχων of the New Testament, as well because it was *light*, as because it was "*sounding*." On the principal face is represented the head of our Saviour as described in the letter said to be sent by Lentulus to Tiberius; the hair divided after the manner of the Nazarenes, plain to the ears, and waving over the shoulders; the beard thick, not long, but forked; the face beautiful; the bust fine; and the tunic falling over the whole in graceful folds. Hence it has been thought by some to be a tessera, or amulet, struck by the Jewish converts to Christianity as a memorial of their Master; and the Hebrew letter נ, descriptive of *unity*, which appears behind the head, may possibly fix its date to the *first* year after his resurrection. Dr. Walsh, however, looks upon these opinions as very uncertain: he is in favour of a later date, though decidedly anterior to the 7th century; and reckons the coin in that class of superstitious fabrications which were so highly prized in the first ages of Christianity. A variety of these, characteristic of the Gnostic sect, are subsequently examined; but, in order to render the devices which they exhibit not only intelligible, but illustrative of the early history of Christianity, their examination is introduced by a succinct and interesting account of the Gnostics themselves, which opens with a narrative of their founder, *Simon Magus*:—

The first person mentioned as a leader of these opinions was Simon, a man of Samaria. He had addicted himself to occult practices, and had so beguiled the understandings of the people, that he persuaded them he was some extraordinary person, and they all affirmed that "the man was the great power of God." He, with the rest of the people of Samaria, were converted by Philip's preaching; and having become a believer in the Gospel, he was baptized; but his old habits and practices remained unchanged. He proffered money to the apostles to be endued like them with the power of conferring the Holy Spirit, and was severely rebuked for his impiety; but brought to a sense of his base misconceptions of the divine gifts, he became penitent, and requested the apostles to intercede with God for him. From hence he went to Rome, and continued there during the time of Nero's persecution, and taught his followers that they might indifferently conform to the worship of idols, and so they escaped the cruelties perpetrated upon their

more conscientious brethren. It appears that he had made such a progress in mechanical knowledge, that he undertook to fly in the theatre before all the spectators, and actually did support himself in the air, as Arnobius says, in a fiery chariot, while all the Romans were looking at him; but he failed in the attempt, and was crushed with the fall, which the fathers attribute to the intercession of Peter and Paul, who were at Rome at the time, and witnessed the experiment: they prayed that the demons who supported him should be made to abandon him, and the consequence was, that he fell to the ground. Many of his opinions and practices are recorded, and form a strange and deformed picture of the first Sectarian in the Christian Church. He brought about with him a woman named Helena, who he affirmed had animated formerly the body of her who had caused the Trojan war, and by various transmutations had passed into her present form; he said she was the first conception of his mind, and by her he had himself created angels and archangels; and that by these angels the world was afterwards formed, a fancy which continued to be cherished by all his followers under different denominations for several succeeding centuries. He taught in Samaria that he was the Father, in Judæa that he was the Son, and among the Gentiles that he was the Holy Spirit. His disciples preserved certain representations of him under the form of Jupiter, and of his companion under that of Minerva, to which they annexed great efficacy and sanctity, and were perhaps the first of those Christian amulets which afterwards became so numerous; and certain sayings and opinions of his, called *Simoniani*, were the origin of much of that false and fantastic science which prevailed to such a degree among succeeding sectaries: the practices of his followers, as described by Epiphanius, are too foul to particularize.—Pp. 13—16.

After the death of Simon, the sect continued to flourish under different leaders, whom were Cerinthus, Cerdon, and Marcian, who carried the extravagant opinion from Asia and Africa into Europe; and in the year 167, they had established themselves in Rome. From the peculiarities introduced by each of these leaders, there were certain shades of difference in the doctrines professed by them at different times, and in different places. Under some they were more or less licentious than under others; more or less wild in their notions, and more or less profligate in their practice. Still there were certain general dogmata upon which they were universally agreed.

They looked upon all other Christians, who interpreted the Scriptures in their plain and obvious sense, as simple, and weak; and affirmed, that they alone were capable of comprehending the true and occult meaning. Hence they denominated themselves, exclusively, Gnostics, as being the only Christians who had attained to true knowledge. They generally founded their interpretation of Scripture on the opinions of Plato and Pythagoras, distorted by Egyptian and Asiatic fancies. They imagined that the rational soul was imprisoned in corrupt matter, contrary to the Supreme will: they expected from the general impression left by the prophetic writings of the east, and from the supposed necessity of the circumstance, that God would send some person into the world to liberate the soul from this bondage, and instruct mankind more fully in the knowledge of his dealing with human nature, and that Christ was that person: that when he came he did deliver mankind from the power of evil genii, or spirits, to which the world was subject, as well as the soul from the dominion of corrupt matter; and they interpreted all the parts of Scripture, so as to accord with these notions. They hated the Jews and the books of Moses, because they opposed their favourite opinion that the world was made by inferior angels. They taught that all evil resolved itself into matter; they therefore treated the body with contempt, and

denied its resurrection or reunion with the soul after its separation. They discouraged marriage, as a connexion of minds polluted by carnal feelings; and they partook of sensual pleasures, with the grossest and most unrestrained indulgence, because they divested it of all sentiment or mental association. But their most remarkable tenet was, that malevolent spirits ruled the world, presided over all nature, and caused diseases and human sufferings; but that by knowledge and science, these spirits could be controlled, their power suspended, and even their malevolence rendered subservient to the use and service of man. This science they thought they had themselves exclusively attained, and that it principally consisted in the efficacy of numbers, and certain mysterious hieroglyphics adopted from the Egyptians. Hence they made systems of monads, triads, and decads; and formed figures of Anubis, Serapis, and other idols. This composition of certain abstruse words and mysterious figures, was engraved on gems and stones of different kinds and qualities; and they affirmed that whoever bore one of these on his person, was secured by it from the particular evil it was made to guard against. These images and figures of different materials are mentioned by Irenæus, and some of the mysterious words engraven on them are described and explained by contemporary historians. They were called Amulets from their supposed efficacy in allaying evil. Amulets, against disease, were formed of materials, having an imaginary connexion with the distemper; red against all morbid affections of a fiery or febrile character, crystal or glass against those that were watery or dropsical, and so of others. The immense number and variety of these Talismans that have been, and are still found in many places very remote from each other, at once attest the accuracy of the ecclesiastical historians who have described these sects and their opinions, and the great encouragement and reception those opinions met with in different parts of the world.—Pp. 33—36.

The tenets of this first and most remarkable of the early heretics, combining the fundamental doctrines of Christianity with the most absurd and extravagant fictions of heathen superstition, the author proceeds to illustrate by a series of eighteen gems, none of which have been hitherto noticed by other writers. In the examination of these gems, under the guidance of Dr. Walsh, the reader will find an abundant store of amusement and instruction; as well as in a series of twenty coins, which exhibit a strong historical evidence of the progress of Christianity under the several Roman Emperors, till the close of the tenth century.

As a specimen of the author's mode of elucidation, we subjoin his analysis of a coin of Justinian, which was struck in commemoration of a circumstance, by no means the least interesting in the annals of Christianity:—

One of the great and laudable labours of Justinian, was the reparation of such cities as had been destroyed either by the violence of the enemy or the convulsions of nature. The towns of Syria had suffered greatly in both ways, particularly Antioch. This city had been rendered famous in the early annals of Christianity, as the place where its doctrines met with the earliest reception, and its professors were first called Christians, and where St. Peter established the first Christian See. It was for these reasons held in high respect by the early Christians, and we have seen with what determination the inhabitants had dissented from, and exposed the apostasy of Julian. This city the pious Justinian took under his especial care. He turned the river Orontes, so as to bring it to the walls of the town: he paved the streets with immense blocks, so large, that Procopius says, each of them was a burthen for a four-horse cart: he repaired

the parts that had been burnt: he re-edified the whole town after it had been shattered with an earthquake: and he adorned it with two splendid temples, one to the Deipara, or the Virgin mother of God, and the other to the archangel Michael. Having done all this he changed the name from Antioch, by which it was known and recognized on the coins of all his predecessors, to Θεουπολις, "the city of God;" and to commemorate the fact, his coins of that city are marked **ΘΕΥΡ**, and so the practice was continued generally by his successor. He died in the year 565, in the 83d year of his age, worn out with cares and anxieties.



The above engraving of the coin represents, on the obverse, the emperor with a crested crown, holding in one hand a globe-bearing cross, and on the arm of the other a shield; the legend, DOMINVS JVS TINIANVS, PERPETVVS, PIVS, AVGVSTVS. On the reverse are the letters ANNO XXXI, the year of his reign, and the Greek capital letters proposed by Jobert to stand for 10, the number of small coins for which it was exchanged. In the exergue is THEΥ for Θεουπολις, the name he had conferred on Antioch.—Pp. 122—124.

It is some time since we have met with a work, which has given us such unmixed satisfaction in the perusal as this of Dr. Walsh; and we do not hesitate to recommend it most earnestly to the notice, not only of the collector and connoisseur, but of the general reader. To the theological inquirer it cannot but be interesting and useful, not only as elucidating the history of early Christian coins, but also of early Christian orthodoxy and heterodoxy. From the coins of Constantine, we gather the most decisive evidence of the early establishment of the doctrine of the Trinity; on those of Julian, we recognise the emblems of the intended extirpation of Christianity, and on those of Jovian, of its restoration; while those of the succeeding emperors afford similar records of the passing events of the ages in which they lived. Above all, the reader will be powerfully struck with the connexion between heathen amulets and Romish relics, and be led to appreciate the probable effect of liberalism in religion amongst ourselves, from the enormities and absurdities it produced among the primitive Christians, by the incorporation of pagan rites and opinions with the pure and holy doctrine of the Gospel.



## LITERARY REPORT.

*A Charge delivered at the Primary Visitation of JOHN Lord Bishop of Lincoln, in 1828. Deightons, Cambridge; Rivingtons, London.*

It is a fact, and a fact not a little remarkable, that a great portion of the English Clergy are in many respects wholly, and in others partially, unacquainted with the existing state of the law respecting their own situation. An Episcopal Charge, therefore, such as the one before us, illustrating and explaining the more important provisions of the consolidated act, passed in the year 1817, was much needed. In reference to this act the Parochial Queries, annually submitted to the Incumbents throughout the kingdom, are compiled; and by the answers returned to them, the Bishops are assisted in forming their estimate of the state of the Dioceses over which they respectively preside. The particular queries, upon which the Bishop of Lincoln has commented, are, doubtless, those on which his own Clergy seemed more especially to require information; and he has in a mild, yet manly, tone, stated the true extent and purport of them, and declared his own determination to enforce a due observance of them. Upon the subject of non-residence, his Lordship first traces the origin of the evil to the system of pluralities, and that again to the transfer of ecclesiastical property upon the dissolution of religious houses, by which a large proportion of benefices were so impoverished, as to render them inadequate to the maintenance of an Incumbent. In order to remedy the evils resulting from the non-residence of the Incumbent, the Legislature concurs in the appointment of stipendiary Curates; whose duties and obligations, after the following admonition to Incumbents, the Bishop proceeds to explain:

The necessity of the case has compelled the Legislature to tolerate non-residence; to specify certain grounds on which Incumbents are exempted from residence, and others on which the Bishop is empowered to grant licences of non-residence. But

because Incumbents, to whom these indulgences are extended, are relieved from positive penalties, let them not imagine that they are also released from the responsibility attaching to the cure of souls. In no case can the enactments of human law afford an adequate criterion by which to estimate the extent of moral obligation: least of all, in the case of the Ministers of the Gospel. Let them not imagine that when they have paid their Curates the stipends fixed by law, and provided for the repairs of the glebe-house, they are then absolved from further care, and may dismiss the Parish from their thoughts. Though their personal ministry is dispensed with, they are still bound to promote its welfare with unremitting diligence; to take care that the Curate whom they substitute in their place is fully adequate to the discharge of the important trust—that, in a word, neither the temporal nor spiritual interests of their flock suffer by their absence.—Pp. 15, 16.

His Lordship rests upon it, as an indispensable duty of every Curate, to supply two services every Sunday, if by any means practicable; recommending as a useful substitute for a second sermon, a running practical exposition of some connected portion of Scripture. The necessity of public catechising he also strongly enforces, as a practice of the first utility and importance: and after a slight allusion to licences and stipends, he concludes with a few brief observations on the nature of the concessions lately made by the repeal of the Test Act.

*A Sermon preached at Bedford, at the Visitation of the Lord Bishop of Lincoln. By the Rev. THOMAS BARBER, B.D. Deightons, Cambridge; Rivingtons, London.*

To our notice of the able Charge of the Diocesan, we cannot do better than add our report of a Discourse which was delivered in the course of his Lordship's visitation. From Ephes. iv. 11—15, Mr. Barber undertakes to deduce the salutary effects of Christian unity

and Christian charity, and the consequent duty of Ministers to promote them. The subject is treated under the three following heads:—

I. That our Lord ordained and reserved in his Church a standing order of Priesthood, for the work of the ministry:—"He gave some pastors and teachers."

II. The ultimate end of their appointment,—the edification of his Church,—“for the perfecting of the saints,—for the edifying of the body of Christ.”

III. The arduous and responsible duties thence arising:—"speaking the truth in love."

Each of these points are well argued, and clearly made out; but we particularly recommend the considerations held out under the third and last to the notice of our clerical brethren.

*Apostolical Preaching, the Ministration of the Spirit; in Answer to Mr. WARNER'S Sermon. By the Rev. THOMAS NEWTON, M.A. Seeleys, London.*

OUR readers will probably be inclined to suppose that we took up Mr. Newton's Treatise with somewhat of prejudice in favour of Mr. Warner, and against his opponents. Such was our misfortune, which we do not altogether deny, we are still unhappily in the same *uncritical* plight; for with the utmost stretch of our attention, and the keenest exercise of our wits, we are as yet unable to discover the drift of Mr. Newton's argumentation. That he does not admire Mr. Warner, and that he kindly vouchsafes him some good advice, is sufficiently manifest; but why he does not admire Mr. Warner, and what is the purport of his advice, is to us as inconceivable, as we should think it is to Mr. Newton himself. We do not mean to say, however, that we have obtained no information from the perusal of the pamphlet before us. We have, indeed, been considerably enlightened thereby; and as we are neither selfish nor incommunicative, we readily impart the knowledge we have acquired to our readers.

We learn first, then, that "both (*i. e.* the Acts of the Apostles and the Gospel; so, at least, we understand Mr. Newton) are to be received—both are full of grace and truth: but the former alone is, properly speaking, the Gospel;"

in explanation, of which discovery we are informed, in a note, that "the writer is only endeavouring to remove the idea, that the Gospel means certain books of Scripture exclusively, rather than redemption made by Christ, revealed in Scripture." (Pref. p. v.) We learn, also, that in the Epistles "it was not Paul that spoke, but *the Spirit of his Father that spoke in him*;" (p. 7)—that St. Paul "never called himself an empty vessel;" (p. 8)—that he "got it (the Gospel) neither from Matthew, Mark, Luke, nor John; . . . . asked no evangelists, neither read their books, but preached the Gospel as he received it." (p. 9.) We are farther instructed that Pyle "was blind to the grand doctrine of the Gospel;" (p. 10)—that his "insinuations overturn the authority of all Scripture;" (p. 11)—and that he and Mr. Warner represent the Epistles as "unprofitable to readers of the present day;" (p. 17) (Query, *where*?). Further be it known, that "Jesus, while he lived, kept the will, *i. e.* the New Testament, sealed up in his breast;" (p. 13)—that "the Lord's prayer is imperfect;" (p. 14)—that "the Epistle to the Romans contains about eight doctrinal to four practical chapters;" (p. 24), and that to those who are "conscious that the fig-leaves of morality cannot cover them, the Saviour says, *Come, my yoke is easy, and my burden light.*" Such is a portion of the instruction we have gathered from Mr. Newton; and it is but fair that he himself should state the source of his information.

Many of ~~my~~ brethren can testify with me, that we were brought up in Mr. Warner's opinions; and we gave them a fair trial; but we never found peace in them, nor overcame the world by them. Whereas, when we had heard "the truth as it is in Jesus," from our despised brethren who gloried in his cross, we found it the power of God, and the wisdom of God to the salvation of our souls. We have, therefore, turned King's evidence, and tell the world that Mr. Warner's doctrine will do to keep the world asleep, but it will not do to awaken them out of their slumbers and to create in them that spiritual mind which is life and peace.

Such an one, let him be called evangelical or orthodox, is a minister of Christ, and a steward of the mysteries of God, and, as far as preaching goes, is faithful to his trust.

*The Necessity of a Deceit Celebration of Public Worship: a Sermon preached in the Chapel of St. David's College. By the Rev. A. OLLIVANT, M. A., Vice-Principal of the College, &c. London: Rivingtons. 1828.*

1 Cor. xiv. 40.—In this Sermon we have an admirable illustration of the Eighteenth Canon of our Church. Mr. Ollivant has treated his subject with great force of argument and persuasion; and both the matter and manner are calculated to produce a most beneficial result upon those who are training for the ministry, as are the students of St. David's College, to whom it was particularly addressed.

*Evidences of Immortality: a Sermon, preached in the Cathedral Church of Lichfield. By the Rev. T. R. BROMFIELD, M. A., Prebendary, and Rector of Napton and Grandborough, Warwickshire; with Notes, Critical and Explanatory. London: Rivingtons. 1828.*

THE preacher's object is to compress into the compass of a sermon, the principal arguments in support of the soul's immortality. This he has, as others have before him, deduced from nature, from reason and philosophy, and from revelation. The texts employed for the latter part of the discussion, are for the most part, as might have been expected, the same which have been adduced in the able Essay on "Departed Spirits," which is concluded in our present Number. They are not of course so copiously investigated; but the sermon is nevertheless a well-digested summary of the evidence on the momentous question which it is intended to establish. There is also some valuable matter in the notes.

*An Appeal to the Inhabitants of the Districts in which New Churches have been erected under His Majesty's Parliamentary Commissioners. London: Rivingtons. Pp. 44. 1s. 6d.*

In this Appeal the author, "taking advantage of that important occurrence in the religious history of our country—the erection of additional Churches in populous parishes—submits to the con-

sideration of the congregations which frequent these new places of public worship, a brief statement of the nature, the principles, and the practice of the Church of England." The following is a table of contents:—"Scriptural Origin and Character of the Church—Church of England a true Branch of the Church of Christ—Brief Statement of the Duty of a consistent Member of the Church of England—Importance of the Sacraments." The language is clear and concise; the sentiments are sound and pious; and the exhortations are solemn and persuasive.

*Questions and Answers for Young People of the Church of England, to guard them against its Enemies. London: Rivingtons. Pp. 23. 6d.*

THIS little pamphlet contains much useful information and instruction for those young persons who are desirous of guarding themselves against those who are unfavourable to our excellent Establishment. It treats of Schism and its consequences—the nature of the Catholic or Universal Church—its alliance with the State—the Reformation—Heretics and Sectaries, &c. &c. upon all which subjects the remarks are so just, that we unhesitatingly recommend its perusal.

*Sacred Songs; being an attempted Paraphrase or Imitation of some Portions and Passages of the Psalms. By WILLIAM PETER. London: Longman. 1828.*

IN this little volume we are presented with the whole or part of the first fifty Psalms, together with the cxiv. cxxvii. cxxxix., we cannot say newly translated, but the spirit of them infused into English verse. There is much pleasing poetry, and more sober piety, in every one of them; but we more particularly direct the reader's attention to Psalm i. iii. xxii. xxiv. xxix. xxxiv. xvi. cxxxvii. The last, as being one of the shortest, we shall extract.

Whilst pining for our native land,  
By Babel's waves we sat and wept,  
And tuneless on the willowed strand  
Our harps, in mournful silence, slept;

Insulting o'er his captive's wrongs,  
 Heard ye not then the barbarous foe?  
 He asked for Zion's sacred songs—  
 For strains of gladness in our woe!

Oh! how shall we, in distant lands,  
 God's songs to notes of triumph sing?  
 How shall these weak, these trembling hands,  
 In bondage, wake the joyful string?

O SALEM, lost but cherished spot,  
 If I forget thy hallowed name,  
 If, in my joys, I love thee not,—  
 May sense forsake this withering frame!  
 Pp. 101, 102.

To the Psalms are added a spirited imitation of St. Paul's eulogy on *charity*; (1 Cor. xiii.) a hymn from Luke v. 68; and a simple, but energetic, version of the Lord's Prayer. Some notes are appended, chiefly from Horne and other commentators.

*Private Devotions for School-Boys; together with some Rules of Conduct, given by a Father to his Son, on his going to School.* By a LAYMAN. London: Rivington, 1828.

THE advantage of early piety no Christian will dispute, and every attempt to foster and increase it, without any encouragement to fanaticism or extravagance, cannot but be highly useful and meritorious. In this attempt the author of the little manual before us seems to have completely succeeded. The prayers are simple, and well suited to the wants and understanding of those for whom they are intended; the questions for self-examination plain, rational, and appropriate; and the rules of conduct are calculated to nourish a sober feeling of religion, and to instil those principles of action, which will train the child into a useful member of society, a good Christian, and an honest man.

#### JUST PUBLISHED.

Saul at Endor: a Dramatic Sketch. By the Rev. E. Smedley, A. M. 8vo. 3s. 6d.

The Third Volume of the Works of the English and Scottish Reformers. Edited by the Rev. Thomas Russell, A. M.

Twelve Lectures on Ecclesiastical History

and Non-conformity; designed to exhibit a view of Church History. By Isaac Maun, A. M. In boards, 10s. 6d.

A Guide to the Study of the Book of Revelation. By the Rev. Mr. Hutcheson, of Warrenford. In one volume, 12mo. 3s. 6d.

Biblia Sacra Polyglotta: Bagster's quarto edition.—The 5th and last Part of this Work is now ready for delivery. This Part contains the entire New Testament in Five Languages.—The Syriac Version is to be sold separately.

The First Six Books of the Iliad of Homer, literally translated into English Prose; with copious Explanatory Notes, and a Preliminary Dissertation on his Life and Writings. 8s. boards.

#### IN THE PRESS.

Sherman's Guide to Acquaintance with God; third edition, considerably improved.

Another Work from the pen of the Rev. Richard Warner may be expected, we understand, in a few weeks, entitled, "What Must I do to be Saved? or, Pulpit Instruction according to the Scriptures;" a Plain Address to the humble Classes of the Members of the Established Church.

Andrew Ure, M.D. F.R.S. &c. has in the Press a large octavo Volume, entitled, "A New System of Geology, in which the Great Revolutions of the Earth and Animated Nature are reconciled at once to Modern Science and Sacred History." The Author has undertaken to solve, on the known laws of *Physics and Chemistry*, without invoking Comets or any Astronomical Fictions to his aid, the various Enigmas relative to the Temperature of the Antediluvian Globe, and to the Gradation of the Organic Remains of its successive Strata, which Cuvier, Humboldt, and other philosophers, have regarded as beyond the scope of Science to explain. Many new and very striking Accordances are brought out between the Results of Physical Research and Ancient Record; confirming to demonstration the Divine Inspiration of Moses.—The Work will be illustrated by Copper-plate Engravings of Shells, characteristic of the Strata and Superposition of the Bone-Caverns, and Casts of Fossil Plants; besides about 50 Wood Engravings, representing the most curious Animal Inhabitants of the primeval World described by Cuvier, and other Fossil Zoologists. The Volume will appear about the end of January.

## MISCELLANEOUS.

### SOME ACCOUNT OF THE LIFE OF DR. BARROW. BY DR. WALTER POPE, A.D. 1697.

It is not my design to write Dr. Barrows Life, and if it were, I am not furnished with sufficient materials for that undertaking. It is already done, tho with too much brevity, by a better hand, dedicated to the Reverend Dr. Tillotson, then Dean, and afterwards Archbishop of Canterbury, by my worthy, learned, and ingenious friend, Abraham Hill, Esq; out of whose account I shall take what I before was ignorant of, concerning his birth and education, before he arrived to be so eminent at Cambridge, adding thereunto several particular accidents which happened during my intimate acquaintance with him.

Mr. Hill fixes Dr. Barrows birth in the month of October, A. D. 1630. But I hope he will not be offended if I dissent from him, both as to the year and month, and produce reason for so doing; tis this: I have often heard Dr. Barrow say, that he was born upon the twenty-ninth of February; and if he said true, it could not be either in October, or in 1630, that not being a leap year. I would not have asserted this merely upon the credit of my memory, had it been any other day of any other month, it being told me so long since, had I not this remarkable circumstance to confirm it. He used to say, it is in one respect the best day in the year to be born on, for it afforded me this advantage over my fellow collegiates, who used to keep feasts upon their birth-day; I was treated by them once every year, and I entertained them once in four years, when February had nine and twenty days.

Dr. Barrow was born in London, and well descended; his great grandfather was Phillip Barrow, who published a Method of Fysic, whose brother Isaac was a Doctor of Fysic, and a benefactor to Trinity College in Cambridge. His grandfather was Isaac Barrow Esquire, of Spiney-Abbey, in Cambridgeshire, a person of a good estate, and a Justice of Peace during the space of forty years. His fathers name was Thomas, a reputable citizen of London, and linnen-draper to King Charles the First, to whose interests he adhered; and after his execrable murder he went to his son, Charles the Second, then in exile, there with great patience expecting the Kings Restoration, which at last happened, when twas almost despaired of. This Thomas had a brother whose name was Isaac, afterwards Bishop of St. Asaf, whose consecration sermon, his nevew and namesake our Dr. Barrow, preached at Westminster-Abbey. His mother was Ann, daughter of William Buggins Esq. of North Cray in Kent. He was first put to the Charterhouse School, where he made little or no progress, there appearing in him an inclination rather to be a soldier than a scholar, his chief delight being in fighting himself, and encouraging his play-fellows to it; and he was indeed of an undaunted courage, as we shall make evident in its place. His father finding no good was to be hoped for there, removed him to Felstead in Essex, where, contrary to

his expectation, and even beyond his hopes, his son on a sudden became so great a proficient in learning, and all other praise-worthy qualifications, that his master appointed him tutor to the Lord Viscount Fairfax, of Emely in Ireland, who was then his scholar. During his stay at Felstead, he was admitted into Peter-House, of which college his uncle the Bishop had formerly been a member. When he was fit for the University he went to Cambridge, and was admitted in Trinity in Febr. A. D. 1645. He was there kindly treated by Dr. Hill, whom the Parliament had put in to that mastership, in the place of Dr. Comber, ejected for adhering to the King. This Dr. Hill, I say, one day laying his hand upon young Isaacs head, "thou art a good lad," said he, "'tis pity thou art a cavalier;" and afterwards, when he had made an oration upon the gunpowder treason, wherein he had so celebrated the former times as to reflect much on the present, some of the Fellows movd for his expulsion, but the Master silenced them with these words, "Barrow is a better man than any of us."

In A. D. 1649, he was chosen Fellow of the College, carrying it merely by the dint of his merits. And when Doctor Duport resigned his Greek Lecture, he recommended his pupil Mr. Barrow for his successor, who justified his opinion of his fitness for that employment, by an excellent performance of the probation exercise; but the governing party thinking him inclin'd to Arminianism, put him by it. This disappointment, and the melancholy aspect of public affairs, together with a desire to see some of those places mentioned in Greek and Latin writers, resolv'd him to travel; which, that he might be better enabled to do, he convert'd his books into ready money. He began his travels A. D. 1654, and went first to Paris, to crave his fathers benediction, who was then in the English Court praying for, but scarce hoping, much less expecting, the Kings Restoration, to whom his pious son, out of his small stock, made a seasonable present. After some months stay there, he went to Italy, and remained some time at that most beautiful city of Florence, where he had the favour, and neglected it not, to peruse many books in the Grand Dukes library, and the Grand Duke invit'd Dr. Barrow to take upon him the charge and custody of that great treasure of antiquity. From Florence he went to Leghorn; thence he sail'd to Smyrna, afterwards to Constantinople. At Constantinople, the See of St. Chrysostom, he read all the works of that father, whom he much prefer'd before the rest. He remain'd in Turkey more than a year, and then return'd to Venice, where he was no sooner landed, but the ship which brought him took fire, and was, with all its cargo, consum'd to ashes, the men only sav'd. From Venice, in his way to England, he pass'd by through Germany and Holland, and has left a description of some parts of those countries in his poems.

In A. D. 1660, he was chosen without a competitor, Professor of the Greek tongue in Cambridge; two years after, he was elected Professor of Geometry at Gresham College, in the place of Mr. Laurence Rooke.

In A. D. 1669, Mr. Lucas founded, and richly endow'd a Mathematical Lecture in Cambridge, which his executors, Mr. Raworth and Mr. Buck, conferr'd upon Dr. Barrow, enjoyning him to leave every year

ten lectures in writing to the University, the better to secure the end of so noble and useful a foundation. The lectures which are printed, and others of his, ready for the press, will give the best account how he behaved himself in that employment.

Dr. Barrow was endued with an undaunted courage; to prove which, I think these two instances following will be sufficient. In his passage from Leghorn to Constantinople, the ship he saild in was attackd by an Algerine pyrate; during the fight, he betook himself to his arms, staid upon the deck, chearfully and vigorously fighting, till the pyrate, perceiving the stout defence the ship made, steerd off and left her. I askd him, why he did not go down into the hold, and leave the defence of the ship to those to whom it did belong: he replied, It concernd no man more than my self; I would rather have lost my life, than have faln into the hands of these merciless infidels. This engagement, and his own stout and intrepid behaviour in it, to defend his liberty, which he valued more than his life, as he asserts in that verse, "*Almaque libertas vitali charior Aura*," he describes at large, in a copy of verses in the fourth volume of his works, printed by Brabazon Aylmer. 'To this I will add another accident, which befel him in England, it being of the like nature: He was at a gentlemans house in the country, if I mistake not in Cambridgeshire, where, as he was going into the garden very early, even before day, for, as I shall shew hereafter, he was sparing of sleep, and an early riser, a fierce mastiff, who used to be chained all day, and let loose late at night for the security of the house, receiving a strange person in the garden at that unseasonable time, set upon him with great fury. The Dr. catchd him by the throat, threw him, and lay upon him, and whilst he kept him down, considered what he should do in that exigent; once he had a mind to kill him, but he quite alterd this resolution, judging it would be an unjust action, for the dog did his duty, and he himself was in fault for rambling out of his lodgings before twas light. At length he calld out so loud, that he was heard by some of the house, who came presently out, and freed both the Doctor and the dog, from the eminent danger they were both in.

As soon as Dr. Ward was made Bishop of Exeter, he procured for his old friend Dr. Wilkins, the rectory of St. Laurence-Jewry. He being minister there, and forced by some indisposition to keep his chamber, desired Dr. Barrow to give him a sermon the next Sunday, which he readily consented to do. Accordingly, at the time appointed, he came, with an aspect pale and meagre, and unpromising, slovenly and carelessly dressed, his collar unbuttond, his hair uncombd, &c. Thus accoutred, he mounts the pulpit, begins his prayer, which, whether he did read or not, I cannot positively assert, or deny. Immediately all the congregation was in an uproar, as if the church were falling, and they scampering to save their lives, each shifting for himself with great precipitation; there was such a noise of pattens of serving-maids, and ordinary women, and of unlocking of pews, and cracking of seats, caused by the younger sort hastily climbing over them, that I confess, I thought all the congregation were mad: But the good Doctor seeming not to take notice of this disturbance

proceeds, names his text, and preachd his sermon, to two or three gathered, or rather left together, of which number, as it fortunately happened, Mr. Baxter, that eminent non-conformist, was one, who afterwards gave Dr. Wilkins a visit, and commended the sermon to that degree, that he said, he never heard a better discourse. There was also amongst those who staid out the sermon, a certain young man, who thus accosted Dr. Barrow as he came down from the pulpit, "Sir, be not dismayd, for I assure you, twas a good sermon." By his age and dress, he seemd to be an apprentice, or at the best, a foreman of a shop, but we never heard more of him. I askd the Doctor what he thought, when he saw the congregation running away from him? "I thought," said he, "they did not like me, or my sermon, and I have no reason to be angry with them for that." "But what was your opinion," said I, "of the apprentice?" "I take him," replied he, "to be a very civil person, and if I could meet with him I'd present him with a bottle of wine." There were then in that parish a company of formal, grave, and wealthy citizens, who having been many years under famous ministers, as Dr. Wilkins, Bishop Ward, Bishop Reynolds, Mr. Vines, &c. had a great opinion of their skill in divinity, and their ability to judge of the goodness and badness of sermons. Many of these came in a body to Dr. Wilkins, to expostulate with him, why he sufferd such an ignorant, scandalous fellow, meaning Dr. Barrow, to have the use of his pulpit. I cannot precisely tell, whether it was the same day, or sometime after in that week, but I am certain it happened to be when Mr. Baxter was with Dr. Wilkins. They came, as I have before, in full cry, saying, they wonderd he should permit such a man to preach before them, who lookt like a starvd cavalier who had been long sequesterd, and out of his living for delinquency, and came up to London to beg, now the King was restord; and much more to this purpose. He let them run their selves out of breath, when they had done speaking, and expected an humble submissive answer, he replied to them in this manner, "The person you thus despise, I assure you, is a pious man, an eminent scholar, and an excellent preacher; for the truth of the last, I appeal to Mr. Baxter here present, who heard the sermon you so vilifie. I am sure you believe Mr. Baxter is a competent judge, and will pronounce according to truth." Then turning to him, "Pray sir," said he, "do me the favour to declare your opinion concerning the sermon now in controversie, which you heard at our church the last Sunday." Then did Mr. Baxter very candidly give the sermon the praise it deservd, nay more, he said, "that Dr. Barrow preached so well, that he could willingly have been his auditor all day long." When they heard Mr. Baxter give him this high encomium, they were prickt in their hearts, and all of them became ashamd, confounded, and speechless; for, tho they had a good opinion of their selves, yet they durst not pretend to be equal to Mr. Baxter; but at length, after some pause, they all, one after another, confessd, "they did not hear one word of the sermon, but were carried to mislike it by his unpromising garb, and mien, the reading of his prayer, and the going away of the congregation;" for they would not by any means have it thought, if they had heard the sermon, they should not have concurrd with the




judgment of Mr. Baxter. After their shame was a little over, they earnestly desired Dr. Wilkins to procure Dr. Barrow to preach again, engaging their selves to make him amends, by bringing to his sermon their wives and children, man-servants, and maid-servants, in a word, their whole families, and to enjoin them not to leave the church till the blessing was pronounced. Dr. Wilkins promised them to use his utmost endeavour for their satisfaction, and accordingly solicited Dr. Barrow to appear once more upon that stage, but all in vain, for he would not by any persuasions be prevaild upon to comply with the request of such conceited, hypocritical coxcombs. Some time after, the Bishop of Salisbury, I mean Dr. Ward, invited Dr. Barrow to live with him, not as a chaplain, but rather as a friend and companion, yet he did frequently do the duty if the domestic chaplain was absent. Whilst he was there, the Archdeaconry of North Wiltshire became void, by the death of Dr. Childerey, if I mistake not; this the Bishop profferd Dr. Barrow, but he modestly and absolutely refused it, and told me the reason, which it is not necessary I should declare. Not long after a Prebendary died, whose corps, I mean revenue, lay in Dorsetshire, this also the Bishop offerd him, and he gratefully accepted it, and was installd accordingly. I remember about that time I heard him once say, "I wish I had five hundred pounds." I replied, "Thats a great sum for a Filosofer to desire, what would you do with so much?" "I would," said he, "buy a house for my sister for a portion, that would procure her a good husband." Which sum, in few months after he received, for putting a new corps of his new Prebend; after which he resign'd it to Mr. Barker, a Fellow of Trinity College in Cambridge. All the while he continued with the Bishop of Salisbury I was his bedfellow, and a witness of his indefatigable study; at that time he applied himself wholly to divinity, having given a divorce to mathematics, and poetry, and the rest of the belles lettres, wherein he was profoundly versd, making it his chief, if not only business, to write in defence of the Church of England, and compose sermons, whereof he had great store, and, I need not say, very good.

We were once going from Salisbury to London, he in the coach with the Bishop, and I on horseback; as he was entering the coach, I perceivd his pockets strutting out near half a foot, and said to him, "What have you got in your pockets?" He replied, "Sermons." "Sermons," said I, "give them me, my boy shall carry them in his portmanteau, and ease you of that luggage." "But," said he, "suppose your boy should be robbed." "Thats pleasant," said I; "do you think there are parsons padding upon the road for sermons?" "Why, what have you?" said he; "it may be five or six guineas, I hold my sermons at a greater rate, they cost me much pain and time." "Well then," said I, "if you'll insure my five or six guineas against lay-padders, I'll secure your bundle of sermons against ecclesiastical highway-men." This was agreed, he emptied his pockets, and filled my portmanteau with divinity, and we had the good fortune to come safe to our journeys end, without meeting either sort of the padders forementioned, and to bring both our treasures to London. He was of a healthy constitution, used no exercise, or

fysic, besides smoaking tobacco, in which he was not sparing, saying, it was an *instar omnium*, or *panfarmicon*. He was unmercifully cruel to a lean carcass, not allowing it sufficient meat or sleep. During the winter months, and some part of the rest, he rose always before it was light, being never without a tinder-box, and other proper utensils for that purpose; I have frequently known him, after his first sleep, rise, light, and after burning out his candle, return to bed before day. I say, I have known him do this; I report it not upon hear-say, but experience, having been, as I said before, his bed-fellow whilst he livd with the Bishop of Salisbury. There cannot be a more evident proof of his indefatigability in study, immense comprehension, and accurate attention to what he sought after, than what Mr. Hill attests he saw written with his own hand, at the end of his *Apollonius*. "April 14 to May 10. *Intra hæc temporis intervalla peractum hoc opus;*" that is, in twenty-seven or twenty-eight days, this work was finished: For there may be five, and must be at least four Sundays, whereon I suppose he was otherwise employd, betwixt those days. He was careless of his cloaths, even to a fault; I remember he once made me a visit, and I perceiving his band sate very aukwardly, and asked him, "What makes your band sit so?" "I have," said he, "no buttons upon my collar." "Come," said I, "put on my night-gown, here's a taylor at hand," for by chance my taylor was then at home, "who will presently set all things right." With much ado I did with him: the buttons were supplied, the gown made clean, his hands and face washt, and the cloaths and hat brushd; in a word, at his departure he did not seem the same man who came in just before. He had one fault more, if it deserves that name, he was generally too long in his sermons; and now I have spoken as ill of him as the worst of his enemies could, if ever he had any: He did not consider that men cannot be attentive to any discourse of above an hours duration, and hardly so long. He was once requested by the Bishop of Rochester then, and now Dean of Westminster, to preach at the Abby, and withal desird not to be long, for that auditory lov'd short sermons, and were usd to them. He replied, "My lord, I will shew you my sermon;" and pulling it out of his pocket, puts it into the Bishops hands. The text was in the tenth chapter of the Proverbs, the latter end of the eighteenth verse, the words these; "He that uttereth slander is a lyer." The sermon was accordingly divided into two parts, one treated of slander, the other of lyes. The Dean desird him to content himself with preaching only the first part, to which he consented, not without some reluctancy, and in speaking that only, it took up an hour and an half. This discourse is since published in two sermons, as it was preachd. Another time, upon the same persons invitation, he preachd at the Abby on a holiday: Here I must inform the reader, that it is a custom for the servants of the church upon all holidays, Sundays excepted, betwixt the sermon and evening prayers, to shew the tombs, and effigies of the kings and queens in wax, to the meaner sort of people, who then flock thither from all the corners of the town, and pay their twopence to see them. These perceiving Dr. Barrow in the pulpit after the hour was past, and fearing to lose that time in hearing, which they

thought they could more profitably employ in receiving: These, I say, became impatient, and causd the organ to be struck up against him, and would not give over playing till they had blowd him down. But the sermon of the greatest length was that concerning charity, before the Lord Mayor and Aldermen at the Spittle; in speaking which, he spent three hours and an half. Being askd, after he came down from the pulpit, whether he was not tird; "Yes indeed," said he, "I began to be weary with standing so long."

In A.D. 1672, Doctor Wilkins, Bishop of Chester, departed this life, and that eminently learned divine Doctor Pearson succeeded him, by which promotion the Mastership of Trinity College in Cambridge became vacant; this King Charles conferrd upon Dr. Barrow; and speaking of it afterwards, he said, he had given it to the best scholar in England. Dr. Barrow was then the Kings Chaplain in Ordinary, and much in favour with the Duke of Buckingham, then Chancellor of the University of Cambridge, as also of Gilbert, Lord-Archbishop of Canterbury; both which were ready, if there had been any need, to have given him their assistance to obtain this place. When the patent for the Mastership was brought him, wherein there was a clause permitting him to marry, as it had been made before for some of his predecessors, he causd the grant to be alterd, judging it not agreeable to the statutes, from which he neither desird, nor would accept any dispensation: Nay, he chose rather to be at the expence of double fees, and procure a new patent, without the marrying clause, than perpetually to stand upon his guard against  batteries, and importunities, which he foresaw that honourable and profitable preferment would expose him to.

To shew his humility and care of the College revenue, he remitted to them the charge of keeping a coach for his time, which they had done a long while before for other masters. This preferment so well bestowd, gladdened the hearts, not only of the Members of that College, but of the University, and all lovers of learning. Upon this, he left the Bishop of Salisbury. I shall pass over in silence his government of the University, when Vice-Chancellor of the College, whilst he was Master, his public exercises, his writing numerous and various letters to procure money for the building of the magnificent library, &c. contenting my self to have set down some of the particulars which happened during my acquaintance with him, and now I shall here put a period to this discourse, which for his, and mine own sake, I wish had been better performd. The last time he was in London, whither he came as it is customary, to the election of Westminster, he went to Knightsbridge to give the Bishop of Salisbury a visit. Some few days after he came again to Knightsbridge, and sate down to dinner, but I observed he did not eat; Whereupon I askd him, how it was with him: He answerd, that he had a slight indisposition hanging upon him, with which he had struggled two or three days, and that he hoped by fasting and opium to get it off, as he had removd another, and more dangerous sickness at Constantinople some years before. But these remedies availd him not. His malady provd in the event, an inward, malignant, and insuperable fever, of which he died, May 4, A.D. 1677, in the 47th year of his age, in mean lodgings, at a sadlers

near Charing-Cross, an old, low, ill-built house, which he had usd for several years : For tho his condition was much betterd by his obtaining the Mastership of Trinity-College, yet that had no bad influence upon his morals, he still continued the same humble person, and could not be prevaild upon to take more reputable lodgings : I may truly say, "*Multis ille bonis flebilis occidit, Nulli flebilior quam mihi.*" "It was a great loss to all good men, but greatest to me." He left his manuscripts, I mean his written works, to Dr. Tillotson, and Mr. Abraham Hill, committing it to their discretion to publish which of them they should think fit. My Lord-Keeper sent a message of condolence to his father, who had then some place under him, importing, that he had but too great reason to grieve, for never father lost so good a son, and also that he should mitigate his sorrow upon that consideration. He was buried in Westminster-Abby, where his friends erected a monument for him ; the bust, or half his body in white marble, placed upon a pedestal of the same matter, whereon his epitaf, composd by Dr. Mapletoft, is engravd.

"ISAACUS BARROW.

S. T. P. Regi Carolo II<sup>o</sup> A Saceris.  
Vir propè Divinus, et verè Magnus, si quid Magni habent  
Pietas, Probitas, Fides, summa Eruditio, par Modestia,  
Mores Sanctissimi undeque, et suavissimi.  
Geometriæ Professor Londini Greshamensis,  
Græcæ Lingvæ et Matheseos apud Cantabrigienses suos,  
Cantabrigiæ Ecclesiam, Gentem ornavit.  
S. S. Trinitatis Præses illustravit,  
Jactis in Ecclesiæ verè Regiæ Fundamentis, auxit,  
Opes, Honores, et universum vitæ ambitum,  
Ad Majora natus, non contempsit, sed reliquit seculo.  
Deum, quem à teneris coluit, cum primis imitatus est,  
Paucissimis egendo, benefaciendo quam plurimis,  
Etiam posteris, quibus vel mortuus concionari non desinit.  
Cætera, et pœnè Majora, ex Scriptis peti possunt.  
Abi Lector, et æmulare.

Obijt iv<sup>to</sup> Die Maij, An<sup>o</sup> Dom : MDCLXXVII. Ætat : suæ XLVII.  
Monumentum hoc Amici posuèrè.

In English thus:

"This Monument was erected by his Friends,  
To perpetuate the Memory of  
ISAAC BARROW,  
Dr. of Divinity, and Chaplain in Ordinary  
To King Charles the Second.

He was a Godlike, and truly great Man, if Probity, Piety, Learning in the highest degree, and equal Modesty, most holy and sweet Manners, can confer that Title. He was Professor of Geometry in Gresham College, in London, and afterwards of the Greek Tongue, and Mathematics, amongst his Cantabrigians. An honour to all his Professions, the Church and Nation. He illustrated Trinity-College, as Master, and augmented it, by laying the Foundation of a truly Royal Library. Riches, Honour, and all things desirable by most other Men, he did not contemn, but neglect. He imitated God, whom he had serv'd from his Youth, in wanting few things, and doing good to all, even to Posterity, to whom, tho dead, he yet Preaches. The rest, and if it is possible, greater things than these, may be found in his Writings.

Go Reader, and imitate him.  
He died the 4th of May, in the 47th  
Year of his Age, and of our  
Lord 1677.

## CHRISTIAN RESIGNATION.

MR. EDITOR,—An instance of Christian fortitude and resignation, rarely to be met with, occurred yesterday, during a visit to a poor parishioner. He is more than eighty years of age, and was formerly clerk to a Chapel of Ease in this parish, but is now reduced to the lowest degree of poverty. He was seized about a year ago with mortification in one of his feet, for which he underwent amputation. The disease, however, had extended too far, again made its appearance, and has now reached above his knees. His agonies, as you may suppose, are dreadful, not allowing him a moment's interval of rest; but he submits to them without a murmur. After a short conversation, he uttered, with a firm voice, the following prayer, which, if you agree with me in thinking worthy of being recorded, you will greatly oblige me by inserting it in the *Christian Remembrancer*.

I hastened home, with feelings not to be described, to commit it to paper; it is correct in substance, but I believe has suffered in expression from the treachery of my memory.

Your obedient servant,

Beta.

We readily comply with the wish of our correspondent. The subject of his communication affords one, out of innumerable examples which might be adduced, of true piety and patient resignation to the divine will, in the poorer members of the *Established Church*.

O gracious and merciful Lord and heavenly Father, look down with pity and compassion upon thy poor afflicted servant; release him from this pain and misery, and pardon his sins, for the sake of thy blessed Son Jesus Christ. O Lord, I am like unto one that goes down into the grave, for I have but a short time to live, and am full of misery; but while my outer man decayeth day by day, strengthen me by thy grace in the inner man. I confess and acknowledge, O Lord, that my sins have been many and grievous in the long course of years during which thou hast spared me; I know not if the hour of my dissolution is at hand; but grant me the assistance of thy Holy Spirit, to prepare me for my departure before I go hence, and am no more seen; and take me to thy eternal rest, through the merits and mediation of thy blessed Son our Saviour, Jesus Christ. Amen.

Dec. 11, 1828.

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 THE STATE OF DISEMBODIED SPIRITS.

## PART IV. AND LAST.

THAT the souls of men at the hour of death are really separated from their bodies, and live in that state of separation, and exercise the powers of understanding and of willing; that “some of them, by the mercy of God, are placed in peace and rest, in joy and happiness; and that others, by the justice of the same God, are left to sorrow, pains, and misery,”\* it has been my endeavour to prove. And though enough, and more than enough, has been already stated in maintenance of this doctrine, to omit the important testimony of St. John would be a dereliction of the interests of truth.

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\* See Pearson on the Creed, Art. 5. fol. edit. p. 236.

St. John saw in the spirit the future destinies of the Church of Christ; and thus describes, for the consolation of such as should suffer persecution for the sake of their faith, the situation of the blessed martyrs in the mansions of peace. "I saw under the altar the *souls* of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge, and avenge our blood on them *that dwell on the earth*? And white robes were given to every one of them; and it was said unto them, that they should *rest* yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." (Rev. vi. 9—11.)

Not presuming to fix upon the particular epocha when this prophecy was accomplished, (though it be generally supposed to refer to the persecution under Diocletian, A. D. 284), I shall content myself with observing that St. John saw *the souls* of the martyrs whose blood had been shed for the word of God. These separate spirits were "*under the altar*," as sacrifices newly slain, and offered to God. The *altar* represents our blessed Redeemer (Heb. xiii. 10,) at whose feet these disembodied souls are placed, to intimate to us, that they were accepted through the mediation of Christ; for it is the *altar*, we read, which sanctifieth the gift. (Matt. xxiii. 19.) These souls were solicitous for the overthrow of the powers of darkness, and the triumph of the Kingdom of God; they cried aloud, therefore, to the Lord to avenge their cause, thenceforth expecting till the enemies of Christ should become his footstool. It is worthy of observation, that "white robes" were given to them as an emblem of their purity, actual and imputed, and that they were placed at the same time in a state of "*rest*;" ("they should *rest* yet for a little season;") and that this scene is exhibited as taking place *in the interim between death and the general resurrection*, for they speak of persons *then "dwelling on the earth."* At the day of judgment the *earth* shall depart as a scroll: and these separate spirits could not be said to be clothed with white robes *before* their dissolution, since those vestures are the reward only of those who have triumphantly waged the fight of faith. "*He that overcometh, the same shall be clothed with white raiment.*" (Rev. iii. 5.)

Here, then, we have the souls of departed saints, not reduced to *nonentities*, not buried in the stupor of *insensibility*, but exerting the faculties of reason, and holding intercourse with the Father of Spirits, and dignified with a peculiar mark of celestial favour, and comforted by the privilege of *rest*; of which they had moreover the assurance, that they should *continue* to enjoy it, till the final purposes of God should be fulfilled with regard to their fellow martyrs, and they should be permitted at last to exchange the anticipations of *hope* for the certainty of *fruition*! Still further, we appeal to the testimony of St. John:—"I heard a voice from heaven, saying unto me, Write, *blessed are the dead* which die in the Lord, from henceforth: yea, saith the Spirit, that they may *rest from their labours*; and *their works do follow them.*" (Rev. xiv. 13.) Who will venture to assert, that disembodied spirits are *extinct*? The infallible wisdom of God

pronounces them "*Blessed.*" Who will maintain the *insensibility* of departed souls? The infallible wisdom of God tells us, that "*they rest from their labours,*" and that "*their works,*" by way of reward, "*do follow them.*" Is blessedness predicable of *nonentities*? Is *insensibility* compatible with consciousness of *rest*, and with the enjoyment of the recompense of previous works? The blessedness here spoken of is the *immediate* consequence of death: "*blessed are,*"—who? not those, who shall be raised again,—not those, who are yet upon earth; but "*the dead.*" And this blessedness is two-fold; it comprises exemption from labour and pain, and also the comfort which arises from their previous good deeds: for their works do follow them, to receive the *reward* which God has promised to "*them that obey him.*" (Heb. v. 9.) When this bliss is assigned exclusively to such as "*die in the Lord,*" that *another* fate awaits the ungodly is an unavoidable conclusion. It is, indeed, a fearful verity, which the Scriptures impress upon us with singular solemnity. As the works of the righteous follow them, being their ground of comfort, and their basis of hope through Christ, their light, their refreshment, and their joy; so, alas! the works of the *wicked* shall pursue them! Their graceless habits,—their evil passions,—their horrible anticipations of wrath,—their conscious forebodings, and their present pangs,—their flat despair, and their mutual criminations,—teach them to antedate the miseries of their final doom in that sorrowful prison, "*where shall be weeping, and wailing, and gnashing of teeth.*" (Matt. viii. 12.) "*The man that wandereth out of the way of understanding, shall remain in the congregation of the dead.*" (Prov. xxi. 16.) "*In Hebrew it is,—he shall remain with the giants, who more especially provoked God to bring the flood upon the earth. They are also noted as the first inhabitants of hell; therefore from them the place of torments takes its name; and the damned are said to remain in the place of giants.*"\* Our Redeemer hath told us, that they who are of *this* world, "*die in their sins.*" (John viii. 24.) Though the *act* of sin be transient, the *guilt* of sin is permanent, and "*the transgressions of our youth lie down with us in the dust.*" (Job xx. 2.) The bodiless spirits of the reprobate are a torment to themselves: they feel what they *are*; they know what they *might* have been; they dread what they *shall* be! "*If our heart condemn us, God is greater than our heart, and knoweth all things.*" (1 John iii. 20.) And if "*the Spirit of God,*" even in this life, "*bear witness with our spirit,*" and testify of our *adoption* by Him; if conscience *now* acquit the pious, and condemn the impious; it is easy to believe that the same spirit may impress its seal upon a *reprobate* soul, when stript of its fleshly covering; partly, by a clearer manifestation of God's wrath; and, partly, by the hostile invasion of *evil* spirits; for "*as good angels, which minister to holy souls, when in the body, will naturally resort and minister to them, when they are out of it; so is there little reason to doubt, that the evil spirits, which tempted and inflamed wicked souls in this life, will be ready*

to seize and carry away the helpless wretches, 'as soon as they step into another.'\*

Deprive the soul of the power of thought, and the faculty of memory; destroy its *consciousness*; bury it in *sleep*; reduce it to *nothing*; and then it shall cease to feel the guilt of *sin*, and to read the dark catalogue of its offences, however written with "a pen of iron," or with "the point of a diamond." (Jer. xvii. 1.) But, as the soul is indestructible by death, and *never* perishes; in its separation from the body it retains the conscious energies of life, and is "translated to *that place*, and unto *that society*, which God, of his mercy, or justice, allotted to it." For "there are *two societies* of souls after death; one of them, which are happy in the presence of God; the other of those, which are left in their sins, and tormented for them. Thus we conceive the righteous Abel, the first man placed in this happiness, and the souls of them that departed in the same faith, to be gathered to him. Whosoever it was of the sons of Adam, which first died in his sins, was put in a place of torment; and the souls of all those, which departed after with the wrath of God upon them, were gathered into *his sad society*."†

Such is the multifold evidence from Scripture to the truth of the hypothesis, which I have unfolded, relative to the state of disembodied spirits. Thus "shall the dust return to the earth, as it was; and the spirit shall return unto God, who gave it!" For whether we consult the records of the *Old* Testament, or investigate the pages of the *New*; whether we read the infallible declarations of heaven, as handed down to us by Moses, or by Job; by the sweet Singer of Israel, or by her inspired prophets; by the apostles of our Lord, or by Him, who was the embodied *Wisdom* of God; whether we weigh the accurate and distinct account of the first creation of man, or review the issue of his analysis at the hour of death; whether we search into the simple nature of the incorruptible soul of man, unaffected and unharmed by the dissolution of its associated body, and count the *everlasting* promises, of which it is made the imperishable subject; or peruse the instructive *parables* of our Saviour; or seek conviction in his memorable confutation of the Sadducees; or remember the fate of the rich man and Lazarus; or visit Mount Tabor, where our Lord was transfigured; or listen to his conversation with the sister of Lazarus; or ascend the hill of Calvary, and hear his consolatory promise to the penitent thief; or read how anxiously St. Paul anticipated the happy day of his departure hence, that he might be with Christ; or enter the abode of the spirits of just men made perfect; or descend with our Redeemer into the mansions of the departed; or attend to the earnest prayer of the martyrs, whom St. John saw under the altar; whether we remember how Elisha caused the spirit of the Shunamite's child to come into him again; or travel with the disconsolate monarch to the witch of Endor; or see Lazarus starting from the tomb; or be caught up to the third heaven with the favoured Apostle of the Gentiles; or treasure up in our

\* Vide Lucas's Sermons.

† Pearson on the Creed, fol. edit. Art. 5. p. 236.



minds the form of language, in which our Redeemer, and the first blessed martyr committed their departing spirits into the hands of their heavenly Father; whether we examine the *promises* made to the righteous in their state of "deadlihood," or the *menaces* made to the souls of the wicked; whether, in short, we ponder the *phraseology*, the *historical* narratives, the *prophetical* declarations, the *paraboli- cal* representations, or the *argumentative* portions of Holy Writ, we arrive at the same conclusion, that the soul, immediately after the death of the body, is not in a state of *sleep*, or *insensibility*, but of *happiness*, or *misery*, in the mansion awarded by the mercy, or allotted by the justice of God!

The conclusion, at which we have thus arrived, is equally *consolatory* and *instructive*. Its *moral* uses are equally evident, and momentous!

1. If *this* be the probable destiny of our disembodied spirits, the king on his pale horse, to whom all our life-time we have been in bondage, is stript of his frightful mask, and disrobed of his terrors! However *dark* the passage from *this* world to the next, we may pass *undaunted* through its valley, and "fear no evil." Losing no portion of our intellectual life, we shall change, indeed, the *place* and the *manner* of our existence; but our liberated souls, like a bird escaped from the snare of the fowler, shall seek their native skies, and forthwith enter upon a *new* scene, and traverse *unexplored* regions, stript of the earthly matter which "pressed them down," and blest with enlarged capacities of joy! In this glorious prospect, let us not weep as those who have *no hope*! The cold grave, and the damp vault,—the mournful shroud, and the rigid corpse,—affect indeed the hearts of surviving friends; but the *dead* feel them not: and the *nobler* part of humanity, though worms destroy the body, to which it was *some-time* attached, is imperishable, and secure in the custody of the mighty Being, "who hath the keys of hell and of death." (Rev. i. 18.)

2. If our spirits be destined to survive our bodies, we know which is our *better* part, and *where*, consequently, we should bestow our *chief* attention. If in Hades we be fated to live *without* these fleshly tabernacles, let us, as far as we can, live without them *now*. Let us begin to be *here* what we must expect to be *hereafter*! Let us be *spiritually* minded, and set our affections on things above! Let us break loose from the magic circle in which we lie enchanted, and dash from our lips the Circæan cup, which would make us regardless equally of our *present* dignity, and our *future* hopes! Let us accustom our meditations to a life of separation from the body: and when in the conflict, to which we are summoned against the allurements of the world, and the lusts of the flesh, our hopes deferred make our hearts sick, and our patience becomes wearied by looking for the Son of God, who *delayeth* his coming; let us consider that our life is hid with God in Christ, and that our *reward* is at no greater distance from us than our death, which will release us from the troubles of our warfare, and place us in the bosom of Abraham for ever!

3. If *this* be the destiny of our souls, how *excellent* and *dignified* is their nature! "What shall a man give in exchange for his soul?" The consideration of the topic, to which the reader has been invited,

shows us the little distance between our race and our reward. So soon as the one shall cease, the other shall begin! It is *death* that crowns the righteous with a wreath of victory! *Death* itself doth open the door to everlasting life: and though his visage be pale, and his hands be cold, and his voice be sepulchral; when he bids us sit down with Abraham at the feast which God hath prepared for the guests of heaven, the sure hope of everlasting bliss gives a *colour* to the first, a *warmth* to the second, and a *melody* to the third, *not their own*! We *welcome* with pious ecstacy his friendly embrace, and cry out, in the exultant language of the Apostle, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. xv. 55.)

4. If the consideration of the state of disembodied spirits be thus competent to animate the righteous, let us ask, *what* effect it ought to have upon the *wicked*? *They too* shall live imperishably! *their* works also shall follow them! In the abode of the dead, what shall be *their* state? Where *then* shall be their revelry, and their luxuries; their hoarded money, or their vain pomp; their sensual debaucheries, and their carnal abominations! The body, for which they lived, can no longer minister to their appetites; and though they cry to the rocks to hide them, their *immortality* will not suffer them to perish. The poor comfort of *insensibility*, and the wretched hope of *annihilation* forsake them; they *still live*, "reserved in everlasting chains under darkness, against the judgment of the great day."

When death terminates our existence here, he terminates our opportunity of *working too*: so that if we *die in sin*, we go to inevitable and *instant* ruin! O! then, how important is it to die *in the Lord*! If the graces, and the habits, with which our souls are clothed, shall abide with them *through eternity*, constituting, in *some* measure, perhaps their everlasting *reward*, or their never-dying punishment, in the invisible state, where the dead are gathered together, some in mansions of felicity, and others in dungeons of torture,—can we be *too* anxious to perfect righteousness in the fear of God? When a man is once convinced that death will consign his soul, so soon as it quits the body, to a habitation of remediless wretchedness, or unspeakable bliss; this conviction must have an auspicious influence on his life, give a new direction to his thoughts and affections, and check the sallies of his wildest career! If the truth, for which we have contended, be established on any foundation even of *probability*, let us pursue it to its remotest consequences. Let us beg of Him, "with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity," to bless these considerations to the comfort of the righteous, to the conviction of the careless, and to the instruction of the ignorant! And let us not quarrel with the *scanty* evidence, which it has pleased God to afford us in this interesting investigation, like the obstinate traveller, who closed his eyes against the light of the moon, because the sun refused to guide him in his nocturnal peregrinations!

## COLONIAL AND FOREIGN ORDINATION.

In our Number for August last, we inserted a letter from a correspondent, under the signature of "A sincere Churchman," upon the subject of colonial ordination. The object of this letter, was to draw attention to a pamphlet then just published, entitled, "*An Apology for the Colonial Clergy of Great Britain, specially for those of Lower and Upper Canada.*" By Samuel Simpson Wood, M. A. of Corpus Christi College, Cambridge; Presbyter of the Reformed Apostolic Church: late of the Diocese of Quebec, in the Province of Canterbury." We have not had an opportunity of perusing the pamphlet in question; but from the statement of its contents as set forth in our correspondent's letter, it appears that Mr. Wood, having been admitted into deacon's orders by the late Bishop of Durham, in Sept. 1818, accepted an appointment in Canada which had been offered to him by the Bishop of Quebec, and was ordained priest by this prelate in the cathedral at Quebec, in Nov. 1819; that, having now returned to England, and being desirous of officiating here as a minister of the Established Church, he has been advised that his ordination by the Bishop of Quebec is, by the operation of the 59 Geo. III. c. 60, s. 3, rendered of no effect; and that, in consequence, he now finds himself unable to accept any ecclesiastical appointments in this country. The situation in which Mr. Wood thus supposes himself to be placed by the operation of the Act alluded to, is urged by himself, and regarded by our correspondent, as a case of individual hardship, which is not to be justified upon any principle of securing protection to our Church Establishment; especially as Mr. Wood has been regularly educated at Cambridge for the Church, and has been admitted into the number of its ministers by the ordination of an authorised Bishop.

Since the insertion of our correspondent's letter, our attention has been directed to the provisions of the Act of Parliament alluded to by Mr. Wood; and it appears to us to be quite clear that, taking the circumstances of Mr. Wood's case to be correctly stated by our correspondent, the law in question has been both misunderstood and misrepresented. We propose to point out the error into which these gentlemen have fallen, by referring to a consideration of the Act of Parliament in question. And we shall extend our observations to an exposition of the several Acts of Parliament now in operation relating both to *Colonial* and *Foreign* ordinations; as we think it may not be uninteresting to our readers to be in possession of the legal provisions upon this subject, for we believe they are not very clearly understood, and the provisions upon the one subject are sometimes confounded with those upon the other.

1. As to *colonial ordination*. The 59 Geo. III. c. 60, contains all the provisions upon this subject. And by the 1st sect. of this Act it is enacted—

That it shall be lawful for the Archbishop of Canterbury, the Archbishop of York, or the Bishop of London, for the time being, or any Bishop specially authorised or empowered by any or either of them, to admit into the holy orders

of Deacon or Priest any person whom he shall upon examination deem duly qualified, specially for the purpose of taking upon himself the cure of souls, or officiating in any spiritual capacity, in his Majesty's colonies or foreign possessions, and residing therein; and that a declaration of such purpose, and a written engagement to perform the same, under the hand of such person, being deposited in the hands of such Archbishop or Bishop, shall be held to be a sufficient title, with a view to such ordination: and that in every such case it shall be distinctly stated in the letters of ordination of every person so admitted to holy orders, that he has been ordained for the cure of souls in his Majesty's foreign possessions.

By the 2d sect. of the same Act it is enacted,—

That no person so admitted into the holy orders of Deacon or Priest, shall be capable of holding any ecclesiastical preferment within the United Kingdom of Great Britain and Ireland, or of acting as Curate therein, without the previous consent and approbation, in writing, of the Bishop of the Diocese in which such ecclesiastical appointment shall be locally situated, or without the like consent and approbation of such one of the said Archbishops or Bishop of London, by whom or by whose authority such person shall have been originally ordained, or in case of the demise or translation of such Archbishop or Bishop, of his successor in the same see.

And a proviso is superadded to this section—

That no such consent and approbation shall be given by any such Archbishop, or Bishop of London, unless the party applying for the same shall first produce a testimony of his good behaviour, during the time of his residence abroad, from the Bishop in whose Diocese he may have officiated, or, in case there be no Bishop, from the Governor in Council of the colony in which he may have been resident, or from his Majesty's principal Secretary of State for the Colonial Department.

By the 3d sect. of the same Act (which is the section relating to Mr. Wood's case, and to which he particularly refers), it is enacted—

That no person who shall have been admitted into holy orders by the Bishops of *Quebec, Nova Scotia, or Calcutta*, or by any other Archbishop or Bishop than those of *England or Ireland*, shall be capable of officiating in any Church or Chapel of *England or Ireland*, without special permission from the Archbishop of the province in which he proposes to officiate, or of holding any ecclesiastical preferment in *England or Ireland*, or of acting as Curate therein, without the consent or approbation of the Archbishop of the province, and also, of the Bishop of the Diocese in which any such ecclesiastical preferment or Curacy may be situated.

We subjoin a few remarks upon this last section, as bearing upon cases similar to that of Mr. Wood. The effect of this provision is not, as is apparently insisted upon by Mr. Wood and our correspondent, to render ordinations by our Colonial Bishops merely void as regards the minister's power to officiate in this country; but it is simply required that, before a person so ordained is qualified to accept any preferment, or to take any church duty in England or Ireland, the consent and permission of the Archbishop of the province, and the Bishop of the diocese in which such minister may propose to officiate, shall be procured. This is a very different thing from considering the ordination as a *mere nullity*. For in that view it would be necessary that the party should be ordained again: and we think the act clearly rebuts the presumption of any such necessity. We are not aware what testimonials are required by our Prelates as sufficient to induce them to grant their consent or permission. The

3d sect. of the Act 'does not *expressly* refer to the 2d: but still we may, perhaps, venture to suggest, that the testimonials, which are by the latter section directed to be given in cases where the ordination has been made by the Archbishops of Canterbury or York, or the Bishop of London, in performance of the powers given them for that purpose by the 1st section, would form some guide as to the nature of those which should be required from parties who have received ordination from the hands of a Colonial Bishop.

2. As to *foreign* ordinations. Until the time of the separation of the United States from the mother country in the year 1783, our law was a stranger to foreign ordinations, or the ordination by our Bishops of persons who were not under British allegiance, and did not intend to officiate within the British dominions. At that time it was required that every person, at the time of his ordination, should take the oath of allegiance. This, of course, could not be done by foreigners; and as the Americans had, by the effect of their declaration of independence, and its subsequent recognition by this country, severed the bond of national fraternity, and rendered themselves strangers to Britain and her laws, it followed, that our Bishops could no longer, as theretofore they had done, confer ordination upon persons intending to officiate in that country. From this circumstance, great and serious evils were acknowledged to result to the cause of religion; for a great portion of the American public, having been nurtured in the doctrines and discipline of our Established Church, retained the religion of their fathers, after they had renounced their allegiance to the parent state. In order, therefore, to supply a remedy for an evil, the removal of which was called for upon principles independent of those of mere state policy, our legislature exerted a timely interference; and the 24 Geo. III. c. 35, was passed: by which, after reciting the inconveniences which were felt, it was (sect. 1.) enacted —

That it should be lawful for the Bishop of London, for the time being, or any other Bishop, to be by him appointed, to admit to the order of Deacon or Priest, for the purposes aforesaid, persons being subjects or citizens of countries out of his Majesty's dominions, without requiring them to take the oath of allegiance.

By the 2d sect. of this Act it was enacted —

That no person ordained in the manner thereby provided only, should be thereby enabled to exercise the office of Deacon or Priest within his Majesty's dominions.

The Americans also very soon discovered the necessity of possessing among themselves persons duly qualified to exercise the episcopal functions. And for this purpose our legislature again interfered; and an Act was passed (26 Geo. III. c. 85), whereby the Archbishops of Canterbury and York are empowered to consecrate as Bishops, persons being subjects or citizens of countries out of his Majesty's dominions, without the King's licence for the election of such persons, or the royal mandate, or requiring them to take the oaths of allegiance and supremacy. And by the 9th sect. of this Act, it is enacted —

That no person ordained Deacon or Priest, by persons consecrated Bishops according to the powers of that Act, shall be authorized to exercise the office of Deacon or Priest within his Majesty's dominions.

It is, however, the policy of the laws relating to our venerable Church Establishment, not to recognize the ordinations of any Bishops other than those of the Established Church of *England and Ireland*; and therefore the Scotch episcopal ordinations come within the operation of this policy. And by the 4th sect.<sup>o</sup> of the before-mentioned Act of the 59 Geo. III. c. 60, the law upon this subject is declared. By that section it is enacted—

That no person who, after the passing of the Act, shall have been ordained a Deacon or Priest by a colonial *Bishop*, who, at the time of such ordination, *did not actually possess an episcopal jurisdiction* over some Diocese, district, or place, shall be capable in any way, or on any pretence whatever, of, at any time, holding any Parsonage or other ecclesiastical preferment within his Majesty's dominions, or of being a stipendiary Curate or Chaplain, or of officiating at any place, or in any manner, as a Minister of the established Church of England and Ireland.

By the words *Colonial Bishop*, who *did not actually possess an episcopal jurisdiction*, must be understood, we apprehend, an episcopal jurisdiction which is recognized as part of the Ecclesiastical Establishment of this country. This clause, we therefore conceive, extends to ordinations by Scotch Bishops, since Scotch episcopacy is no part of our Ecclesiastical Establishment, and also to ordinations by the titular Roman Catholic Bishops of Ireland, as well as to ordinations by the Roman Catholic and Protestant Bishops of foreign countries.

We have gone thus at length into the subject of ordinations, in order that we may correct any erroneous impression that may have been produced upon our readers by a perusal of the observations of our correspondent, who has certainly entertained incorrect views upon this subject. We have been induced also to extend our observations, in some measure, by noticing, that our contemporary, the *Christian Observer*, in its last number, has given insertion to a letter signed 'Philarchæus;' the object of which letter is to bring forward the erroneous statement of the law insisted upon by Mr. Wood (though without reference either to that gentleman's pamphlet, or to the letter of our correspondent, which had appeared four months before), and also to charge against the Established Church the illiberality of not opening her pulpits to all Protestant Episcopalians. Philarchæus is struck with admiration at the liberality of the Americans, whose pulpits are open to ministers of our Church; and thinks that practice is of such a nature as that it would be beneficial to the interests of religion if our Church would recognize it.

Philarchæus is, perhaps, no statesman: but it may be easily comprehended that the 'illiberal and exclusive' practice of our Church is to be justified upon this principle—that in England, at present at least, there exists a bond of connexion between Church and State; and that, in order to the preservation of this bond, which we trust never will be loosened, much less severed, by the officious hand of 'liberality,' it is necessary that the occupiers of our pulpits should be under something like an engagement to uphold that state, of which their spiritual office forms an integral part. But as to the good people of America, it may be observed, that their enlightened minds are free from the fetters of such an antiquated prejudice; and with

them truth is left, in the panoply of her naked beauty, to sustain the war of error, unencumbered by any cunningly-devised defences with which human wisdom, conscious of human ignorance and human frailty, would, in its timidity, surround her.



## SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

THE branch of this Society for the Diocese of Ely and University of Cambridge has lately held its annual meeting. At that meeting, the Rev. Dr. Wordsworth, Master of Trinity College, after detailing the successful operations of the Society, proceeded to give the following interesting statement respecting its finances:

Is our support sufficient for these undertakings? The most simple answer to this question is by reference to the expenditure, and we there find THE EXPENDITURE FOR THE LAST YEAR HAS BEEN 34,000*l.*; WHICH FORMS AN EXCESS OF NEARLY 7,000*l.* ABOVE THE RECEIPTS WITHIN THE SAME PERIOD. THE TOTAL EXPENDITURE OF THE SOCIETY ABOVE ITS ORDINARY RECEIPTS, DURING THE LAST EIGHT YEARS, IS ABOUT 60,000*l.* This is a proof of the anxious demand and pressing need for those spiritual advantages which it is the object of the Society to convey. In 1819, His Majesty issued his royal letter for collections in every parish throughout the kingdom, in aid of the funds of the Society, and in pursuance of which collections were made, the result of which was most gratifying, the subscriptions amounting to the sum of 60,000*l.* It was principally from that fund that the Society was enabled to extend its operations in the East, and at the same time to apply the greater portion of its regular funds in the West. It is to be hoped that as nine years have now elapsed since that letter was issued, His Majesty will be graciously pleased to repeat the same; but WHETHER OR NOT, THE SOCIETY WILL PROCEED IN ITS OPERATIONS TO THE UTMOST OF ITS POWER.

In the month of September last, the *Christian Observer* put forth sundry attacks upon us, to which, as he did not condescend to back them by argument, it might seem unnecessary to reply. One passage, however, we will take this opportunity of noticing.

In the Number for June, of the same publication, there is a still more direct attack upon the Church Missionary Society, as having, it is alleged, most materially and unjustifiably injured the interests of another institution professing the same objects. The ground upon which this charge is founded,—that all the money which the former society has received would, as a matter of course, have been paid into the treasury of the latter, on account of the high official names which support it,—is so palpably incorrect, that I am astonished that any writer should urge such a supposition.—P. 562.

Here is no argument, but our supposition is charged with *palpable* incorrectness. We think we can DEMONSTRATE from Dr. Wordsworth's speech that we are *palpably* correct, unless the Church Missionary Society will take up with another supposition, less creditable to themselves; a supposition which has been made, though never by us. What is the cause that the Society for the Propagation of the Gospel should be 60,000*l.* in debt, while the Society for Promoting Christian Knowledge is receiving abundant subscriptions? The two Societies have the same sanction, the same means, the same objects, the scene of labour alone is different. *But the Society for Promoting*

*Christian Knowledge has no opposition society professing exactly the same principles: the Society for propagating the Gospel has.*

This is tolerably strong. But further. Cereticus (such is the euphonious appellation of the *Christian Observer's* asserting correspondent) is, of course, a member of the Church of England. So we must conclude from the *Observer's* cover. We suppose, moreover, that he is a patron of the Church Missionary Society; he therefore approves the objects of that Society; *ergo*, he approves those of the Society for the Propagation of the Gospel; for they are IDENTICAL. Now, suppose the Church Missionary Society had never existed; would not Cereticus have supported the other? By what argument of consistency could he have done otherwise? And if he had been asked, what security have you for entrusting your money to this Society, would he not have said, "the high official names which support it?" And the same argument is applicable to every other member of the Church now supporting the Church Missionary Society. We may therefore conclude, as a matter *palpably* demonstrable, in despite of Cereticus's "astonishment," that "all the money which the Church Missionary Society has received, would, as a matter of course, have been paid into the treasury of the other;" and the Society would not be 60,000*l.* in debt.

If Cereticus chooses to evade this plain argument, he will be transfixed on the other horn of the dilemma, which will prove somewhat sharper. If he would not have patronized the Incorporated Society, and does patronize the New Society, THERE MUST BE SOME DIFFERENCE IN THE CONSTITUTION OF THE TWO; which no friends of the latter *openly* avow, but rather the majority reprobate. The Society will no more thank Cereticus for this mode of defence, than they will thank Mr. Simeon for his memorable proposals about the Test Act and the Dissenters.

Mr. Simeon figures too at the Incorporated Society's meetings, and, with that peculiar felicity of illustration which is so perfectly his own, proceeds:

Only let the commanders of our fleet, our ecclesiastical governors, lead the way, and like Nelson send forth through the land a telegraphic signal—"England expect, that every man will do his duty," and the whole clergy of the land will rise to the occasion, and the laity will catch the flame; and we shall not see any longer in our subscriptions a long list of ones and twos; they will swell instantly to tens and twenties: and with their secret prayers, no less than with their public contributions, will the people of this land unite their endeavours to spread the knowledge of Christ, and, to the utmost extent of their ability, to convert and save the world.

Amen, say we. And let Mr. Simeon, and his friends who wish to preserve a shadow of consistency, prove the sincerity of their aspirations by transferring their subscriptions forthwith from the Church Missionary Society to that for the Propagation of the Gospel.

While we are on this subject, we will set Cereticus right on another point in which he has greatly mistaken us. He says,

Throughout the paper there is obviously much secret disapprobation that the revered Bishop Heber, whom the writer apparently dares not directly censure, should have so warmly promoted the cause of the Church Missionary Society in



India;—a fact which the writer would get rid of by affirming that that distinguished prelate countenanced the Society from the mere necessity of his situation, and upon the very same principle as he is said to have countenanced “the sectarians.” But does not the writer know, that Bishop Heber had attached himself to the Church Missionary Society, and preached for it with cordiality and earnestness, long before he had an idea of being Bishop of Calcutta, and while he had every reason to calculate upon being speedily appointed to preside over one of the dioceses of his native land? If he was ignorant of this fact, how did he feel himself qualified to pronounce so confidently upon the motives which influenced the conduct of one whose sentiments he appears so imperfectly to have known? and supported by what authority has he ventured to injure the memory of that sainted individual, by endeavouring to identify his affectionate and zealous attachment to a society consisting of regular members of his own church, with that amiable toleration, that expansive charity, which he was willing to extend to all who were labouring, even with many differences of opinion, in the same great cause?—P. 562.

Now we yield to none in our veneration for Bishop Heber; but we should never have any scruples about “daring” to censure any *principle*, merely because it happened to be advocated by an illustrious man. Principles in theology and ecclesiastical polity which would not be most welcome to the *Christian Observer*, have been supported by some of the greatest minds that ever existed. We think the *policy* (for we have always abstained from impeaching the *sincerity*) of the Church Missionary Society DEMONSTRABLY wrong; and we no more believe that its rectitude can be defended by the patronage of Bishop Heber (even supposing such patronage unconstrained by circumstances), than that Bishop Heber could have disproved a proposition in Euclid. We certainly were not aware of the *fact* that the Bishop “had attached himself to the Church Missionary Society, and preached for it with cordiality and earnestness long before he had an idea of being Bishop of Calcutta;” but of this we are confident, that no sensible man, in his situation, could have acted otherwise than he did, whatever might be his sentiments on the merits of the Church Missionary Society. So that our argument stands where it was, and again we say, the conduct of Bishop Heber can furnish no precedent to home Churchmen.

We are not surprised at finding such an advocate as Cereticus accusing us of endeavouring to injure Bishop Heber's memory, by insinuating that he was not heartily attached to the Church Missionary Society. If the disapprobation of that Society, as considered relatively to the other, be a stigma upon character or memory, it is one which belongs to many an individual who never knew another stain; and Cereticus, if it pleases him so far to “injure” us, may append it to our HIC JACET.

## ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

*By analogous Reference to the Practice of other Nations.*

### CURSES.

Genesis xxvii. 12—“And I shall bring a curse upon me, and not a blessing.”

AMONGST the oriental nations in particular, we find records of these solemn curses mentioned in Scripture. The curse of a

father was believed to be peculiarly awful, and the furies were appointed to enforce their effects upon the devoted offspring. Thus we find a curious instance in the Roman history, A. C. 54, when Ateius, the Tribune waited for Crassus; and, as the latter marched by, perfumes were thrown upon a chafing-dish prepared for the purpose, on which libations were poured, and the gods were invoked with frightful imprecations to devote him to destruction; and another of more modern date, uttered by Averroes, the Arabian philosopher, against his son, when he intruded himself upon his father, accompanied by some dissolute companions. The old man viewed him with great indignation, and addressed him to this effect:—"Thy own beauties could not content thee; thou hast stripped the wild goat of his beauties, and they who are as beautiful as thyself admire thee. Thou hast got his wanton heart, his lecherous eyes, and his senseless head; but to-morrow thou shalt find thy father will have his pushing horns. Cursed be all extravagancies! When I was young, I sometimes punished my father; now I am old, I cannot punish my son; but I beg of God to deprive him rather of life than suffer him to be disobedient." Having denounced him by this imprecation, he retired; and it is related that the young man died in ten months. In Herodotus, Book III. chap. 75, we find a similar instance of maledictory eloquence, when from the summit of a tower Prexaspe precipitated himself, after having solemnly imprecated many curses upon the Persians.

When Cinephactus, father of Bocchoris the wise, was leading an army into Arabia through many barren and desert places, his provision failed; so that for the space of one day he was forced to take up with such mean food as the common people, among whom he then happened to be, could supply him with, which he eat so heartily, and relished with so much delight, that for the future he forbade all excess and luxury, and *cursed* that king who first brought in that sumptuous and luxurious way of living; and this change and alteration of meat, and drink, and bedding, was so delightful to him, that he ordered the *curse above mentioned*, to be entered in the sacred records in the Temple of Jupiter at Thebes; which was the chief reason why the fame and reputation of Menas became to be clouded in future generations.—*Diod. Sic.* p. 23. See p. 175. Book III.

A Spanish author, in describing the customs of the Floridan Indians after a victory, gives the following curious account of formal maledictions pronounced against enemies:

The Indians returned home elated with their victory. To celebrate it they drove some strong stakes into the ground, to which they fastened their spoils; around these they afterwards seated themselves with their women, and a conjuror then began to utter many extraordinary curses against their enemies. At one extremity of the ground sat three Indians on their —, one of whom, on every curse pronounced by the conjuror, struck a flat stone placed before him with a hammer, while the other two beat as a drum two hollow calabashes filled with small stones, expressing their approbation at every stroke; after which they sung and danced, magnifying their victory, praising the courage and spirit of their combatants, and venting reproaches upon their enemies. This is the usual mode of celebrating a victory.—*Ensayo Cronologico para la Hist. de Florida*, Vol. I. p. 52.

## HYMN

*On the occasion of Collections for Building and Repairing Churches.*

RULER of the harvest! we,  
Whom thy bounteous hand hath fed,  
For our brethren, seek from Thee  
• Truth's celestial living bread:  
Plenteous is the work to do:  
Yet the husbandmen how few!

Ere his tares the wily foe  
Scatters 'mid the holy seed,  
Ruler of the harvest! sow  
Grace to meet our mighty need:  
Help our hands thy fances to rear!  
Teach our hearts thy voice to fear!

As thy rains the earth restore,  
That the tiller's crop may spring,  
And the reaper's lap run o'er,  
Let thy word its harvest bring:  
Thou, whose promise ne'er shall fail,  
Thou hast said, It shall prevail!

All the store which we have brought,  
Cometh of thine hand alone;  
Of our wealth we give Thee nought;  
All we offer is thine own:  
Prosper but the seeds we yield,  
Ruler of the harvest-field!

## MONTHLY REGISTER.

## SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

WE have received a letter, commenting somewhat upon the annual Report of this and the sister society, with which we cannot entirely agree; at the same time that some of our correspondent's remarks are not altogether unworthy of consideration. In order, therefore, to forward the wishes therein expressed, we have placed it in the hands of those who will give it the attention which it merits: and we have no doubt that, so far, as it is practicable, the defects pointed out in the present instance will on future occasions be carefully remedied. For our parts, we consider the Report, upon the whole, a highly satisfactory one; and, except in one or two points of minor importance, as complete as could be expected or desired. It is of course in the hands of most, if not all, of our readers; and therefore a brief

analysis is all that it will be necessary to supply. The receipts and expenditure of the Society are precisely counterbalanced; with the exception of 815*l.* 2*s.* 6*d.* in the hands of the Treasurers, *wholly in bills not due at the audit.* For several years also the progress of the institution has been such as to lead some perhaps to suppose that little more is now necessary than to keep it up to its present level.

Yet are there two circumstances connected with this cheering statement which deserve the most serious attention of the friends of the Society. It ought to be observed, that notwithstanding its large receipts, the revenues of the institution are barely adequate to meet the actual demands upon them—and that those demands, however large, are much less than might be expected, were the services of

the Society adequately understood throughout the country. The former circumstance is to be attributed principally to the very reduced rate at which the Society furnishes its Members with books; and by which the loss sustained during the last year amounts to upwards of 20,000*l*. The amount of subscriptions and benefactions within the same period falls considerably short of the above-mentioned sum; and the deficiency has been supplied either from casual legacies, or from the funded property of the Institution. In the mean time, the two latter have been the only sources from which the Colonial, and other foreign expenditure has been supplied; from which the moderate and unavoidable expenses of the Society's establishment have been defrayed; and out of which the grants voted for India must hereafter be paid. The result appears to be that, if the demand for books should continue, and still more if it should increase, without a corresponding increase in the subscriptions and benefactions, it will become necessary either to raise the price of books, or to limit the quantity supplied to each Member. The Society would be unwilling to do either the one or the other: and presses the subject upon the attention of the public, in the confident hope that they will meet the exigencies of the case in the most satisfactory manner; either by inducing an additional number of persons to become subscribers to the Funds of the Parent Institution, or by increasing the sums remitted from them in the shape of benefactions.

Among the domestic proceedings of the Society, are the supply of an assortment of books and tracts, adapted to the use of sailors, to each ship of war now in commission, by order of the commissioners:—a contract with the University of Cambridge for a new

edition of the Family Bible;—the printing of a large impression of the octavo Bible and Common Prayer in Welsh, in order to meet the increasing demand for them;—the admission of some new books upon their catalogue; the formation of some new committees; and the grant of 1000*l*. to be at the disposal of the Primate of Ireland, for advancing the religious instruction of the Irish.

The number of books and tracts distributed during the year is the largest ever made, amounting to 1,656,066.

The operations of the Society abroad have been instrumental in forwarding the erection of an English church at Cape-town. The accounts from Calcutta respecting the native schools are highly satisfactory, and a plan is in agitation for the enlargement of the Mission College. Education is also proceeding rapidly at Madras, Bombay, and Ceylon; and the sum of 2000*l*. which had been granted to Bishop Heber, for the repairing and enlargement of churches in the Tanjore district, has been partly expended for that purpose. The distribution of books in New South Wales has been extensive; a lending library has been established at the Mauritius; and a grant of Bibles, Prayer Books, and tracts has been forwarded to the Island of Ascension. In the Canadas also, and in Nova Scotia, the exertions of the Society have been attended with the most beneficial results; and throughout the West Indies, amidst much political excitement and great colonial distress, a very decided progress is making in Christian knowledge and religious education.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THIS Society has also just issued its Report. To the state of its funds we have had occasion to allude in a preceding page; and we think that nothing can be wanting but an attentive consideration of its proceedings, to call forth all the energies of the country in its support. In the extensive Diocese of Nova Scotia, under the indefatigable superintendence of the Bishop,

the operations of the Society have been peculiarly effective.

New Missions have been opened in several parts of it; King's College, Windsor, has furnished several candidates for holy orders, who promise to adorn their profession by their learning and their piety, and be great blessings to the people committed to their charge; other clergymen, of exemplary character, have entered

into the Society's service, and are now engaged in the laborious duties of their office, both to the satisfaction of themselves and to the comfort and edification of a large body of people, who would otherwise have been left destitute of all religious instruction. The national system of education also, which had become through their instrumentality so well known, and so generally adopted in the two larger colonies of Nova Scotia and New Brunswick, has been introduced, with every prospect of success, into Newfoundland. Mr. Bacon, a very superior master, who has for some time conducted the school at St. John's, so as to deserve the highest praise, was glad to avail himself of the bounty of the Society in opening to him the means of access to the central school at Halifax, for the purpose of perfecting himself in that system, which has been found so eminently useful wherever it has been introduced; and through this channel a knowledge of it may be conveyed to every part of the island.

From the Diocese of Quebec, the accounts of the state of the missions are very satisfactory, and the demand for Christian instruction so much on the increase, as to render it impossible for the means of the Society to supply it in any adequate degree. Several new Churches have been added in both the Canadas; among others, a second at Kingston, on a large scale, principally at the expense of the inhabitants.

In Calcutta, the continual absence of the Bishop during the last year has given a lamentable check to the proceedings of the Society; in addition to which, the sudden death of the Rev. T. Christian, which we announced in a preceding Number, has been most severely felt in one of the most auspicious scenes of missionary labour. Except these drawbacks, however, considerable progress has been made in the objects of the Society. The interest arising from the surplus of the subscription for Bishop Heber's monument has been devoted to the maintenance of a non-foundation student at Bishop's College; and a similar arrangement has been adopted at Madras, out of a similar fund. Mr. Simeon also, one of the executors of Lord Powerscourt, has appropriated 1000*l.*, part of his Lordship's bequest, to the foundation of a perpetual scholarship at the College, under the terms of the statute prescribed for that purpose.

Such is a brief outline of the Society's proceedings. Indeed, the Report itself is only a summary statement of facts; the particulars of which are given in an Appendix, which comprises some of the most interesting documents which it has fallen to our lot to examine. We can assure our readers, that they will be amply repaid for an attentive perusal of them.

## NATIONAL SOCIETY.

### *Seventeenth Report.*

THE Report of this Society commences with an account of the uses to which the product of the King's Letter, amounting to 28,292*l.* 2*s.* 10*d.* which became available in 1824, has been applied. Since that period 337 applications from different parts of the country, comprising a population (according to the last parliamentary census) of 1,309,591 persons, have been received. In all these cases there are very few which the Committee have found themselves unable to bring within the rules by which their proceedings are governed, and the grants made to them have amounted to 28,808*l.*; by which, according to the first estimates,

in many instances much below the actual disbursements in carrying them into effect, an outlay of no less a sum than 111,916*l.* in the erection of 471 separate school-rooms, has been called forth. By these means, and amidst such a population, the inestimable blessings of Christian education have been provided for 25,092 boys and 23,830 girls on week-days and Sundays, and for 2,540 boys and 2,650 girls on Sundays only, making a total of 54,112 poor children rescued from ignorance and vice, and regularly trained up in the knowledge and the worship of God, according to the pure principles of the Established Church.

It may be thought that the number of Schools already established must have so far diminished the calls upon the Society, as to render it unnecessary for grants to be made to the same extent as in preceding years. But during the past year applications for assistance have been received from about 66 places: of which 55 have actually obtained grants, varying in magnitude from 10*l.* to 500*l.*, and amounting on the whole to 5,512*l.* Amongst others, to Brighton a grant has been made of 225*l.*, and similar grants to the united parishes of St. Giles in the Fields and St. George's Bloomsbury. The condition of those thickly peopled parishes had been regarded with anxiety by the Committee, and they rejoice in the occasion which has at length arrived of aiding in the establishment of a gratifying, if not an adequate, provision for the spiritual wants of the poor in that part of the metropolis. The grant is made for the erection of two school-rooms, each to contain 250 children. To St. Martin's in the Fields, also, 300*l.* have been granted.

In regard to the general state of the Sunday Schools in England and Wales, it may be sufficient to observe that there is ground for stating that in England and Wales there are about 8,400

Sunday Schools, containing 550,000 children, by far the greater part of whom are instructed only in the books of the Society for promoting Christian Knowledge, and all, with little exception, uniformly taken to Church.

In regard to schools more properly denominated National schools, and directly or indirectly connected with this Society, from the returns hitherto received, there appears to be an increase of 7,802 children, while the decrease in others has only amounted to 1,581.

In the early part of the year a master was sent out to the Cape of Good Hope;—a schoolmaster has since been trained for Newfoundland;—specimens of books, regulations for schools, &c. have been requested and forwarded to Count A. Zamoiski, son of his Excellency the President of the Kingdom of Poland;—the Chevalier Major Abrahamson has again transmitted an interesting account of the progress of schools in the kingdom of Denmark, by which it appears that 2,003 schools are already formed, and 368 now in progress; the former of which contain an amount of 132,786 children;—and lastly, an application has been made for two schoolmasters for Jamaica, with which the School-Committee are in a state to comply.

## POLITICAL RETROSPECT.

**DOMESTIC.**—The reduction of the public expenditure being a principal object with the present administration, their attention has been for some time past directed to the militia staff; and they have determined to bring forward a bill in the ensuing session of Parliament, for the purpose of lessening the establishment. Their intention is to retain on permanent duty only such a number of persons in each corps, as shall be absolutely requisite to render it efficient.

The death of Colonel Bernard, one of the members for King's County, has afforded an opportunity to the Roman Catholic Association to try their strength in that part of Ireland; and, emboldened by the respite obtained by Mr. O'Connell, they have determined to renew the scenes enacted at Clare

during the late election, and have accordingly put forward a gentleman of the Popish persuasion, in order to contest the county. The meeting of Parliament, however, is finally arranged to take place on the 5th of February; and as it will then become necessary for the newly elected members to take their seats, this momentous question must necessarily be one of the first discussed.

**PENINSULA.**—The transactions in Spain have not been marked by any circumstances of particular importance. Thirteen unhappy individuals, accused of attempting to restore the constitution of 1820, have suffered the sentence of the law at Barcelona. The arrests for political crimes or accusations continue to take place; and the prospect of such a change, either in men or

measures, as may indicate the approach of happier times, seems as remote as ever.

Donna Maria, the legitimate Queen of Portugal, has been presented at the court of George the Fourth, and received with every mark of honour due to the descendant of a long line of monarchs, the faithful allies of the British crown.

**EASTERN EUROPE.**—The Russians have been compelled to raise the siege of Silistria, and return to the left bank of the Danube, attributing their defeat, for such it may be termed, to the severe approach of winter, which rendered the ground untenable, and leaving behind them the greater part of their artillery, with all their cattle: their loss in men is stated to be likewise very great, but the numbers are not given. Thus the campaign, which was undertaken by Russia after a three years preparation, and has been carried on with an immense consumption of human life, has terminated in the most disastrous manner to the invaders. Step by step they have abandoned every undertaking, and Varna, the only fruit of their arms, is on the point of being snatched from them. The Turks have already shown themselves before the place, in which General Roth has been left with a garrison of 6,000 men; but as the fortifications are in a state of complete dilapidation, and no assistance can be given either from the army, or by sea, which is in this season impracticable; it is not possible they can long withstand the besiegers, assisted, as no doubt they will be, by the bulk of the inhabitants.

The Russian Admiral in the Levant has published a circular, declaring the Dardanelles to be in a state of blockade, as far as may relate to supplies of provisions intended for Constantinople, in the expectation that, by attacking the Porte in such a vulnerable point, some advantage may be gained by the Russian government. The city is already in want of the customary supplies, and vessels from Egypt are anxiously looked for, it being known that several ships have been taken by the Russians and Greeks. The Austrian Admiral has determined to resist the blockade; and a vessel belonging to that country

having put into Smyrna, which had been prevented from entering the Dardanelles, as being laden with provisions for the capital, the Admiral provided her with an escort to see her safe through the passage, and sailed himself in quest of Count Heyden, to demand an explanation.

The Morea is now entirely free from the Turks; the French troops are in possession of all the fortresses; but it is expected they will be recalled as soon as these shall be delivered to the Greek troops, an event which will be accelerated by the arrival of Colonel Fabvier, who is commissioned by the French government to organize the land forces of the Greeks. This has been notified to Count Capo d'Istrios by the ambassadors of the Allied Powers, who at the same time furnished him with a declaration, in which they acquaint him that considering the Porte firmly refuses to take any part in the pacification of Greece, the determination of the frontiers shall be immediately decided without the intervention of the Porte. No certain intelligence has transpired as to the extent of country which shall be included in the Greek territory; the most probable accounts confine it to the Morea, and some islands in the Archipelago, though some have stated it to include Thessaly.

**COLOMBIA.**—A conspiracy has been formed against the life of Bolivar, headed by the Generals Santander and Podilla: the latter being at the time a state prisoner, and under trial for his conduct at Cartagena last March. It appears that a part of the garrison at Bogota consisted of a brigade of artillery, which the conspirators found means to seduce into their service by the promise of six months pay, and the sack of the city. The attack was begun by storming the palace, from whence Bolivar was obliged to effect his escape by means of a balcony, and fly to the barracks. The other regiments proving firm, the assailants were repulsed both here and in the town, and the ringleaders taken. In consequence of this event Bolivar has issued a decree, announcing his determination to exercise those extraordinary powers which, he says, the nation had previously vested in him.

# ECCLESIASTICAL INTELLIGENCE.

## NEW CHURCHES.

**HOLME.**—The new church at Holme, in Lancashire, has been consecrated by the Lord Bishop of Chester, and opened for divine service.

**SHIPLEY AND WILSDEN.**—A copy of an Order in Council has appeared in the *Gazette*, approving of the districts assigned to the new churches which have been built at Shipley and Wilsden, in the parish of Bradford, in the county of York.

## CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Bourdillon, Thomas .....	Head Mast. of Macclesfield Grammar School.
Broughton, W. Grant.....	Archdeaconry of New South Wales.
Echersall, Charles .....	Dom. Chapl. to the Earl of Southampton.
Hutchinson, William J.....	Dom. Chapl. to the Dowager Duchess of Roxburgh.
Inge, J. R. ....	Dom. Chapl. to the Earl of Winterton.
King, R. F. ....	Chapl. to H. R. H. the Duke of Clarence.
Roberts, James F.....	Chapl. to the Almshouses of the Trinity House, at Mile End.

## ORDINATIONS.—1828.

<i>Bangor</i> .....	Dec. 21.	<i>Exeter</i> .....	Oct. 19.	<i>Norwich</i> .....	Oct. 19.
<i>Bath &amp; Wells</i> {	Oct. 5.	<i>Gloucester</i> .....	Dec. 21.	<i>Oxford</i> .....	Dec. 21.
	Dec. 21.	<i>Hereford</i> .....	Nov. 23.	<i>Peterborough</i> ..	Dec. 21.
<i>Durham</i> .....	Oct. 5.	<i>Lichfield &amp; Cov.</i> ..	Nov. 2.	<i>Rochester</i> .....	Oct. 5.
<i>Ely</i> .....	Nov. 2.	<i>Lincoln</i> .....	{ Sept. 21. Dec. 21.	<i>Salisbury</i> .....	Sept. 21.

## DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Adams, George .....	B. A.	Fell. of St. John's	Oxf.	Oxford
Aldhouse, Stephen .....	S.C.L.	St. Peter's	Camb.	Lichfield
Appleton, James .....	B. A.	St. John's	Camb.	Lincoln
Armstrong, Henry William Gleed .....	B. A.	St. John's	Oxf.	Oxford
Atkinson, George James .....	B. A.	Trinity	Camb.	Lincoln
Bayly, William G. ....	S.C.L.	New	Oxford	Hereford
Bell, John .....	B. A.	University	Oxf.	Durham
Bilton, William .....	M. A.	Christ Church	Oxf.	Exeter
Bingham, George .....	B. A.	Worcester	Oxf.	Bath & Wells
Birkett, Henry .....	B. A.	Queen's	Oxf.	Oxford
Blackwell, Robert Edward.....	B. A.	Catharine Hall	Camb.	Lincoln
Bloom, John .....	B. A.	Caius	Camb.	Norwich
Bogie, Brackenbury Dickson .....	B. A.	Trinity	Dublin	Lincoln
Bond, Henry .....	S.C.L.	Christ	Camb.	Bath & Wells
Brine, Augustus James .....	B. A.	Exeter	Oxf.	Salisbury
Broughton, Clement Francis .....	B. A.	Emmanuel	Camb.	Lichfield
Browne, Henry .....	M. A.	Lincoln	Oxf.	Salisbury
Bull, Samuel William .....	B. A.	Queen's	Camb.	Norwich
Buller, Lionel .....	M. A.	Fell. of King's	Camb.	Lincoln
Buluel, C. J. C. ....	B. A.	Balliol	Oxf.	Bath & Wells
Byron, John .....	B. A.	Exeter	Oxf.	Lincoln
Cann, Ponsford .....	B. A.	Pembroke	Camb.	Exeter
Cape, William .....	B. A.	Corpus Christi	Camb.	Peterboro'
Catton, Richard .....	B. A.	Corpus Christi	Camb.	Norwich
Cooke, Henry G. P. ....	B. A.	Exeter	Oxf.	Gloucester
Cooper, T. J. ....	B. A.	Queen's	Camb.	Norwich
Copleston, William James .....	M. A.	Fell. of Oriel	Oxf.	Oxford
Cotterill, John .....	B. A.	Queen's	Camb.	Norwich
Cox, George.....	B. A.	Magdalen Hall	Oxf.	Gloucester
Crook, Henry Simon Charles .....	B. A.	Lincoln	Oxf.	Bath & Wells
Curme, Thomas .....	B. A.	Worcester	Oxf.	Bath & Wells
Dawson, Edward Henry.....	B. A.	Emmanuel	Camb.	Lincoln
Docker, Thomas Robert .....	B. A.	Pembroke	Camb.	Lichfield
Dod, Henry Hayman .....	M. A.	Worcester	Oxf.	Bath & Wells
Dudley, Edward .....	B. A.	Worcester	Oxf.	Peterboro'



<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Dymoke, John .....	B. A.	Trinity	Camb.	Lincoln
Escott, George Sweet .....	B. A.	Lincoln	Oxf.	Bath & Wells
Fall, William Nicholson, jun. ....	B. A.	New	Oxf.	Gloucester
Fiske, John Robert .....	B. A.	Catharine Hall	Camb.	Norwich
Fitzclarence, Augustus .....	S.C.L.	Trinity	Camb.	Hereford
Fitzmaurice, James .....	B. A.	St. John's	Camb.	Salisbury
Franklin, Henry Hervey .....	B. A.	Corpus Christi	Camb.	Lichfield
Freere, Edward .....	B. A.	Trinity	Camb.	Norwich
Frizell, Richard Howard .....	B. A.	Trinity	Dublin	Exeter
Frobisher, Joseph James .....	B. A.	Trinity	Camb.	Exeter
Froude, Richard H. ....	M. A.	Fell. of Oriel	Oxf.	Oxford
Gibson, John .....	B. A.	Fell. of Sidney	Camb.	Lincoln
Giffard, Jervis Trigge .....	B. A.	New	Oxf.	Hereford
Gould, John N. ....	B. A.	Wadham	Oxf.	Bath & Wells
Greswell, Richard .....	M. A.	Fell. of Worcester	Oxf.	Oxford
Gooch, Frederick .....	B. A.	Christ Church	Oxf.	Rochester
Hales, John Dixon .....	B. A.	Trinity	Camb.	Bath & Wells
Hankinson, Thomas Edwards .....	B. A.	Corpus Christi	Camb.	Norwich
Hansell, Peter .....	B. A.	University	Oxf.	Norwich
Harding, William .....	B. A.	University	Oxf.	Peterboro'
Harrison, James Harwood .....	M. A.	Merton	Oxf.	Peterboro'
Hart, Richard .....	B. A.	Trinity	Dublin	Norwich
Hartley, Wilfred .....	B. A.	Christ	Camb.	Durham
Herbert, Edward .....	B. A.	Jesus	Oxf.	Bangor
Hoblyn, Richard Dennis .....	M. A.	Balliol	Oxf.	Lincoln
Hogge, George .....	B. A.	Corpus Christi	Camb.	Ely
Holland, Edmund .....	B. A.	Queen's	Camb.	Lincoln
Hull, John .....	B. A.	Lincoln	Oxf.	Lincoln
Hutchinson, James .....	B. A.	St. John's	Oxf.	Bath & Wells
James, Charles .....	B. A.	Christ	Camb.	Gloucester
Jebb, John .....	B. A.	Trinity	Dublin	Bath & Wells
Jordan, George Colebrook .....	M. A.	Pembroke	Oxf.	Salisbury
Kendall, Francis J. H. ....		Exeter	Oxf.	Bath & Wells
Keppel, W. Arnold Walpole .....	B. A.	Trinity	Camb.	Norwich
Kinchant, John R. Nathaniel .....	B. A.	Queen's	Camb.	Hereford
Landon, Whittington Henry .....	B. A.	Worcester	Oxf.	Bath & Wells
Laurence, Thomas French .....	B. A.	Fell. of St. John's	Oxf.	Oxford
Lee, Richard .....	S.C.L.	Lincoln	Oxf.	Lincoln
Lloyd, John Vaughan .....	B. A.	Jesus	Oxf.	Bangor
Maddy, Watkin .....	M. A.	St. John's	Camb.	Ely
Maltby, Frederick William .....	B. A.	St. Peter's	Camb.	Lincoln
Maude, Joseph .....	B. A.	Queen's	Oxf.	Lincoln
Medland, Thomas .....	M. A.	Corpus Christi	Oxf.	Oxford
Mills, Thomas .....	B. A.	Clare Hall	Camb.	Lincoln
Morgan, Frederick .....	B. A.	St. John's	Oxf.	Lincoln
Morris, George .....	M. A.	Corpus Christi	Oxf.	Oxford
Morshead, William .....	B. A.	Sidney	Camb.	Exeter
Page, Cyril William .....	B. A.	Christ Church	Oxf.	Oxford
Palmer, Philip .....	B. A.	Trinity	Camb.	Lincoln
Penn, Thomas Gordon .....	B. A.	Christ Church	Oxf.	Bath & Wells
Phillips, William .....	B. A.	Corpus Christi	Camb.	Gloucester
Philpott, William Doveton .....	B. A.	Lincoln	Oxf.	Peterboro'
Pole, Edward .....	B. A.	Exeter	Oxf.	Exeter
Pring, Isaac H. ....	B. A.	Christ Church	Oxf.	Bangor
Purbrick, Lewis .....	M. A.	Christ Church	Oxf.	Oxford
Purrier, Henry .....	B. A.	Worcester	Oxf.	Salisbury
Redhead, John Robert .....	B. A.	St. Edmund Hall	Oxf.	Rochester
Reed, Christopher .....	B. A.	Exeter	Oxf.	Durham
Riley, Edmund .....	B. A.	Lincoln	Oxf.	Bath & Wells
Robinson, Francis .....	M. A.	Fell. Corp. Chr.	Oxf.	Oxford
Roupell, Francis Pooley .....	B. A.	Trinity	Camb.	Lincoln
Routledge, William .....	B. A.	Trinity	Dublin	Bath & Wells
Rowland, John .....	B. A.	Magdalene	Camb.	Bangor

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Salkeld, Edward .....	B. A.	Trinity	Camb.	Lichfield
Sanders, Bradfield .....	B. A.	St. Peter's	Camb.	Norwich
Shore, James .....	B. A.	Sidney	Camb.	Exeter
Sill, John Parkin .....	B. A.	Christ	Camb.	Hereford
Smith, William .....	B. A.	Magdalene	Camb.	Lichfield
Smythe, Patrick Murray .....	B. A.	Christ Church	Oxf.	Oxford
Sutton, Thomas .....	B. A.	St. Edmund Hall	Oxf.	Lincoln
Terrott, Charles .....	B. A.	Trinity	Camb.	Lincoln
Thompson, Cornelius .....	B. A.	Trinity	Camb.	Lincoln
Thompson, Joseph .....	Lit.			Durham
Thorold, Henry Baugh .....	B. A.	Trinity	Oxf.	Lincoln
Turbit, John Henry .....	B. A.	Worcester	Oxf.	Oxford
Turner, John Fisher .....	B. A.	Worcester	Oxf.	Exeter
Walkey, Charles Collyns .....	M. A.	Worcester	Oxf.	Exeter
Waller, Edmund .....	B. A.	Trinity	Camb.	Salisbury
Walsh, Joseph Neate .....	M. A.	St. John's	Oxf.	Salisbury
Watkins, Thomas .....	B. A.	Queen's	Camb.	Hereford
Watson, John .....	B. A.	Worcester	Oxf.	Norwich
Webb, William .....	B. A.	Trinity	Camb.	Durham
Webster, Rowland .....	B. A.	Lincoln	Oxf.	Durham
Welby, Richard Thomas .....	B. A.	Christ	Camb.	Lincoln
Wilberforce, Samuel .....	B. A.	Oriel	Oxf.	Oxford
Williams, John .....	M. A.	Christ Church	Oxf.	Oxford
Williams, Henry B. ....	B. A.	Jesus	Oxf.	Bangor
Wilson, Richard .....	M. A.	St. John's	Camb.	Ely
Wilson, Daniel .....	B. A.	Wadham	Oxf.	Oxford
Woodruff, Thomas .....	B. A.	St. John's	Oxf.	Lincoln
Wyld, William Thomas .....	B. A.	Christ Church	Oxf.	Salisbury

**PRIESTS.**

Alleyne, John Forster .....	B. A.	Balliol	Oxf.	Lincoln
Ashmore, Paul .....	S. C. L.	Christ	Camb.	Norwich
Athawes, John .....	M. A.	Trinity	Camb.	Lincoln
Atley, Stephen Oakley .....	M. A.	Corpus Christi	Oxf.	Exeter
Banks, Samuel Horatio .....	L.L.B.	Trinity Hall	Camb.	Ely
Bayley, Edmund Goodenough .....	M. A.	Fell. of Pemb.	Oxf.	Oxford
Beckwith, Samuel Boydel .....	B. A.	St. John's	Oxf.	Lincoln
Beeson, William Clifton .....	B. A.	St. John's	Camb.	Lincoln
Bellas, Septimus .....	B. A.	Queen's	Oxf.	Salisbury
Benwell, H. ....	M. A.		Oxf.	Norwich
Biscoe, Robert .....	M. A.	Christ Church	Oxf.	Oxford
Bluet, Thomas Lovell .....	B. A.	Queen's	Camb.	Exeter
Bogie, Brackenbury Dickson .....	B. A.	Trinity	Dublin	Lincoln
Braithwaite, William .....	B. A.	St. John's	Camb.	Lincoln
Browne, Alfred .....	B. A.	Christ Church	Oxf.	Oxford
Browne, James Caulfield .....	B. A.	St. John's	Camb.	Ely
Browne, Henry Albert .....	B. A.	Queen's	Oxf.	Lincoln
Caldecott, William Marriott .....	M. A.	Oriel	Oxf.	Lincoln
Campbell, Archibald .....	M. A.	Jesus	Camb.	Peterboro'
Carr, John .....	M. A.	Fell. of Balliol	Oxf.	Oxford
Cartwright, John .....	B. A.	Christ	Camb.	Durham
Chamberlain, Henry Edwin .....	B. A.	Exeter	Oxf.	Bath & Wells
Chaplyn, James Robert .....	M. A.	Trinity	Oxf.	Peterboro'
Chapman, Benjamin .....	B. A.	Christ	Camb.	Ely
Chinnery, Nicholas .....	B. A.	Queen's	Camb.	Lichfield
Clarke, William Thomas .....	B. A.	Queen's	Oxf.	Lincoln
Clements, Dalston .....	B. A.	Queen's	Camb.	Exeter
Clifton, Charles .....	B. A.	Worcester	Oxf.	Salisbury
Clissold, S. ....	M. A.	Clare Hall	Camb.	Norwich
Clutton, Ralph .....	B. A.	Emmanuel	Camb.	Ely
Collinson, Henry King .....	B. A.	Queen's	Oxf.	Durham
Colton, Charles .....	B. A.	Pembroke	Camb.	Lincoln
Colville, William .....	B. A.	St. John's	Camb.	Norwich
Commins, Joseph E. ....	B. A.	Catharine Hall	Camb.	Ely

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Cox, John.....	M. A.	St. Mary Hall	Oxf.	Lincoln
Curling, William .....	B. A.	Wadham	Oxf.	Rochester
Darby, Thomas .....	B. A.	Downing	Camb.	Lincoln
Dealtry, Thomas .....	S.C.L.	Catharine Hall	Camb.	Ely
Debrisay, John Theophilus .....	B. A.	Caius	Camb.	Exeter
Denison, Edward .....	M. A.	Fell. of Merton	Oxf.	Oxford
De Soyres, Francis .....	B. A.	Merton	Oxf.	Lincoln
Drake, George James Asheton .....	B. A.	St. John's	Camb.	Lincoln
Drummond, Robert .....	B. A.	Trinity	Camb.	Lincoln
Earle, Charles Hare .....	M. A.	Trinity	Oxf.	Salisbury
Eden, Robert .....	B. A.	Christ Church	Oxf.	Gloucester
Edmeades, William Henry .....	B. A.	Merton	Oxf.	Rochester
Estcourt, Edmund H. Bucknell .....	M. A.	Fell. of Merton	Oxf.	Oxford
Fardell, Thomas .....	S.C.L.	Queen's	Camb.	Ely
Ffinch, Benjamin Saunderson .....	B. A.	Trinity	Camb.	Rochester
Field, Frederick .....	M. A.	Fell. of Trin.	Camb.	Ely
Flowers, Field .....	B. A.	Lincoln	Oxf.	Lincoln
Frankish, David .....	B. A.	St. John's	Camb.	Lincoln
Goodden, George .....	B. A.	Jesus	Camb.	Bath & Wells
Gother, Andrew William .....	B. A.	St. John's	Oxf.	Lincoln
Greatrex, James .....	B. A.	St. John's	Camb.	Lichfield
Gretton, Frederick Edward .....	B. A.	St. John's	Camb.	Peterboro'
Griffith, Henry .....	M. A.	Jesus	Oxf.	Oxford
Gunney, John Hampden .....	M. A.	Trinity	Camb.	Lincoln
Gwyther, John .....	B. A.	St. John's	Camb.	Lichfield
Hazel, James .....	B. A.	Queen's	Oxf.	Oxford
Heselrige, C. M. ....	B. A.	Brasenose	Oxf.	Hereford
Hodge, Henry Vere .....	B. A.	Exeter	Oxf.	Lincoln
Holder, Caddell .....	B. A.	Trinity	Oxf.	Gloucester
Hooper, John .....	B. A.	Queen's	Oxf.	Salisbury
Hopkins, George Adolphus .....	B. A.	St. John's	Camb.	Lincoln
Hughes, John .....	B. A.	Brasenose	Oxf.	Hereford
Jackson, Edward Dudley .....	S.C.L.	Trinity Hall	Camb.	Exeter
Jones, John Wynne .....	B. A.	Jesus	Oxf.	Bangor
Kilton, Edward .....	M. A.	Fell. of Balliol	Oxf.	Oxford
Kilvert, Robert .....	B. A.	Oriel	Oxf.	Salisbury
Lampen, John .....	B. A.	Exeter	Oxf.	Exeter
Latimer, E. W. F. ....	M. A.	Lincoln	Oxf.	Oxford
Lea, George .....	B. A.	Wadham	Oxf.	Lincoln
Lenny, Christian .....	Lit.			Rochester
Luad, Octavius .....	B. A.	St. John's	Camb.	Lincoln
Luney, Richard .....	B. A.	Magdalen Hall	Oxf.	Exeter
Macaulay, John Heyrick .....	M. A.	Trinity	Camb.	Exeter
Maddock, Henry William .....	B. A.	Fell. Brasenn.	Oxf.	Oxford
Maine, John Thomas .....	B. A.	Trinity	Camb.	Lincoln
Medlicott, Joseph .....	B. A.	Queen's	Camb.	Salisbury
Menzies, John .....	M. A.	Corpus Christi	Oxf.	Oxford
Moberly, George .....	M. A.	Fell. of Balliol	Oxf.	Oxford
Moore, Thomas B. G. ....	B. A.	Pembroke	Oxf.	Oxford
Morgan, Evan Pritchard .....	B. A.	Jesus	Oxf.	Oxford
Mossop, John .....	B. A.	St. John's	Camb.	Lincoln
New, Edward Parris .....	M. A.	Fell. St. John's	Oxf.	Oxford
Noble John .....	B. A.	Sidney	Camb.	Salisbury
Otter, George .....	B. A.	Jesus	Camb.	Lincoln
Owen, Edward John .....	B. A.	Downing	Camb.	Bangor
Owen, Thomas Cæsar .....	B. A.	Jesus	Oxf.	Bangor
Phelps, John .....	B. A.	Queen's	Oxf.	Salisbury
Rice, Francis William .....	B. A.	Christ Church	Oxf.	Gloucester
Roberts, John .....	B. A.	Trinity	Camb.	Bangor
Pope, Thomas .....	B. A.	Trinity	Camb.	Salisbury
Row, William Andrew .....	B. A.	Caius	Camb.	Exeter
Russell, John Clark .....	B. A.	St. Peter's	Camb.	Salisbury
Scott, George William .....	B. A.	Trinity	Camb.	Exeter

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Smyth, William Watson .....	B. A.	Trinity Hall	Camb.	Norwich
Stainforth, Richard .....	B. A.	Queen's	Camb.	Lincoln
Stammers, Robert .....	B. A.	St. John's	Camb.	Lichfield
Strong, Edmund .....	B. A.	Exeter	Oxf.	Bath & Wells
Templeman, Richard Abraham .....	L.L. B.	Trinity	Camb.	Gloucester
Thomas, George .....	M. A.	Worcester	Oxf.	Oxford
Tiddeman, Richard Philip Goldsworthy ..	M. A.	Magdalen Hall	Oxf.	Salisbury
Townsend, Samuel Thomas .....	B. A.	Trinity	Camb.	Rochester
Tucker, Marwood .....	B. A.	Balliol	Oxf.	Exeter
Twigg, Robert .....	B. A.	St. Peter's	Camb.	Norwich
Vaughan, John .....	B.C.L.	St. John's	Camb.	Norwich
Vernon, William Hardy .....	B. A.	Magdalen Hall	Oxf.	Lincoln
Wales, William .....	B. A.	Catharine Hall	Camb.	Rochester
Wason, John James .....	M. A.	Brasenose	Oxf.	Exeter
Wearing, Richard .....	Lit.			Durham
Whateley, John Clements .....	B. A.	Worcester	Oxf.	Oxford
White, Herbert .....	M. A.	Fell. Corp. Ch.	Oxf.	Oxford
Whitter, Walrond .....	B. A.	St. Peter's	Camb.	Bath & Wells
Williams, St. George A. ....	B. A.	Jesus	Oxf.	Bangor
Wigley, Charles Meysey .....	B. A.	Balliol	Oxf.	Hereford
Wilberforce, Robert Isaac .....	M. A.	Fell. of Oriel	Oxf.	Oxford
Willan, Francis Miles .....	B. A.	Christ	Camb.	Lincoln
Wilson, John .....	B. A.	Catharine Hall	Camb.	Lincoln
Wood, George .....	B. A.	Lincoln	Oxf.	Durham
Woodley, Charles William .....	B. A.	St. Peter's	Camb.	Exeter
Wordsworth, John .....	B. A.	New	Oxf.	Lincoln

Deacons, 126—Priests, 123—Total, 219.

#### PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Atkinson, John. .	{ Owersby, V.	Lincoln	Lincoln	Lord Chancellor
	{ with Kirby Osgarby, V.			
Best, Thomas. . . .	{ East Barkwith, R.	Lincoln	Lincoln	{ G.R. Heneage, Esq. Lord Chancellor.
to hold by disp.	{ with Kirby-on-Baine, R.			
Bishop, James	{ St. Mary-de-Lode, V.	Gloucester	Gloucester	D. & C. of Gloucester.
	{ with Holy Trinity, V.			
Byam, R. Burgh	{ Kew, V.	Surrey	Winchest.	King's Coll. Camb.
	{ and Petersham, V.			
Byers, Sparks . . . .	St. James, Ch. Ryde	I. Wight	Winchest.	W. H. Hughes, Esq.
Clarke, William ..	St. John-the-Less, P. C.	Chester	Chester	Corp. of Chester
Collyer, Robert ..	Dersingham, V.	Norfolk	Norwich	Bp. Norw. ( <i>by lapse</i> )
Custance, John. . . .	Brampton, R.	Norfolk	Norwich	R. Marsham, Esq.
Davison, John . . . .	Old Sodbury, V.	Gloucester	Gloucester	D. & C. of Worcester.
Eddy, Charles . .	{ Fuggleston St. Peter, R.	Wilts.	Salisbury	Earl of Pembroke
	{ and Bemerton, V.			
Eyre, C. W. . . . .	Preb. of Strensall, in Cath.	Ch. of York		Archbp. of York
Hall, W. J. . . . .	Sandon, V.	Herts.	Lincoln	D. of St. Paul's
Harbin, William ..	Esher, R.	Surrey	Winchest.	H. J. Pye, Esq.
Harrison, Robert	{ P. C. of Blatchland	Northumb.	Durham	Bp. Crewe's Trust.
	{ to Lastingham, V.			
Hett, W. . . . .	Elkesley, V.	Notts.	York	Duke of Newcastle
Hodgson, George	{ Colwich, V.	Stafford	Lichfield	Bp. of Chester
	{ with Frodswell, Ch.			
Hurst, J. D. . . . .	Clapton, R.	Northam.	Peterboro'	W. P. Williams, Esq.
Hustler, J. D. . . . .	Great Fakenham, R.	Suffolk	Norwich	Duke of Grafton
Lewis, Henry John	Minor Canonry in Cath.	Ch. of Worcester		D. & C. of Worcester.
Marsh, E. G. . . . .	Yardley, V.	Herts.	Lincoln	D. & C. of St. Paul's
Molesworth, J. E. N.	Wirksworth, V.	Derby	Lichfield	Dean of Lincoln
Mutlow, Wm. Wilton	Rudford, R.	Gloucester	Gloucester	D. & C. of Gloucester.
Park, J. Allan . . . .	Elwick, R.	Durham	Durham	Bp. of Durham
Peel, John . . . .	{ V. of Stone	Worcester	Worcester.	The King
	{ to Preb. in Metropol. Ch. of Canterbury			

Name.	Preferment.	County.	Diocese.	Patron.
	V. of Nazing and V. of Sutton Galtres and Preb. of York and Preb. of Metropol. Ch. of Canterb. to the Deanery of the Cath. Ch. of Norwich	Essex York	London York	The King Archbishop of York
Pellew, Hon. Geo.				The King
Price, J. T.	Weedon Lois, V.	Northam.	Peterboro'	King's Coll. Camb.
Roberts, T.	St. Mary, Stamford, R.	Lincoln	Lincoln	Marques of Exeter
Scott, G. W.	Kentisbeare, R.	Devon	Exeter	Hon. P. C. Wyndham
Shiffner, George	Preb. of Earham in Cath. Ch. of	Chichest.	Bishop of Chichester	
Smyth, W. Watson	Manton, V.	Rutland	Peterboro'	G. W. Smyth, Esq.
"	V. of Powick and R. of Severnstoke, &c. &c.	Worcester	Worcester	Earl of Coventry
St. John, J. F. S. F.	and Preb. in Cath. Ch. of to Mastership of St. Oswald's Hosp.	Worcester	Worcester	The King D. & C. of Worcester
Thomas, William	Orlestone, R.	Kent	Canterb.	T. Thornhill, Esq.
Tomblin, Charles	Walcot, V.	Lincoln	Lincoln	Sir. G. Heathcote, Bt.
Topham, John	St. Andrew, Droitwich, R.	Worcester	Worcester	Lord Chancellor
Townsend, R. L.	St. Philip, Liverpool, P. C.	Lancaster	Chester	J. Cragg, Esq.
Trehawny, E.	Northill, R.	Cornwall	Exeter	Mrs. Darley
Tripp, Robert Henry	St. Sidwell's, Exeter, P. C.	Devon	Exeter	Bishop of Exeter
Tyler, Roper Trevor	Merthyr-Dovan, R. and Wenvoe, R.	Glamorg.	Llandaff	R. F. Jenner, Esq.
Veron, L. V.	Archdeaconry of Cleveland in Cath. Ch. of York			Archbishop of York
Whiter, Walter	R. of Hardingham to Little Bittering, R.	Norfolk	Norw.	Clare Hall, Camb. J. Dover, Esq.
Wing, J.	Streatham, R.	Surrey	Winchest.	Duke of Bedford
Wrangham, Francis	Archdeaconry of East Riding in Cath. Ch. of York			Archb. of York

## CLERGYMEN DECEASED.

Bissett, George	Dauntsey, R. and Malmesbury, V. Preb. of Sanctæ Crucis, in	Wilts	Salisb.	Earl of Peterboro'. Lord Chancellor. Bishop of Lincoln.
Dymoke, John	Scrivelsby, R. and Dalderby, R. Roughton, R. with Haltham, R. and Wilksby, V.	Lincoln	Lincoln	Rev. J. Dymoke.
Fish, William	St. John-the-Less, P. C.	Chester	Chester	Corp. of Chester.
Hooper, William	Carlton R. with Chellington, R.	Bedford	Lincoln	Viscount Hampden.
Isaacson, John	Lidgate, R. Little Bradley, R. and Cowling, P. C.	Suffolk	Norw.	Duke of Rutland. W. & C. Lampril, Esqs. H. Usborne, Esq.
Johnson, C. W.	Datchworth, R. Witham-on-the-Hill, V. and Witnash, R.	Herts	Lincoln	Clare Hall, Camb.
Leake, J. Custance	Barningham Parva, R. and West Beckham, P. C.	Norfolk	Norw.	G. W. Johnson, Esq. The King. J. Browne, Esq. D. & C. of Norwich.
Pilkington, Charles	Canon Resident. and Preb. of Earham and Eastergate, R.	Sussex	Chichest.	Bp. of Chichester. D. & C. of Chichest.
Pratt, John	Whittlesca, St. Mary, V.	Camb.	Ely	Countess of Waldegrave.
Wheldale, West	Christ Church, R.	Middlesex	London	Brasenn. Coll. Oxf.

Name.	Residence.	County.
Brome, J.	Dorset Square	Middlesex.
Brooksbank, J. S.	Tottenham	Middlesex.
Chapman, T.	Wandsworth	Surrey.
Cruikshank, D.	Portsea	Hants.
Lane, S.	Totness	Devon.

<i>Name.</i>	<i>Residence.</i>	<i>County.</i>
Lefevre, Charles .....	Lower Berkeley Street .....	Middlesex.
Moxon, D. R. L. ....	Cheltenham .....	Gloucester.
Woodward, Richard, D. D. ....	Glanworth, in Ireland.	
Yates, J. S. B. ....	Solihull .....	Warwick.

## CLERGYMAN MARRIED.

The Rev. Edward Hawkins, D. D. Provost of Oriel College, to Mary Anne, daughter of the late Richard Buckle, Esq. of Clifton.

## UNIVERSITY INTELLIGENCE.

## OXFORD.

## ELECTIONS.

The Rev. Edward Bouverie Pusey, M.A. has been installed Canon of Christ Church.

Mr. William Robert Browell, and Mr. George William Mahon, have been admitted Fellows of Pembroke College, on the Tesdale Foundation.

Mr. John Douglas Giles has been elected an Exhibitor of Corpus Christi College.

James Watson Stote Donnison, and George Young Robson, have been elected Scholars of University College, on the Yorkshire Foundation.

Mr. Herman Merivale, B. A. of Trinity College, and one of Dean Ireland's Scholars, has been elected Fellow of Balliol College; and Messrs. W. Churton, E. Wilmot, and H. Herbert, have been elected to open Scholarships, and Messrs. Wickham and Wentworth to Exhibitions limited to the County of Somerset, and City of Oxford, respectively.

The following gentlemen have been appointed to the office of Select Preacher:—The Rev. Philip Wynter, D. D. President of St John's Coll.

The Rev. William Jocelyn Palmer, B. D. of Brasenose Coll.

The Rev. William Mills, B. D. Fellow of Magdalen Coll.

The Rev. John Keble, M.A. Fellow of Oriel Coll.

The Rev. J. L. Richards, M. A. Fellow of Exeter College.

Mr. Charles William Bingham has been admitted Founder's Kin Fellow of New College.

The following gentlemen have been elected Canon Students of Christ Church:—

Messrs. Charles Woodcock, Henry Blackall, William Hamilton Howley, Edward James Paget, Christopher William Puller, Benjamin Harrison, Charles Baring, and James Wayland Joyce. And Messrs. Robert Joseph Phillimore, Thomas Chamberlain, Matthew Henry Marsh, and Henry Anthony Jeffreys, have been admitted Students of the same Society, having been elected, in May, from Westminster College.

## CLASSES.

The names of those candidates, who, at the close of the Examinations in Michael-

mas Term, were admitted by the Public Examiners into the three Classes of *Literæ Humaniores* and *Disciplinæ Mathematicæ et Physicæ* respectively, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow:—

*In the First Class of Literæ Humaniores.*

Johnson, G. H. Sacheverell, Queen's Coll.  
Puller, Christopher, Christ Church.  
Riddle, Joseph Esmond, St. Edmund Hall.

*In the Second Class of Literæ Humaniores.*

Bevan, Thomas, Balliol Coll.  
Browell, William Robert, Pembroke Coll.  
Childers, Charles, Christ Church.  
Crichton, William, Merton Coll.  
Dymock, Thomas Frederick, Balliol Coll.  
Hobhouse, Thomas Benjamin, Balliol Coll.  
James, John, Queen's Coll.  
Leighton, Francis Knyvett, Magdalen Coll.  
Marriot, George Robert, Oriel Coll.  
Newbold, C. Madeley, Brasenose Coll.  
Palairt, Richard, Worcester Coll.  
Pearson, Charles Buchanan, Oriel Coll.  
Trench, Francis, Oriel Coll.

*In the Third Class of Literæ Humaniores.*

Ashe, Robert Martyn, Trinity Coll.  
Boulton, William, Christ Church.  
Butt, John Marten, Magdalen Hall.  
Dry, Thomas, Merton Coll.  
Eldridge, Robey, Wadham Coll.  
George, David John, Jesus Coll.  
Glynne, Sir Stephen Richard, Bart. Chr. Ch.  
Grundy, George D. Brasenose Coll.  
Hill, George Delgarno, Trinity Coll.  
Jaques, William, St. Alban Hall.  
Jones, Todd Thomas, Oriel Coll.  
Lee, Sackville Usher Bolton, Oriel Coll.  
Mackenzie, Charles, Pembroke Coll.  
Mozley, Thomas, Oriel Coll.  
Phillips, John Henry, Oriel Coll.  
Powell, Charles, Trinity Coll.  
Pugh, David, Balliol Coll.  
Smith, Roland, St. John's Coll.

CHARLES MILLER,  
DANIEL VEYSIE,  
J. LOSCOMBE RICHARDS,  
THOMAS T. CHURTON,  
JOHN HENRY NEWMAN,  
H. ARTHUR WOODGATE,

} Examiners.

*In the First Class of Discip. Math. et Phys.*

Browell, William Robert, Pembroke Coll.  
 Johnson, G. H. Sacheverell, Queen's Coll.  
 Fuller, Christopher, Christ Church.

*In the Third Class of Discip. Math. et Phys.*

Dry, Thomas, Merton Coll.

BADEN POWELL, Sav. Pr. Geom. } Exam.  
 ROBERT WALKER, }  
 ALGERNON GRENFELL, }

The number of the Fourth Class, namely, of those who were deemed worthy of their Degree, but not deserving of any honourable distinction, was 78.

*Degrees conferred.*

The Hon. and Rev. George Pellew, B.D. of Corpus Christi College, Dean of Norwich, has been admitted to the Degree of Doctor in Divinity, Grand Compounder.

## DOCTORS IN DIVINITY.

Rev. W. Wheeler, late Fell. of Magd. Coll.  
 Rev. Thomas Arnold, late Fellow of Oriel Coll. Head Master of Rugby School.

## BACHELOR AND DOCTOR IN DIVINITY,

*By accumulation.*

Rev. Clement Madeley, Brasenose Coll.

## BACHELORS IN DIVINITY.

Rev. Edward Burton, late Student of Christ Church, Grand Compounder.  
 Hon. and Rev. George Pellew, Corpus Christi College, Grand Compounder.

## BACHELOR IN CIVIL LAW.

Rev. James Buckingham, St. Mary Hall, Grand Compounder.

## MASTERS OF ARTS.

Rev. John Hinckley, St. Mary Hall.  
 R. Newcombe Gresley, Stud. of Chr. Ch.  
 Rev. Rice Rees, Scholar of Jesus Coll.  
 Rev. James Buckingham, St. Mary Hall, Grand Compounder.  
 Rev. Thomas Hornby, Brasenose Coll. Grand Compounder.  
 Rev. John Barton, St. Mary Hall.  
 Edward Lowth Badeley, Brasenose Coll.  
 Rev. C. Verney Shuckburgh, Trinity Coll.  
 Rev. William Scarbrough, Christ Church.  
 Rev. Francis C. Alderman, Exeter Coll.

## ELECTIONS.

John Collyer, Esq. M.A. of Clare Hall, Barrister-at-Law, has been elected Fellow of that Society, on Mr. Borage's foundation.

George Heaton, William Estcourt Harrison, and Francis Forster, have been elected Skirne Scholars of Catharine Hall.

## PRIZE SUBJECTS.

The Vice-Chancellor has issued the following notice:

I. His Royal Highness the Chancellor

Rev. William Badnall, Brasenose Coll.  
 Rev. John Still, St. Mary Hall.  
 Rev. E. Lutwyche Davies, Jesus Coll.  
 Marwood Tucker, Scholar of Balliol Coll.  
 Rev. William Compton, Trinity Coll.

## BACHELORS OF ARTS.

Henry Griffin, Queen's Coll.  
 George Cox, Magdalen Hall.  
 John Meredith, Christ Church.  
 Philip de Malpas Egerton, Christ Church.  
 Wm. John Crichton, Postmaster of Merton.  
 F. Knyvett Leighton, Demy of Magd. Coll.  
 Charles Hinde, Exeter Coll.  
 T. Morton Gosling, Schol. of Brasenn. Coll.  
 David Pugh, Balliol Coll. Grand Comp.  
 William Williams, Queen's Coll.  
 John Williamson, Balliol Coll.  
 Joseph E. Riddle, St. Edmund Hall.  
 Morgan Jones, Jesus Coll.  
 Richard Walker Thomlinson, Univers. Coll.  
 Richard Palmer, Worcester Coll.  
 Roland Smith, St. John's Coll.  
 Henry Samuel Sayce, Pembroke Coll.  
 William Turbitt, Pembroke Coll.  
 Henry Teush-Hecker, Trinity Coll.  
 Robert Martyn Ashe, Trinity Coll.  
 Francis Warre, Oriel Coll.  
 John Henry Philipps, Oriel Coll.  
 Charles Buchanan Pearson, Oriel Coll.  
 William Hall Graham, Exeter Coll. Grand Compounder.

John James, Queen's Coll.  
 Isaac Urban Cooke, St. Edmund Hall.  
 Henry John Hutton, Magdalen Hall.  
 Thomas Humphreys, Jesus Coll.  
 Robert Billing, Worcester Coll.  
 Alexander Reuben Mangin, Alban Hall.  
 Joseph Laing, University Coll.  
 John Papillon, University Coll.  
 Edward Eyre, Postmaster of Merton Coll.  
 Robey Eldridge, Wadham Coll.  
 George Wm. Mahon, Schol. of Pemb. Coll.  
 Charles Mackenzie, Exhibitioner of Pembroke Coll.

Thomas Mozley, Oriel Coll.  
 Todd Thomas Jones, Oriel Coll.  
 Sackville Usher Bolton Lee, Oriel Coll.  
 Edward Thomas Daniell, Balliol Coll.  
 Thomas Benjamin Hobhouse, Balliol Coll.

## CAMBRIDGE.

being pleased to give annually a third gold medal for the encouragement of English Poetry, to such resident Undergraduate as shall compose the best Ode, or the best Poem in heroic verse; the Vice-Chancellor gives notice that the subject for the present year is *Timbuctoo*.

N. B.—These exercises are to be sent in to the Vice-Chancellor on or before March 31, 1829; and are not to exceed 200 lines in length.

II. The Representatives in Parliament for this University being pleased to give annually

(1) Two prizes of fifteen guineas each, for the encouragement of Latin Prose composition, to be open to all Bachelors of Arts, without distinction of years, who are not of sufficient standing to take the degree of Master of Arts: and

(2) Two other prizes of fifteen guineas each, to be open to all Undergraduates who shall have resided not less than seven terms at the time when the exercises are to be sent in; the subjects for the present year

- (1) For the Bachelors,  
*An putandum sit posthac fore ut gentes Meridionales sub Septentrionalium viribus iterum succumbant?*
- (2) For the Undergraduates,  
*Utrum apud Græcos Poetæ an familiaris sermonis scriptores plus effecerint ad virtutem promovendam et mores emolliendos?*

N. B.—These exercises are to be sent in on or before April 30, 1829.

III. Sir William Browne having bequeathed three gold medals, value five guineas each, to such resident Undergraduates as shall compose

- (1) The best Greek Ode in imitation of Sappho;  
(2) The best Latin Ode in imitation of Horace;  
(3) The best Greek Epigram after the model of the Anthologia, and  
(4) The best Latin Epigram after the model of Martial; the subjects for the present year are

- (1) For the Greek Ode,  
*νήων, Αἰγάλη ὄσαι εἰν ἀλλ' αἰετάρουσι.*  
(2) For the Latin Ode,  
*Cæsar, consecutus cohortes ad Rubiconem flumen, qui provinciæ ejus finis erat, paulum constitit.*  
(3) For the Greek Epigram,  
*σκότον δεδωρκώς.*  
(4) For the Latin Epigram,  
*Splendide mendax.*

N. B.—These exercises are to be sent in on or before April 30, 1829. The Greek Ode is not to exceed twenty-five, and the Latin Ode thirty stanzas.

IV. The Porson prize is the interest of 400*l.* Stock, to be annually employed in the purchase of one or more Greek books, to be given to such resident Undergraduate as shall make the best translation of a proposed passage in Shakspeare, Ben Jonson, Massinger, or Beaumont and Fletcher, into

Greek verse. The subject for the present year is

HENRY VIII. Act iv. Scene 2.

Beginning . . . "— *This Cardinal,*" &c. And ending . . . "Peace be with him."

N. B.—The metre to be *Tragicum Iambicum Trimetrum Acatalecticum*. These exercises are to be accented and accompanied by a literal Latin prose version, and are to be sent in on or before April 30, 1829.

The Norrisian prize has been adjudged to the Rev. J. H. Pooley, M. A. Fellow of St. John's College, for his essay "*On the nature and use of Parables, as employed by Jesus Christ.*"

#### Degrees conferred.

The degree of Doctor in Divinity has been conferred on the Rev. Gilbert Ainslie, Master of Pembroke College, and Vice-Chancellor, in compliance with the King's Letters mandatory.

#### DOCTOR IN DIVINITY.

Rev. John Brasse, late Fellow of Trin. Coll.

#### HONORARY MASTER OF ARTS.

Henry Thomas Hope, Trinity Coll.

#### MASTER OF ARTS.

Henry Courtney, Queen's Coll.

#### BACHELORS IN CIVIL LAW.

Alex. Edmund Cockburn, Fell. of Trin. Hall.

Rev. George Ranking, Christ Coll.

Rev. Joseph Charles Baddeley, C. C. C.

#### BACHELOR IN PHYSIC.

Henry Charles Duckle, Queen's Coll.

#### BACHELORS OF ARTS.

Martin John Lloyd, St. John's Coll.

John Snowdon, St. John's Coll.

Charles Mackie, St. John's Coll.

Henry Malthus, Trin. Coll.

Charles Stannard Eustace, Trin. Coll.

John Deadley Monney, Queen's Coll.

#### COMBINATION PAPER, 1829.

##### PRIOR COMB.

Jan. 4. Coll. Joh.

11. Mr. Perkins, Pet.

18. Mr. Green, Cath.

25. Mr. Hughes, C. C.

Feb. 1. Mr. Mantell, Em.

8. Coll. Regal.

15. Coll. Trin.

22. Coll. Joh.

Mar. 1. Mr. Dowell, Pet.

8. Mr. Taylor, Cath.

15. Mr. Roper, C. C.

22. Mr. Andrews, Em.

29. Coll. Regal.

Apr. 5. Coll. Trin.

12. Coll. Joh.

19. FEST. PASCH.

26. Mr. Arlett, Pemb.



Mai. 3. Mr. Thomas, C. C.  
10. Mr. Studd, Cai.  
17. Coll. Regal.  
24. Coll. Trin.  
31. Coll. Joh.

Jun. 7. FEST. PENTEC.  
14. Mr. Rusby, Cath.  
21. Mr. Evans, Clar.  
28. Mr. Clayton, Cal.

Jul. 5. COMMEN. BENEF.  
12. Coll. Regal.  
19. Coll. Trin.  
26. Coll. Joh.

#### POSTER. COMB.

Jan. 1. FEST. CIRCUM. Mr. Symonds, Clar.  
4. Mr. Tasker, Pemb.  
6. FEST. EPIPH. Mr. Andrews, Joh.  
11. Mr. Rich, Joh.  
18. Mr. Thompson, Trin.  
25. CONV. ST. PAUL. Mr. Jones, Cai.

Feb. 1. Mr. Valentine, Trin.  
2. FEST. PURIF. Mr. Willis, Sid.  
8. Mr. Bell, Joh.  
15. Mr. E. B. Elliott, Trin.  
22. Mr. Price, Regal.  
21. FEST. ST. MATTH. Mr. Wagner, Regal.

Mar. 1. Mr. Lievre, Joh.  
4. DIES CINERUM. CONCIO AD CECURUM.

8. Mr. Barton, Joh.  
15. Mr. Reed, Joh.  
22. Mr. L. Brown, Joh.  
25. FEST. AN- { Mr. Casborne, Trin.  
NUNC. { Mr. Myers, Jes.

29. Mr. Stoddart, Clar.  
Apr. 5. Mr. Downes, Joh.  
12. Mr. Corrie, Cath.  
17. PASSIO DOMINI. Mr. Cooper, Trin.  
19. FEST. PASCH. Mr. Coles, Pet.  
20. Fer. 1<sup>ma</sup>. Mr. Chevallier, Cath.  
21. Fer. 2<sup>da</sup>. Mr. Guthrie, Trin.  
25. FEST. S. MARC. Mr. Francis, Cai.  
26. Mr. Hatchard, Magd.

Mai. 1. FEST. SS. PHIL. et JAC. Mr. C. Townley, Trin.

3. Mr. Roberts, Joh.  
10. Mr. Ramsden, Joh.  
17. Mr. Vale, Magd.  
24. Mr. Rudd, Joh.

28. FEST. ASCENS. { Mr. Holder, Joh.  
                              { Mr. Dent, Joh.  
31. Mr. Kirby, Clar.

Jun. 7. FEST. PENTEC. Mr. Nichols, Pet.  
8. Fer. 1<sup>ma</sup>. Mr. Upwood, Clar.  
9. Fer. 2<sup>da</sup>. Mr. Buxton, Trin.  
11. FEST. S. BARNAB. Mr. Paroissien, Clar.

14. Mr. Brocklebank, Trin.  
21. Mr. Hickman, Trin.  
24. FEST. NAT. JOH. BAPT. Mr. Douce, Joh.

28. Mr. Schreiber, Joh.  
29. FEST. S. PET. Mr. Chester, Em.  
Jul. 5. COMMEN. BENEFAC.

12. Mr. Fardell, Joh.  
19. Mr. H. Luxmoore, Joh.  
25. FEST. S. JAC. Mr. Donne, Joh.  
26. Mr. Wilkinson, Christ.

<i>Resp. in Theolog.</i>	<i>Oppon.</i>
Mr. Matthew, Trin.	{ Coll. Regal. Coll. Trin. Coll. Joh.
Mr. Feachem, Joh.	{ Mr. Hadwen, Christ. Mr. King, Regin. Mr. Burdakin, Clar.
Mr. Otter, Jes. ....	{ Mr. Pearce, Jes. Coll. Regal. Coll. Trin. Coll. Joh.
Mr. Lucas, Cai. ....	{ Mr. Jefferson, Pet. Mr. Holroyd, Cath. Mr. Winder, Corp. C.
Mr. Hankinson, Tr.	{ Mr. Skinner, Jes. Coll. Regal. Coll. Trin. Coll. Joh.
Mr. Hurst, Clar. ..	{ Mr. Woolnough, Chr. Mr. Rabbett, Regin. Mr. Legrice, Clar.
Mr. Drake, Joh. ..	{ Mr. Wyatt, Jes. Coll. Regal. Coll. Trin. Coll. Joh.
Mr. Morris, Joh. ..	{ Mr. May, Christ. Mr. Dewe, Regin. Mr. Burroughes, Cla.

<i>Resp. in Jur. Civ.</i>	<i>Oppon.</i>
Mr. Clarkson, Jes.	{ Mr. Caldwell, Jes. Mr. Dugmore, Cai.

<i>Resp. in Medic.</i>	<i>Oppon.</i>
Mr. Roberts, Corp. C.	{ Mr. Corrie, Cai. Mr. Shaw, Cai.

#### NOTICES TO CORRESPONDENTS.

"A. &" and "U. V." in Gen. iv. 1, if possible, in our next.

"A Churchman's" proposal shall be attended to.

"A Woman," as she will see, is anticipated.

Arrangements may possibly be made to meet the wishes of "W. M." Some few of our friends, however, do not concur in his opinion.

"R. P." is necessarily deferred till the proper season.

# THE CHRISTIAN REMEMBRANCE.

FEBRUARY, 1829.

## REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Last Days: a Discourse on the Evil Character of these our Times, proving them to be the "Perilous Times" of the "Last Days."* By the Rev. EDWARD IRVING, A. M. Minister of the National Scotch Church, Regent Square. London, 1828. 8vo. 12s. bds.

WE solemnly assure Mr. Irving that we have read his Discourse, however he may be pleased to doubt the truth of our assertion; and though he has expressed himself with peculiar bitterness against the periodical writers of the religious world, as "ill discharging the office of chroniclers to the church" (p. 474); as replete with "uncharitable severities, and the unprofitable memoirs of unprofitable persons, and the condemnation of books neither reviewed nor read by those who judge them" (p. 475); as men who "modestly, timidly, and humbly hide their names, and under the appearance of lambs conceal the rage of the lion, and the cruelty of the tiger" (p. 434); as "triflers in Reviews and Magazines," of whom it is said that "they are as ripe at twenty as they are at forty," and that "at sixty they are generally dead" (p. 462); as mere "babes," the whole of whose religious ideas might be set down "within the compass of a page" (p. 266); yea, though our author have emptied the vials of his contempt upon all our tribe, as "mighty men without a name, flooding the world with an unfathered progeny" (p. 367); as "strange children, whose tongues are a sharp sword, and whose right hand is a right hand of violence, and over whose wrath, and envy, and evil-speaking he could even weep" (p. 265): we freely forgive him this wrong, and confess ourselves ready to sit in judgment upon his elaborate Discourse, unbiassed by anything like wounded pride, or vindictive remembrance of contumelious aspersions.

The present work contains seventeen sermons, from 2 Tim. iii. 1—6, in which it is attempted to prove that the present are the "perilous times of the last days," for that they are characterized by all the signs which are enumerated by St. Paul in the text.

Those of our readers who are acquainted with the characteristic powers of the Minister of the National Scotch Church, will have perceived that the subject of his present Discourse is but little suited to his talents. He seems to riot in the maddest orgies of declamation. His style, redeemed, indeed, by occasional beauties, (an oasis in the desert,) is flowery, bombastic, and unchaste. His arguments, though sometimes ingenious, are often inconclusive. His oration wears the aspect of a violent Philippic, in which he has summoned his imagination to accumulate upon the devoted head of his victim every possible crimination, without regard to truth, hoping to gain a verdict by the *multiplicity* rather than the *establishment* of his charges, and appealing to the *passions* rather than to the *reason* of his hearers. If we give him credit for *zeal*, we must yet deny him the better palm of *wisdom*; and though we take pleasure in confessing that our author has sometimes satisfied us with maxims of religion, morals, and politics, orthodox, scriptural, and sound; we are bound to enter our decided and solemn protest against the many alarming and unwarrantable (not to say *blasphemous*) crudities which disgrace his pages. He may advocate the frightful dogmata, which are peculiar to Calvin, (many pious and learned theologians have embraced his uncomfortable creed);—he may shoot the poisoned arrows of his malice against the conductors of the periodical press, (for “the galled jade will wince”);—he may utter unmeaning panegyrics upon the barren land of his nativity, (“dulces reminiscitur Argos”);—he may dedicate his labours to “William Dinwiddie,” or to “William Hamilton,” with fulsome acknowledgments of gratitude, and proud confessions of humility;—he may boast of the “honour” of having preached the Gospel (Dedication, p. 9) “to every rank and degree of men, from the lowest, basest of our press hirelings, up to the right hand of royalty itself;”—these expressions of his faith,—this ebullition of his wrath,—this stirring of patriotic affection,—this payment of his debts of gratitude,—this advertisement of his popularity, uncourted, it should seem, and short-lived,—we pass by without a comment. Not so with those mischievous errors, which would rob us of our best hopes, and *degrade the holy character of our pure and blessed Redeemer!* We are indignant, and we own it too, that this Caledonian enthusiast should be imported hither, not only to decry the manners and the principles, the discipline and the doctrine, the science and the pursuits of “all sorts and conditions of men,” but also to impugn the humanity of the sinless offspring of the virgin mother of Christ! The vile notion that our immaculate Saviour “took upon him our *fallen, sinful* nature,” is no tenet surely of the Kirk of Scotland,—is expressly renounced by the Church of England,—is in flat contradiction to the testimony of Holy Writ,—and is utterly subversive of the vicarious mediation of that

Lamb of God, of whom it is authoritatively predicated, that he was "*without blemish and without spot.*" But our author shall state his own ideas in his own words :

He that shrinketh from receiving the truth, that the Most Holy One abode in a tabernacle of flesh, or humanity, such as is this of mine; and, instead thereof, shufflcth away into the vain fancy and fiction that he took upon him such a nature as Adam possessed before he fell; doth not only oppose the declarations of Scripture, that he took upon him the seed of Abraham, and was made of the seed of David according to the flesh, but doth cast out of our sympathies, and disperse far and wide unto the region of indistinctness, that life of the Lord Jesus Christ, which in every act, word, and suffering of it, was ordained unto our ensample and imitation. And if they will believe that our Lord took up the creature into a state unfallen, and therein inhabited, without descending in any way whatever into the fallen flesh; what, after this, is the meaning of the word Redemption? Incarnation and redemption become separated by all the width which is between unfallen and fallen; for if as incarnate you say he apprehended the unfallen, how then as Redeemer doth he apprehend the fallen? . . . To one, who desireth to apprehend the mystery of redemption as it is in all Scriptures, and not in one or two solitary texts, set forth, it will afford no satisfaction to be told that the Son of God, when he came to redeem the fallen substance of creation, did not work in and upon that substance, but wrought in and by and upon a substance which had never fallen. How leap you this chasm? How make you the doings here to touch the doings there? By imputation, say they. If by imputation from us to him, they mean that it passed over to him without his becoming truly such as we are in flesh and blood, I will not be prevented by my reverence of that word from declaring, that I abhor such an abuse of it. But if by *imputation* is meant, that He, who was holy, did come into our unholy quarters, and, therein abiding for a time, receive the utmost rigours of the law and curse of God,—*not for any sin of his own*, but because he of free will came and partook with the brethren their burden of flesh and blood; and in bearing it, and in redeeming it, and in bringing it out so as to manifest the glory of God, he did take away the sin, disgrace, darkness, and alienation which was upon us, and restore us to the favour and love of God, and bring in the reign of grace, and the rejoicing of hope; which work, done in him and by him, is imputed unto us who believe therein for righteousness;—then I declare that such justification by the imputed righteousness of Christ is all which I have to believe upon for the present, though I hope hereafter to be endued with an inherent righteousness, but still derived from Christ.—Pp. 505—507. •

Our author pursues his statement in the same rambling, inconsistent, mystic style, for many pages, which, in mercy to our readers, we forbear to quote. But, in the name of common sense, we ask, what does this babler mean? "Who is this that darkeneth counsel by words without knowledge?" What is all this miserable jargon but an impotent attempt to unite the unintelligible enigmas of modern Calvinism with the unfathomable perplexities of modern metaphysics? If Jesus Christ took our *fallen, i. e.* our *sinful* nature upon him, he was *himself a sinner*; and instead of making an atonement for the offences of the world, would himself have needed the intercessional mediation of some righteous advocate! Upon the insane hypothesis of Mr. Irving, how can it be said, as he has said (p. 507), that Christ "*received the utmost rigours of the curse of God, not for any sin of*

*his own?* "Gird up now thy loins like a man: for I will demand of thee, and answer thou me:" (Job xxxviii. 3.) Tell me, what was the design of the Paschal Lamb's being "*without blemish?*" Was it not that it might be a type of our Redeemer, "*the lamb without blemish and without spot?*" (1 Pet. i. 19.) Tell me, what does St. Paul inculcate, when he says, that our great High Priest "*was in all points tempted like as we are, yet without sin?*" (Heb. iv. 15.) Tell me, what does St. John teach, when he says of Christ—"In him *was no sin?*" (1 John iii. 5.) Tell me, what was it that, in a peculiar manner, qualified our blessed Redeemer for his office, but his *purity?* "For such an high priest became us who is *holy, harmless, undefiled, separate from sinners*, and made higher than the heavens: for the law maketh *men* high priests *which have infirmity*; but the word of the oath, which was since the law, *maketh the Son*, who is consecrated for evermore!" (Heb. vii. 26.) Tell me how you reconcile Luke i. 35; John xiv. 30; Acts iii. 14; 2 Cor. v. 21, with your offensive hypothesis! The conception of our Redeemer, by the power of the Holy Ghost overshadowing the virgin mother, utterly destroys it! "Whereas we draw something of corruption and contamination," says the immortal expositor of the Creed, (fol. edit. p. 179,) "by our seminal traduction from the first Adam, our Saviour hath received the same nature *without any culpable inclination*, because born of a virgin, without any seminal traduction. Our High Priest is separate from sinners, not only in the actions of his life, *but in the production of his nature*. We, being in the loins of Adam, may be all said to sin in him; yet Christ, who descended from the same Adam according to the flesh, was not *partaker* of that sin, but an *expiation* for it."

"Incarnation and redemption become *separated* by all the width which is between fallen and unfallen"!!!! (Disc. p. 505.) What, then, must he who assumes the office of liberator be first a captive? Must he, who would heal our sicknesses, be himself diseased? Why, Sir, your irreverent hypothesis withers our best hopes, and blights our fairest expectations! "Whatsoever our original corruption is," (again we fortify ourselves with the authority of him, "the very dust of whose writings is gold," fol. edit. p. 167,) "howsoever displeasing unto God, we may be assured *there was none in him*, in whom alone God declared himself well pleased. This original and total sanctification of the human nature was first necessary to fit it for the personal union with the Word, who, out of his infinite love, humbled himself to become flesh; and at the same time, *out of his infinite purity*, could not defile himself by becoming *sinful flesh*."

"If as Incarnate you say he apprehended the unfallen, how then as Redeemer doth he apprehend the fallen?" (Disc. p. 505.) *How!* Receive your answer once more from the learned expositor whom we

have already quoted: "The Father made him to be sin for us who knew no sin, that we might be made the righteousness of God in him;" which we could not have been made in him, but that he *did* no sin, and *knew* no sin: for whosoever is sinful wanteth a Redeemer; and *He could have redeemed none who stood in need of his own redemption.*" (fol. edit. p. 167.)

"Are you answered yet," Sir? or is Pearson a mere "neophite," "destitute of all theological knowledge and discernment?" (p. 509.) Let us introduce to your notice the testimony of Usher, who was a Calvinist, and who thus expresses himself relative to the birth of our Saviour—"Why was he born of a virgin? That he might be holy and without sin, *the natural course of original corruption being prevented*, because he came not by natural propagation." "As we must be saved, so likewise must we be sanctified by one of our own nature; that as in the first Adam there was a spring of human nature *corrupted*, derived unto us by natural generation; so in the second Adam there might be a fountain of the same nature *restored*, which might be derived unto us by spiritual regeneration."—USHER'S *Body of Divinity*, edit. 1668, pp. 163, 164.

"Are you answered yet," Sir; or is the Bishop of Armagh a vendor of "beggarly theology?" (p. 506.) Let us invite you, then, (and this shall be our *last* appeal on this head,) to the perusal of the masculine Sermons of Bishop Horsley, than whom an abler divine never graced the Bench. Speaking of the incarnation of Jesus, he writes thus: "In the virgin's womb he clothes himself with flesh; and, together with that mortal clothing, he assumes man's perfect nature,—a nature subject to our wants and to our pains, not insensible to our enjoyments; susceptible, as appeared in many actions of his life, of our social attachments; and, *though pure from the stain of sin, not exempt from the feeling of temptation.*" (Serm. XIX. p. 241.) "We need not go so high," the Bishop writes, (Serm. XXXIV. p. 425, edit. Lond. 1826,) "as to the divine nature of our Lord to evince the necessity of his miraculous conception. It was necessary to the scheme of redemption, by the Redeemer's offering of himself as an expiatory sacrifice, that the manner of his conception should be such that he should *in no degree partake of the natural pollution of the fallen race*, whose guilt he came to atone, nor be included in the general condemnation of Adam's progeny. In what the stain of original sin may consist, and in what manner it may be propagated, it is not to my present purpose to inquire: it is sufficient that Adam's crime, by the appointment of providence, involved his whole posterity in punishment. 'In Adam,' says the Apostle, 'all die:' and for many lives thus forfeited, a single life, *itself a forfeit*, had been no ransom. Nor by the divine sentence only, inflicting death on the

progeny for the offence of the progenitor, but by the proper guilt of his own sins, every one sprung by natural descent from the loins of Adam is a *debtor* to divine justice, and *incapable* of becoming a Mediator for his brethren. . . . . In brief, the condemnation and the iniquity of Adam's progeny were universal: to reverse the universal sentence, and to purge the universal corruption, a Redeemer was to be found *pure of every stain of inbred and contracted guilt*: and since every person produced in the natural way could not but be of the contaminated race, *the purity requisite to the efficacy of the Redeemer's atonement made it necessary that the manner of his conception should be supernatural.*"

Mr. Irving calls this, in elegant phrase, "*stock-exchange divinity*, which finds all higher or deeper thoughts to be but *matters of moonshine.*" (p. 506.) But one word more on this topic, and we have done. "Original sin is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, . . . and therefore, in every person born into this world, it deserveth God's wrath and damnation." (Art. X.) Does Mr. Irving contend that Immanuel was *thus* "far gone"? Why, then, (*absit irreverentia verbis*) He, in whom God was "*well-pleased,*" (*horresco referens*) "deserved God's wrath and damnation?" If it be allowed, on the other hand, that the stain of original sin did *not* attach to the blessed Son of the Most High, does it not necessarily follow, that our Saviour took upon him our *unfallen* nature, according to the orthodox doctrine of the 15th Article of Religion, where it is said, that "Christ, in the truth of our nature, was made like unto us in all things, *sin only except*; from which he was clearly void, both in his flesh, and in his spirit?"

Granting that the last days, in which the perilous times are to come, are "the last days of the Christian dispensation," (Introduct. Disc. p. 11,) we demur to Mr. Irving's mode of proving the point; and we would remind him that the phrase of the "latter days," or "last days," in the Old Testament, (*i.e.* in the Septuagint translation, for in the original Hebrew the two apparently different phrases of *latter days* and *last days* never once occur, the single expression being there the *end of days*;) may signify *any* time yet to come, or more particularly the times of Christianity. The phrase, we think with Bishop Newton, (Dissert. edit. London, 1813, p. 46,) "is used in prophecies that respect different times and periods, as it comprehends all future time in general." We have neither space nor inclination to discuss the merits of Mr. Irving's interpretation of Jacob's memorable prophecy, (Gen. xlix.), though we cannot omit the opportunity of entering our protest against his strange notions on the subject, which has been so

wisely handled by the *sober-minded* author of the Dissertations, to which we have just referred.

Having proved, as he imagines, that the times, in which we live, are the perilous times of the last days, Mr. Irving comes, in his second sermon, to their more particular description, and he endeavours to show that their several characteristics are to be found in the present community of believing Gentiles :

In which body I conclude (he writes, p. 40.) the apostate Papacy, the anti-christian Protestantism, which denies the divinity of Christ, and the Church, which standeth on the true foundation; and of this last I allow no arbitrary divisions into the religious world, and the professing world, but include the whole community of the baptized; in one word, the whole of Christendom : . . . and here is the description of their state before us in the text. And I now assert that this very state hath been realized, or is fast realizing.—(Pp. 39, 40.)

Such is the substance of Mr. Irving's indictment;—thus wide is the *venire*, and thus extensive the "*locus in quo*." But on this arraignment we plead "not guilty," in behalf of the parties impeached; and, as an honest jury impanelled to try the cause, we feel ourselves bound to return a verdict of "*not proven*." The doctrine of constructive treason is infinite mercy, when compared with the sweeping accusations of Mr. Irving; and the sickly suspicions of jealousy itself are "confirmations strong as Holy Writ," when weighed in the scale with the dark insinuations, the inconclusive inferences, and the unsupported assertions of this minister of the National Scotch Church.

Here's a large mouth, indeed,  
That spits forth death, and mountains, rocks and seas;  
What cannoner begot this lusty blood?  
He speaks plain cannon, fire, and smoke, and bounce,  
He gives the bastinado with his tongue;—  
Our ears are cudgelled; —————  
————— I was never so bethumped with words!"

SHAKESPEARE.

*Proof, proof*, Mr. Irving, is what we desiderate; mere assertions, and general charges, however vehement and however bitter, without the adduction of positive and palpable *overt acts* to demonstrate their truth, affect the character of him alone who has the temerity to make them: and we must hear something more persuasive than the vague declamation of a public accuser, however eloquent, and we must see something more convincing than the multiplied innuendos of a special pleader, however ingenious, ere we acknowledge the high crimes and misdemeanors, with which Mr. Irving has so fearlessly charged "the Christian Church."

Our readers will easily perceive that we cannot, in the limits of a review, examine separately every count in Mr. Irving's elaborate performance; and, therefore, we must select a few of them by way of example. We turn, then, almost at hazard, to the charge of



covetousness made against "the world called religious:" the proof of which is thus stated at pages 52 and 53:

You have only to be present and hear what is the first subject of conversation in all their meetings, and the great theme of their delight: is it not the state of their funds? What the great end of their speeches? The increase of donations and subscriptions. What the great labour of their travellers, and what the proof of their success? The amount of their in-gatherings. What the qualification for honourable office? The amount of your contributions. What the great fear and apprehension? Lest the funds should fall off. If these things do not betray a *covetous* spirit in this religious world, I know not where it is to be met with elsewhere. I could never find in my heart to accuse the other world of covetousness, if I must acquit this world. No one who hath an eye to observe, or an ear to hear, but will justify me in saying, that in comparison with any former age of the Protestant church, the *covetousness of the religious societies of the religious world passeth all bounds*, and is only to be found paralleled by the zeal of the begging friars, seeking alms to enrich their overgrown and luxurious convents.

But enough of this drivelling nonsense! Why, Sir, pray tell us *what* it is that religious associations for the furtherance of the faith, or the relief of the necessitous, or the instruction of the ignorant, or the clothing of the naked, or the reclaiming of the wicked, or the distribution of tracts, or for any other Christian object, can *so properly* canvass at their meetings, whether annual or otherwise, *as the state of their accounts?* *Without means* their respective purposes *cannot* be accomplished! Money is, of necessity, *the sinew* of these benevolent societies. What, then, shall they not *audit* their finances? Shall they not endeavour to *increase* them, that they may increase their beneficence? Is not *zeal* a fit qualification for office in such societies? and how shall that *zeal* be measured more correctly than by the amount of the contribution? and what is there reprehensible in the fear that their funds may fall off? Is *this* covetousness? Is *this* an idolatrous love of money? It is a miserable abuse of words so to argue! Yet, what if it were? Granting the charge of covetousness to be established by *these* overt acts, we fearlessly deny that *these overt acts* are proved. We deny that the *sole* object of any religious association,—we deny that the theme of their delight, and the end of their speeches, are the state of their funds; and we boldly appeal to the fair judgment of any man who has attended such associations. *Besides* the state of their accounts, do we not hear the peculiar objects contemplated by such societies elaborately set forth, their merits warmly lauded, and their successful enterprises eloquently detailed? The charge of covetousness, upon Mr. Irving's data, is without proof, without reason, and without common sense!!!

With respect to the crime of "disobedience to parents," which forms the subject of our author's Fourth Sermon, he says, "I can freely declare before God, that the deterioration of the age in this capital point can hardly be over-estimated, or overstated." (p. 75.)

To make *this charge* good, Mr. Irving somewhat alters his ground, and insists upon "the relaxation of discipline on the part of the parents" (p. 77); pretty much in the same spirit as if we were to accuse A of assaulting B, and then endeavour to establish the fact by showing that B had assaulted A! The four great signs of the increasing disobedience of children, and disorganization of families, are stated to be, 1. "The interference of the legislature to protect children from the covetousness of their parents and masters;" 2. "The increase of aged persons cast upon the parish;" 3. "The increase of infant depredations;" and 4. "The increase of the remedies of Infant and Sunday Schools." (p. 84.) With respect to the first sign, we would remark, that it reflects no discredit upon the children, and fails to establish against them the crime of *disobedience to their parents*. With respect to the second criterion, we can truly say that we hardly know *one* instance of aged persons deserted by children *able to support them*, and that we believe them to be too rare to be adduced amongst the general characteristics of the times! The increase of infant depredations is only *by inference* a proof of the point at issue; and there are melancholy grounds for suspecting, even according to the report of Mr. Irving, (see p. 81) that these juvenile sins may sometimes be attributed to the wicked *instructions*, and much oftener no doubt to the bad *examples* of the wretched parents. The fourth criterion reminds us of the ingenious French traveller who accused our nation of being an indelicate and dirty people, and supported his charge by alleging the shameful custom of our using finger-glasses at our principal meal!

"Omne in præcipiti vitium stetit," is the melancholy burden of the Discourse before us:—

The increase of crime is *prodigious*; the increase of profanity and blasphemy is *prodigious*; the increase of indifference to religion is *prodigious*; the increase of scandal and malice is *prodigious*; and, in general, I would say, the baptized are in these times much more absolved from all sense of obligation to God and the church, than they ever have been."—P. 136.

Now, all this is truly *prodigious*; but we think this *prodigious* statement *prodigiously* overcharged; and lamenting the general depravity of men as sorely as the reverend writer under review, we confess our unwillingness to believe that the present generation is *more* unholy than its predecessors; at least we must have *better evidence* of the fact, ere we yield our reluctant assent to the truth of Mr. Irving's positions. And we boldly make this declaration in the sincerity of our hearts, though we know the scorn with which the Scotch minister has treated our reviled race, "as summoning into action the evil-speaking, contentious, unholy periodical publications." (p. 240.) Maugre these calumnies, and reckless of the wrath of Mr. Irving, we proceed in our heavy task, and we would inquire how he reconciles

the following statements, which seem to us, we confess, very contradictory. He tells us that there have always been *wolves* within the fold,—*tares* mixed with the wheat,—good and bad within the pale of the Church. Of “these unfruitful branches, which are planted along with the fruitful ones in the vine” (p. 133,) he says that “they are brought under the vows of God equally with the rest, and *admitted to the grace in the strength of which they are to be performed.*” (p. 133.) “Nevertheless,” he says, “such as are thus guilty of unholiness, and of falling away, *have never been possessed of the Holy Ghost.*” (p. 132.) It follows, then, according to this statement, that men may be “*admitted to grace,*” and yet “*never possess the Holy Ghost.*” We had always thought that the Spirit of God was the *author of all* grace and sanctification, and, therefore, emphatically styled his *Holy Spirit*; it seems, however, that there is *a grace*, to which we are admitted *without* partaking of the influence of *that* anointing Power! Where did Mr. Irving learn this erroneous doctrine? In vain will he search the *Scriptures* for it, though we can well imagine how anxious the maintainers of the strange tenet of “final perseverance” are to quote the oracles of heaven in aid of that opinion. In the frightful picture, or rather caricature, which Mr. Irving has drawn of the present times, he has dwelt largely, for the purpose of manifesting their prodigious guilt, upon the desecration of the two sacraments; and he states (p. 141) that the elements of the holy Eucharist “are administered to *all comers*, and not withheld from the most profane Atheist or Deist, or the most openly profane violators of the laws;” and are “*given, oh most horrible to be told! to the very murderer, when with all hardihood and impenitency he is about to mount the scaffold, to atone for his guilt to his country’s offended laws!!!*” In the first place we have to remind Mr. Irving that capital punishments have for their object, not the satisfaction of justice, but the prevention of crime, and that to talk of a culprit’s *atoning* for his guilt by submitting to the last penalty of the law, is to use a language which is incorrect. In the second place, we *deny* the horrible fact here charged against the Church of England, and we loudly challenge our author to the *proof* of his statement. We challenge him to adduce *even one* solitary instance of the horrible deed; and we would advertise this calumniator of such “*as follow the corrupt way of Diocesan Episcopacy,*” (p. 141,) that it should be by other means than *naked* and *violent* declamation that the steward of the mysteries of God should exercise the function of public preaching! Again *we deny the fact*. Again *we call for proof!* . . . But, we are quite weary of the language of dispraise, and we therefore seize the opportunity of panegyric afforded us by the next sermon of our author upon the subject of natural affection, which is handled with singular beauty, and grace of style. Indeed we are

persuaded, notwithstanding the severity of remark, in which we have felt ourselves called upon to indulge,—that there are few living writers, who could adorn the delightful topic of natural affection with more pathos, simplicity, and eloquence, than the author before us. Whilst we protest, then, against the proof, by which he would manifest the want of natural affection to be characteristic of the present times, we have unmixed pleasure in bearing testimony to the extent of those powers which have for the most part been so sadly misapplied in his 7th Discourse.

To show how natural affection has declined in the present times, our author insists that there is much less of *domestic* enjoyment in our days than in the age of our fathers; and much more of ostentation in our *hospitality*. We transfer to our pages Mr. Irving's description of the withering influence of fashionable life, as a favourable specimen of his style.

I consider home to be to man's natural affections what the nest of its young is to the affections of the fowls of heaven; but if we should see the birds of heaven forsaking their young and callow brood, in order to contend in song, in beauty of plumage, or in rapidity of flight, to enjoy themselves in flocks when they ought to be providing for their young, and teaching their young how to provide for themselves, what would we say, but that natural affection had intermitted its course, and a wonderful thing had come to pass in the animal creation? But, ah! how truly doth it so fare with families in these our times, when all the day is spent in business or in vanity, and all the nights in feasting, or in greater vanity! Between the oppression of business, and the oppression of fashion, the tender, and delicate, and blessed abode of our natural affections, which our fathers called *home*, hath been almost crushed to pieces, and the very word hath changed its meaning; so that '*at home*' now signifies being surrounded with a multitude, and '*not at home*' almost signifies being alone with your children. And for hospitality, which is another sphere of natural affection, wider than home, how much it hath suffered from the same evil causes, be ye also judges; for, first of all, it hath been crushed clean out of the day into the hours of night, and is postponed to the Exchange and the Post-office. It hath the hours which should be spent with our families at home, and many of those which should be slept in sleep; and, when thus shuffled out of time, and purchased at such expense of family comfort, how seldom is any tribute of natural affection given and received! How frequently the boastful profusion of expense, to be followed by a brilliant display of vanity, and even this given and returned upon an exact and well-balanced debtor and creditor account! But what need of entering into particulars, when by a general fact we can include *all* particulars, and show the very disposition of the time to be against natural affection? The fact I refer to is the promulgation of what was called the French philosophy by many able men in these parts, some thirty years ago. . . . And in an age, when *liberality* is the object of universal worship, and public opinion of men, not the word of God, is the common law, nothing else is to be expected but a dissolution of the bonds of natural affection, and the increase of crime in every direction.—Pp. 167—169.

We must pass over the remaining parts of this volume. Our general notion of the Discourse is apparent from what we have already written, and we can assure our readers that it preserves its consistency to the last. "*Qualis ab incepto processerit,—sibi constat.*" The

jaundiced eye of Mr. Irving sees every thing in frightful colours ; and the one sentiment, which pervades the sermons on our table, is simply "Whatever is, is" *wrong*! Yet the evidence in support of this wide accusation is vague, defective, and inconclusive. Our author mistakes violence for strength, and passion for argument. What he wants in reason he would supply by verbosity ; and we are unable to decide whether his *religious*, or his *political* creed, be most exceptionable. What, for instance, can be said of the following dictum ?

A Christian government may not, upon its responsibility to Christ, the King of kings, absolve any Christian, layman, or clergyman, from his obedience to the laws of the kingdom!—P. 176.

What does our author mean, when he says, in language of interpretation,—

The atonement of Christ, Christ's life and death, which are the fruits of the everlasting covenant between the Father and the Son, is above all other things, and to the neglect of all other things, doted on?—P. 446.

We would to God that the atonement of Christ were indeed "doted on!" Oh! "the depth of the riches" of this unspeakable love! For the knowledge of its marvellous excellency we "count *all things* but loss!"

"The speaking evil of dignities" is no light offence, and yet we charge our author with it, and produce the following passage to prove our accusation :

I suppose, in the houses of our bishops,—by whom I mean not *the twenty-six men commonly so denominated*,—but all who, like myself, rule in word and doctrine,—there is an outward reverence for the ordinances of the church, and for the ancient godly order of a bishop's family ; which yet can consist with the manners and customs of fashionable life, *and with the prostitution of the church's patrimony upon any and every object, but that of piety, charity, and hospitality*, for which it was intended!—P. 446.

Mr. Irving is, it must be confessed, a *bold* man ; yet he might do well to recollect that *discretion* is no mean part of valour. We are by no means sure that he does not owe his personal liberty at this moment to the enlightened spirit of the times, which he has laboured to depreciate ; for there have been eras in our history, when a calumnious charge of hypocrisy against *all* the members of Parliament (p. 448) would have involved its author "in penalties and pains."

But we have no wish to inflict unnecessary pain upon Mr. Irving ; and there are *portions* of his work, for which we thank him ; but those portions are so *small*, when compared with the bulk of his Discourse, that we have been compelled to characterise his performance in no measured periods. As an interpreter of prophecy we think him deficient in almost every quality, which could fit him for the difficult task. He wants learning ; he wants patience ; he wants sobriety ; he wants impartiality. The tricks of a sophist, and the warmth of a declaimer ;—the bitterness of accusation, and the pathos of

poetry;—the flowing rhythm of artificial eloquence, and the studied attitude of literary ambition, are miserable substitutes for the painful researches of a Mede,—the logical precision of a Sherlock,—the sober statements of a Newton,—the depth of the wisdom of a Horsley, and the variety of the learning of a Faber! What praise our author deserves, we freely award him; and yet, in the *encomia*, which we might pass upon the better sections of his sermons, we adopt the caution of the Roman orator, and say for ourselves, “*Ita probro, ut me ab eo delectari facilius, quam decipi putem posse.*”—*Cic. Orat. in Q. Cæcil. § 13.*

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ART. II.—*Friendly and Seasonable Advice to the Roman Catholics of England. Fourth Edition, with an Appendix and Notes. By the Rev. WALTER FARQUHAR HOOK, M. A. Chaplain in Ordinary to the King, &c. Rivingtons, London: Langbridge, Birmingham. 1829. pp. 197. Price 5s.*

THIS work is “a little body with a mighty heart.” Although in bulk scarcely exceeding the dimensions of a tract, it contains a great proportion of most valuable and important matter, as well as some most convincing reasoning. What its nature and objects are, will best be understood by reference to the editor’s own words, which we subjoin:

For the re-publication of the following little volume at such a period as the present, the Editor presumes that no apology can be necessary. His attention was originally attracted to the subject of which it treats, by the circumstance of his residing in the neighbourhood of a large Roman Catholic Establishment, (Oscot College,) by means of which, it may almost be said, whole parishes have been converted to the Romish faith. He at one time intended to prepare for the press a work similar to the present, but on a larger scale, and was collecting materials for that purpose, when, by an appointment to a more extensive sphere of parochial duty, he was compelled, from want of leisure, to abandon his design. But having found in the following little Tract those opinions and principles which Churchmen have ever held to be sound and correct, briefly stated and calmly maintained, he considered that he might be rendering some service to the cause of true religion by re-printing it.

He has been chiefly influenced by two considerations,—relating, first, to the Romanists themselves; and, secondly, to Protestants. With respect to the former, it may be impossible to convert such as are confirmed in their attachment to the Romish church and faith, since to them the perusal of a work like the present will be prohibited. He *does*, however, hope to excite a spirit of inquiry in the minds of those who, without having ascertained what the claims of the Church of England to their allegiance really are, have forsaken the communion of their native land to embrace the pomps and vanities of a foreign, and, comparatively speaking, of a *modern* religion.

In the next place, although in the volume he now submits to the public, no allusion is made to the great question pending in Parliament on the subject of Roman Catholic Dissenters, he cannot but conceive that a knowledge of the

manner in which the Church of England differs from the Church of Rome must be highly desirable in those upon whom the discussion of that question will devolve. That, however, there is an unaccountable deficiency in this knowledge even among well educated persons, is a fact which may be lamented, but can scarcely be denied. Here, therefore, he also hopes to excite a spirit of inquiry.

From this statement it will appear that the present Treatise is not intended to convey fresh information to the scholar or divine, but merely to repeat, for the advantage of the general reader, what to all scholars and divines is already known. To render it more useful for this purpose, several notes have been added by the Editor, in some of which the origin of the Romish innovations is pointed out, while in others the reader is referred to works that may be found in every respectable library, where the different subjects alluded to are more largely discussed.

The third edition, printed in 1677, is the basis of the present one. But since utility can be the sole object in such a work as this, the Editor has considered himself at liberty to omit some sentences and to insert others,—sometimes to re-model the greater part of a section, and throughout to make various alterations in the style.—Pp. vii.—xi.

The object of the work is well pursued, and we hesitate not to add, most satisfactorily attained. It has rarely been our fortune to meet with a book so appropriately entitled: it is, indeed, both “friendly and seasonable advice.” The language is mild and Christian, “in meekness instructing those that oppose themselves:” every declamatory or intemperate expression is absent. No truth is disguised, but no prejudice is irritated. The work is a happy contrast to modern liberality, while it satisfactorily exhibits the perfect compatibility of firmness and decision with every Christian and gentlemanly feeling. Nor is it less “seasonable” than “friendly.” The revival of the Romish controversy is the most curious feature of our times. The follies of Rome seemed to be quite out of date in England; an age of far more moderate pretensions than ours regarded them as incapable of renewal or serious defence; now, when we are become wise enough to contemn the wisdom of our ancestors, we are seriously addressed in behalf of absurdities which those despised ancestors would have scouted. Not contented with pleading what he calls his *title* to certain political immunities, the Romanist has the effrontery to attempt a defence of those transalpine legends, which were constructed with admirable address for the deception of those for whose especial benefit they were invented, but which, it must necessarily be supposed, are incapable of producing any but ludicrous impressions on a cultivated English mind. Indeed no small powers of sophistry have been called in on this occasion; Mr Butler tells us that it makes no part of Romanism to believe any miracles, except those recorded in the Bible. Staunch as Mr. Butler is considered to be in this country, such opinions as these would gain him no credit at Rome; they only serve to prove that no man of sense and information can be a *genuine* papist; and that while the Italian hypocritically conceals his unbelief, the Englishman more worthily proclaims it: and, perhaps, this piece of manliness

is solely owing to the atmosphere of a Protestant land. Mr. Butler's doctrine on this subject is indeed absolutely Protestant. But this defence of Popery, although apparently the most plausible, is, in reality, the worst that can be set up: for it is giving up the very citadel into the hands of the enemy before the attack is begun. These absurdities, indeed, are what constitute Popery; remove them, and, we have nothing to object;—why? because what remains is only pure Christianity—the Christianity of the Church of England. Remove the combatant, and the battle is at an end; but the withdrawn party has no claim to the honours of a victory. Other Romanists, however, steer a more unhesitating course, and, in fair set terms, invite the attention of reasonable men to the claims of their belief in the gross, and, with the happiest simplicity, feel confident of proving the truth of their most outrageous absurdities.

Again, we say, the revival of the Romanist controversy is the most extraordinary feature of the present age. It had been successfully consigned to rest by the pens of the greatest reasoners and profoundest scholars whom this or any other country has produced; the doctrines of Romanism had totally fallen beneath that advance of intelligence of which the present age is so eminently proud, but, in this respect at least, with so little reason. Take, for instance, the doctrine of Transubstantiation: a doctrine so intimately interwoven with Popery that a divorce must be fatal. Scripture, tradition and reason have been brought to play upon this doctrine with an irresistible energy, and have laid it prostrate. With it, of course, the fabric, of which it is the keystone, has fallen: yet nothing daunted by the fall, the builders have accumulated the fragments of the shattered stones, and are preparing to resist a second assault from foes, who, independently of the confidence inspired by victory, have most materially strengthened their lines and improved their enginery.

The great stratagem of Popery has always been *misrepresentation*. Sensible of her danger on her own ground, she is always anxious to shift the seat of war to a more advantageous position. Thus at one time she openly denies, at another artfully conceals such tenets as are most unpopular with her antagonists. It is by this class of tactics that she has made her proselytes, and evaded her opponents. It should therefore always be manfully unmasked. We do not, as the Romanists affirm, charge them with any opinions they are not *bound* to entertain. We do not reproach them with Bellarmine or Baronius, any further than as such writers are authentic expositors of Romish opinions. We take a much more impregnable ground. They claim for their church immutability and infallibility; We go to the authoritative, unrepealed, UNREPEALABLE, decisions of that church, through her authentic officers and ministers: and we seek our clearest exposition



in the living commentary furnished by her PRACTICE. If they leave this ground, they must desert the whole cause.

It is this invincible weapon which has been taken up by the author of the "Friendly and Seasonable Advice;" and well he has wielded it. He has shown, that the religion of the Church of Rome differs most importantly from primitive Christianity; and that, therefore, her audacious claim to antiquity is unfounded, while that of the Church of England is supported by the testimony of the Scriptures and early Fathers. He has given us the dates and the history of those abuses which distinguish Rome from that Catholic Church with which she claims an exclusive identity; and, above all, he has verified every fact adduced, by the minutest as well as the most authoritative references.

In the first section, the author inquires—"Whether the Roman opinions which differ from the Church of England be the old religion?" He then examines them in order, and shows that they are either absolutely contradicted by Scripture, and primitive antiquity; or that the time and occasion of their origin may be traced. Mr. Hook has illustrated his author with some very valuable notes: one, on this part of his subject, we think will be acceptable to our readers:—

It was in this sense that the term Catholic was applied to the Church in the primitive ages. Literally signifying Universal, it was used at first to distinguish the Christian from the Jewish Church,—the latter being confined to a single nation, the former open to all people and nations universally who choose to comply with the conditions it requires. When various sects, heresies, and schisms arose, they each took the name of the founder; the Novatians from Novatian, the Arians from Arius, &c. But the true church, homo-ousian in its faith, and episcopal in its discipline, refused any other cognomen than that of Catholic (Pacian, ep. 1, ad Sempronian) or of the nation in which it was established. Hence those doctrines which were peculiar to the true church, were denominated *Catholic* doctrines. By the Catholic faith is meant that true homo-ousian faith in the Holy Trinity professed by the true episcopal apostolic church, wherever its several branches existed, in contradistinction to that *kind* of faith in the Trinity acknowledged by the Arians, Sabellians, &c. This, therefore, is what our divines mean when they speak of a Catholic doctrine,—namely, a doctrine of the primitive Catholic church before it was corrupted by Popery, as distinguished from similar doctrines held by heretics.

The English churchman believes that the Catholic church, of which he considers himself a member, and to the existence of which the episcopal order is necessary, remained, during the first ages, holy and pure,—that in the dark ages it was corrupted by the innovations introduced,—in the *west*, through the influence of the Roman Pontiff,—in the *east*, through a variety of other circumstances; and that thus, in England, although at first catholic and pure, it became, in process of time, *Roman* Catholic,—that is, the true Catholic church corrupted by the errors of Romanism;—he also believes that, at the Reformation in England, through Divine Providence, these novel errors of Romanism were discarded by the clergy and the laity, and that the church was thus rendered once more truly Catholic by being restored to its primitive purity. Upon this point I shall quote two divines of very different school. "Be it known," says the excellent Bishop Hall, "be it known to all the world, that our Church is only *reformed* or *repaired*, NOT MADE NEW. There is not a stone of a new foundation laid by us; yea, the old walls stood still, only the overcasting of those ancient stones with untempered

mortar of *new inventions* displeaseth us,—plainly set aside the corruptions and the church is the same."

"I would have them remember," says Archbishop Laud, "that we live in a church *reformed, not made new*; now all reformation that is good and orderly takes away nothing from the old but what is faulty and erroneous; if any thing be good, *that it leaves standing*."—Abp. Laud, his Hist. of his Trials and Troubles, p. 113. Thus we may conclude with King James, "For my part, I know not how to answer the objection of the Papists, when they charge us with novelties, but truly to tell them their abuses are *new*, but the things which they abused we retain in their *primitive use*, and forsake only the novel corruption."—Hampton Court Conf.

That these principles were those upon which the English reformers acted, is clear from a variety of circumstances, but chiefly from these two:—first, from the fact that neither Ridley nor Cranmer renounced Transubstantiation until the former discovered, by the perusal of Bertram or Ratramne, who flourished A.D. 840, that it was a *Popish*, not an ancient or *Catholic* doctrine; secondly, from the memorable challenge of Bishop Jewell.

In short, the principles of a true member of the Church of England were never better expressed than by good Bishop Ken on his death-bed. "As for my religion, I die in the holy Catholic and Apostolic faith, professed by the whole church before the disunion of the east and west. More particularly I die in communion of the Church of England, as it stands distinguished from *papal* and *puritan* innovations, and as it adheres to the doctrine of the Cross."—Hawkins's Life of Bishop Ken, p. 27.—*Note*, pp. 35—38.

In the second section, it is inquired—"Whether the said opinions were not introduced for evil ends?" and in the third—"Whether they were not established by evil means?" which two propositions are most decisively confirmed. We shall adduce the third instance of the latter practice, which substantiates both the arguments.

My third instance shall be of *suppressing or corrupting true records*, of which take a few examples:—the legates of Rome, within less than a hundred years after the general Council of Nice, produced two canons (to prove the pope's right to receive *appeals*) in a famous Council of Carthage, An. 419, which canons they pretended were made in the aforesaid Nicene Council; but these canons wholly differed from all the best manuscripts of that council then extant, particularly from two eminent ones, which the African fathers sent for from Constantinople and Alexandria; nor do they agree with those genuine editions of the Nicene Council now extant. Indeed the Council of Carthage received not these pretended canons of Nice, but esteemed them to have been corrupted, as we do at this day. Not long after (to abet the Roman supremacy) Pope Leo writing to Theodosius the Emperor, cites a canon of a particular and dubious Council at Sardica, of later date and less authority, affirming it to be a canon of the general Council at Nice. The edition of the Councils published by Dionysius Exiguus about An. 520, being for a long time the sole approved copy extant in these parts of the world in favour of the pope's supremacy, omits several canons even of general councils, which seem to make against it, though the said canons are recorded in Zonaras and Balsamon, and in this age confessed to have been made in those councils by the Romanists themselves; but in the time when the supremacy was hatching, it was not thought expedient that those canons should be known. It were endless to reckon up all the *additions, diminutions, and alterations* which all the Roman editions of the councils since are guilty of, but because an ingenious Essay has been made that way by a late author, I shall refer my reader to it, and out of infinite examples conclude with one evident piece of falsification; the XXXVth canon of the Council of Laodicea *forbids the faithful to call on the name of angels*, which being a condemnation of the doctrine

and practice of Rome in praying to angels, the later editions of this council have impudently put in *angulas* (angles or corners), instead of *angelos* (angels); though all the Greek copies and fathers read *Αγγέλους*, and all the old Latin exemplars have *angelos*. Nay, Pope Adrian himself (before this worship of angels arose) read it *angelos* in that epitome of canons which he sent to Charles the Great, An. 773. Thus they corrupt the councils to suit them to their own opinions; nor have single fathers and ancient authors fared better. St. Cyprian published by Pamelius, is altered in many places contrary to the ancient copies; for example, where that father says "the church is founded, *super petram*," Pamelius changes it into *super Petrum*, upon Peter, instead of upon a rock. And Ludovicus Vives (*a Romanist*) assures us, that there are ten or twelve lines positively asserting *purgatory*, put into the printed copies of S. Aug. de Civitate Dei, lib. 22, cap. 24, contrary to the ancient manuscripts. Fulbertus Carnotensis quotes St. August. as saying of the sacramental bread, "this then is a figure," but the Roman editions insert *as a heretic will say*, when, in truth, it is St. Augustus himself who says so, and speaks his own sense. Aimonius speaking of the eighth council says, "they determined about images otherwise than the orthodox fathers had decreed;" and so Baronius reads; but the modern printed copies, quite contrary, insert—*according as the orthodox fathers had decreed*. But why do I stand upon particular instances? This wickedness, which all other men account the same villany with suborning false witnesses, stopping the mouths of the true, and counterfeiting hands and seals, is owned by the present Church of Rome; and Sixtus Senensis highly extols Pope Pius V. for his "most holy decree to burn all books which were *accounted* heretical, to purge and cleanse all Catholic authors, and especially the writings of the fathers." Now in what manner they affect this most holy work, the Belgic Inquisitors (appointed by the Roman see) shall tell you; "We strike out (say they) many errors, in other of the ancients we extenuate and excuse them, or, by feigning a commentitious gloss, either deny or fix a commodious sense to their words." Thus they served the works of St. Ambrose, cancelling and altering whole pages together, contrary to all the old manuscripts, as appeared by the original papers which Savarius the stationer shewed to Francis Junius, according to which the inquisitors had ordered him to print that edition, Lugdun, An. 1559. I might fill a volume with instances of similar unjust dealings, but I will only add the memorable account which Boxhornius, one of your divinity professors at Lovain, gives of himself, viz. "that he having been employed by the inquisitors to strike out at least six hundred places of the ancients, which seemed to make against the Roman doctrines, was so troubled in mind upon it, that it was an occasion of his turning Protestant, and made him resolve to quit that religion which could not defend itself without such manifest impostures." I wish the consideration thereof may have the same effect upon you; for the matter of fact is so evident, that the *Index Expurgatorius*, the book which directs these falsifications, is now come into Protestant hands, to the eternal infamy of the Roman church, whose people cannot rationally trust to any author which comes through their priests' dishonest hands. Since, then, *false* books are invented, true and genuine writers altered and corrupted, or else wholly prohibited if they seem to make against them (for which cause Clement VIII. puts the *Bible* into his index of *prohibited books*) and all editions but their own condemned and burnt by the Roman church—the people must needs be deluded into a persuasion that all these *new ones* are *primitive truths*, when, in truth, this abominable system of forgery only shews that the pope and his conclave think that both scripture and they make against these innovations, and would discover the imposture if they were suffered to speak out: to whom I may justly apply the words of Arminius, "to intercept what is written, and to design to smother published records, is not to defend the gods, but to fear the testimony of the truth." And because "good men (as St. Augustine says) will not deceive, while neither good nor evil men would willingly be deceived," I may suppose that the most devoted Romanists cannot but discern how unsafe they are in believing as those men

teach them, who make no conscience to invent, impose, and pretend things never so false, provided they may thereby advance the interest of their church, or their own private ends.—Pp. 77—86.

In the fifth section it is asked—“Whether the Roman Bishop have sufficient authority to impose the said opinions upon all Christian churches?” On this portion of the inquiry we have a valuable note from Mr. Hook :—

How the most devoted Romanist can believe in the Papal Infallibility it is difficult to conceive. A Romanist holds that heretical Baptism is invalid, yet in the third century, Stephen, the Bishop of Rome, pronounced sentence in favour of it; a Romanist considers Arianism to be heresy, yet the Arian doctrine was sanctioned by Pope Liberius in the fourth century; a Romanist condemns Pelagianism, yet it was indirectly countenanced by Pope Zosimus in the fifth century; a Romanist abjures Monothelitism, yet in the seventh century Pope Honorius was denounced as a Monothelite; a Romanist cannot approve of offering incense to an heathen idol, yet by Pope Marcellinus this was done.

Again, Infallibility cannot contradict itself, yet Pope Boniface reversed the decision of Pope Zosimus with respect to the Bishops of Arles and Vincennes; which of the two was infallible? *Both* could not be; yet *both* were Popes. In the sixth century Pope Vigilius three times changed his decision on the subject of the three chapters. In which decision was he infallible? In all he could not be. Even in the fourteenth century Pope Gregory XI. cancelled the excommunication denounced by John XXII. against the disciples of Peter de Oliva; and here again, which of the two was infallible?

If they would apply the Infallibility to a Papal Council;—even in the Council of Trent a most glaring contradiction occurs. In one session it is stated that the bread in the sacrament contains the body, and the wine the blood of Christ, yet in another, in order to authorize the decree of half-communion, it is affirmed that *both* body and blood are contained under *either* the bread *or* the wine.—Note, pp. 118—120.

The sixth section inquires—“Whether the Pope has any right to exercise a jurisdiction over England?” Here it is shown that such claim was almost always considered an usurpation even when the doctrinal decisions of Rome were received without qualification. This argument, however, has been turned upon us in a political point of view; and we are told that the Romanists, as they formerly withstood the temporal power of the Pope, would, if admitted to legislation, act in like manner at the present day. The argument is, however, a fallacy. Let any person read the volume now beside us, and he must be satisfied, that the Papal supremacy is an essential doctrine of the Romish religion. Those who opposed it formerly, did so far forego their Romanism, and they were frequently most solemnly excommunicated from their Church on that account. They opposed the Papal usurpations, because themselves were the victims of them. Should the Pope again advance the claims WHICH HE NEVER HAS RETRACTED, the Protestants, not the Romanists, would be the victims. It is very unlikely that the Romanist would contradict THE ESSENTIAL OBLIGATION OF HIS RELIGION, and risk excommunication from that Church, OUT OF

WHICH IS NO SALVATION,\* merely for the protection of his Protestant brethren, of whom he has never been very tender.

The seventh section contains—"Advice to the English Roman Catholics, to forsake the opinions of Rome, and embrace the religion of the Church of England, which is a pure and reformed branch of the Catholic Church."

In conclusion, we most cordially recommend the perusal of this little volume to all who are anxious to form a sound opinion on its subject. Brief as it is, its arguments are complete and cogent, its facts beyond doubt or question. It may remove much misapprehension and misrepresentation. It is a decisive refutation of the Romish novelties, and a clear vindication of the primitive and CATHOLIC foundation of the Church of England. Mr. Hook has our thanks for the republication, and he will, we doubt not, receive those of every friend to truth and sound catholic Christianity.



ART. III.—1. *A Letter to a Friend, touching the Question, "Who was the Author of Εἰκὼν Βασιλική?"* By WILLIAM GRANT BROUGHTON, M.A. Curate of Hartley Wespall, Hants. London: Rivingtons. 1826. Pp. 92.

2. *King Charles the First, the Author of Icon Basilikè, further proved, in a Letter to his Grace the Archbishop of Canterbury, in Reply to the Objections of Dr. Lingard, Mr. Todd, Mr. Broughton, the Edinburgh Review, and Mr. Hallam.* By CHRISTOPHER WORDSWORTH, D.D. Master of Trinity College, Cambridge, and Rector of Buxted with Uckfield, Sussex. Cambridge: John Murray, M.DCCC.XXVIII. Pp. 256.

WE willingly resume our labours on the subject of this inquiry. Indeed, the pamphlet which stands at the head of this article, would justly have claimed our earlier attention, but that with the numerous antagonists whom Dr. Wordsworth's former publications on this subject have raised against him, it was not probable, after the language in which he had before declared his convictions, that he would long remain silent, but would either own himself vanquished, or else give reasons for claiming the victory. We, therefore, waited to see whether that would be the case. The event has justified our expectations, and Dr. Wordsworth has again appeared in the field, to meet his opponents.

The writers, who have opposed themselves to Dr. W.'s statements, arguments, and conclusion, are *five* in number, whose names are stated

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\* See the Bull of Pius V. printed in the Appendix, p. 192.

in his title-page, according to the order of date in which their respective remarks appeared. He examines their arguments in the same order.

First, Dr. LINGARD. His remarks are not very copious, being comprised in one single page of his *History of England*. (Vol. VI. 4to. p. 637.) The first assertion of Dr. Lingard's is, that "Dr. Gauden, (having) declared himself the real author of *Εἰκὼν Βασιλική*, advanced his pretensions with secrecy, and received, as the price of his silence, first, the Bishopric of Exeter." To this Dr. Wordsworth replies at large; but it is sufficient for us to adduce the testimony of Dr. G.'s own witness, his wife, together with that of Dr. G. himself. First, Mrs. Gauden says, "*The King being still ignorant of what he (my husband) had done, he was, by the mediation of a person perfectly ignorant\* of his merit, as to this matter, made Bishop of Exeter.*" Next writes Bishop Gauden himself: "*As to the King and Duke, whom, before I came away (that is, from London to Exeter), I acquainted with it, when I saw myself not so much considered, in my present disposure, &c.*" These extracts make *two* out of the scanty list of *three* witnesses on the Gauden side, who expressly contradict Dr. Lingard's assertion, that Dr. G. "received, as the price of his silence, the Bishopric of Exeter;" and the *third* does not say that he *did* so receive it. But, secondly, says Dr. L. "Afterwards (when he complained of the poverty of that See), he received, on the same score, the richer Bishopric of Worcester." To this also the words of his widow supply a refutation: "*For what my dear husband has writ, I do protest he nor his did ever receive any thing.*" This is all we think it necessary to notice from Dr. Lingard; the rest being pretty much the same ground we have already trodden, or shall tread, with others.

2. Next comes Mr. TODD. As his remarks have appeared before the public in a lengthened and specific form, so they have already fallen under our notice.† Dr. Wordsworth's present publication is abundantly calculated to confirm our impression that Mr. T.'s book, as regards the *external* evidence, merited *no* attention, and as respects the *internal*, *next to none*. One and only one point from Mr. Todd, we will return to. We find Dr. Wordsworth giving a similar opinion to that we had before expressed (Vol. viii. p. 141) of the distinguished comparative value of Mr. T.'s 20th parallelism, wherein the use of the words "owls and bats and feral birds" in very close juxta position, is adduced, *first*, from a sermon of Gauden's *prior* to any account we have of the existence of the *Icon*, and *next* from the *Icon* itself. Dr. Wordsworth, after research and investigation we can lay no claim to, calls this "the only one in the whole thirty-seven, that

\* This person, she says, was the Duke of Albemarle. Doc. Sup. p. 46.

† Vol. viii. pp. 129—145.

occasions to (him) any serious difficulty, (p. 55.) As far as mere *expression* goes, independent of sentiment, we think the instance abundantly forcible; but, when we consider how very little, after all, this instance, standing almost alone as it does, proves; when we look, on the other hand, to the vast body of evidence, both *external* and *internal*, against Dr. Gauden's claim; we may fairly ascribe the resemblance to the readiness of the king in catching a phrase from a sermon preached a few years before, which had doubtless fallen under his eyes, and applying it to his own state and circumstances. Having made the above admission, which we do willingly, we pass on from Mr. Todd to

3. Mr. BROUGHTON. Before we descend into the nicer parts of Mr. B.'s argument, we will just remark, that what he calls (p. 4) "a splendid reward," *he*, whose claim Mr. B. espouses, did not consider, in the case of Exeter at least, and the partner of his counsels both in Exeter and Worcester, as having any thing to do with the Icon. What Mr. B. too, calls here "splendid," he elsewhere (p. 9) appears to call "unimportant," and (at p. 10) "an object very inadequate." Mr. B.—in a parallel case he supposes, at pp. 11, 12,—introduces the word "hastening," (to compliment and reward the claimants,) meaning, we presume, to insinuate Clarendon's *eagerness* to reward: but where is there proof of any thing like "haste?" Does not the claimant rather complain in unequivocal terms of delay and reluctance, and apply the spur? In p. 13 of Mr. Broughton, we must propose, if the argument is to assume its proper logical shape, an amendment in Mr. Broughton's expression. Instead of the secret imparted to Clarendon was "burdensome to him, (because) he was become, to a certain extent, an accomplice in an imposition which, as a man, he could not approve:" truth requires us to read—"He was in possession of a secret which he was bound, 'not by political considerations,' but by *promise* to preserve, though against his will: it was a clog upon him—a clog, above all, to the investigation of its own truth or falsehood." The improbability thus proposed by Mr. B. of Clarendon's not "having tried all means to satisfy himself," &c. (p. 4) is thus removed. He was prevented by his promise from resorting to such means. Mr. B. thinks himself warranted in coming to the conclusion that Clarendon "*had* inquired." (p. 14.) We say, on the contrary, if he was the man of honour and probity we believe him to have been, and his own letter to Bishop Gauden of March 13, 1661, affirms him to be, he *could not* have inquired. It was a moral impossibility: he was tongue-tied.

These, however, are perhaps comparatively minor points in Mr. Broughton's statement. We proceed without delay to two strongholds of his argument, which Mr. B. thus states, and it is due to him to give them in his own words:

There are two positive allegations advanced by Dr. Wordsworth; and I have no hesitation in admitting, that if either of these can be substantiated, there is an end of the case: Gauden was an impostor: Clarendon and Bristol were deceived: and the evidence of Morley, whatever were its purport, (Query, *any?*) was not of the slightest importance. The first of these statements is, that a manuscript containing the rudiments of the Icon Basilikè, the same papers in point of substance, though, perhaps, *not finally revised or arranged*, was taken by the rebels at the battle of Naseby, and some time afterwards restored to the King. The second is, that during the King's confinement in the Isle of Wight, he was employed in copying and completing the work, *at a period preceding* the arrival of the commissioners for the treaty; and, consequently, before Gauden's manuscript, transmitted as he describes, could have been received by the royal prisoner. If either of these assertions can be made out in evidence, there is, I repeat, an end of the case.—Pp. 14, 15.

These two "positive allegations," therefore, we are ready and disposed to sift with Mr. Broughton: and so importantly does he put these two points, that our attention will be confined mainly to them; reserving space for a very few words respecting his *parallelisms*, and somewhat more for the *ethics* with which he concludes.

On Mr. B.'s first point,—that of the Naseby copy,—he opens with rather an unpromising symptom of want of perspicuity in his conception. Mr. B. speaks of the account that appears in Dugdale's short View of the Troubles of England, as the one "subsequently published" (p. 16); whereas, in fact, the *last written* was the *first published*: Dugdale's own history appearing in 1681, and the other not seeing the light till the year 1702. Now the *priority of publication* of these two documents is important for *two* reasons; because the first published was the only one that *reached the public from Dugdale himself*, and because the second was made public after his death, without any knowledge or consent of his own: whereas, for ought we know, he might have been able, in his life-time, to speak *positively* as to the innaccurate phraseology of his *first* memorandum, and give reasons for publishing *only* the one he did. At any rate, the account Dugdale published, at the same time that he had another in his own handwriting, in his own port-folio, we must consider to be in his mind the *true* and *accurate* one; unless, indeed, we are prepared to go along with Mr. Broughton in his insinuation, if not direct charge, of "intentional deceit" (p. 19); a point we will return to presently. Neither do we see any reason why the hypothesis of Dr. Wordsworth (*Who wrote*, &c. p. 80)\* may not be accepted; that either "after the lapse of nearly five-and-thirty years, some confusion had arisen in the memory of the Major (Huntington), or that Dugdale had discovered that the former statement was not correct, from his having blended together particulars relating to two manuscripts of two quite distinct sorts,

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† To unite brevity with clearness, it may be well to remark that when we quote Dr. Wordsworth's book now before us, and *not his former ones*, we shall do it without repeating *its name*.



belonging to the King." The nature of these two manuscripts we will now proceed to unravel,—First, we will take Sir Edward Walker's.

Of this piece Sir Edward himself tells us,—“About the middle of April, 1645, I finished it, and presented it to his Majesty, who graciously accepted it, and read it over to his satisfaction. From him it came into the hands of the Lord Digby, who, designing to polish it, carried it with him; so it was taken at the battle of Naseby, and fell into the hands of the then Lieutenant General Cromwell. Two years after this, when his Majesty was at Hampton Court, I informed him where it was; so his Majesty, *by the means of an officer in the army*, got it, and put it into my hands to be copied; which I caused to be done, and delivered *the copy* to his Majesty.”—*Who wrote*, &c. p. 81.

Now, without fatiguing our readers with any detailed argument on this point; we admit that this book was unquestionably *a part* of the one referred to in Dugdale's *earliest* memorandums, viz. that “bound up in a white vellum cover.” But then we must not part with another expression, from the same memorandum, of—“the prayers being all written with the King's own hand:” and if the charge of “deceit” can be rebutted, which we shall attempt presently, and we hope not without success, we must in justice endeavour to reconcile Dugdale's published with his unpublished account, as far as our knowledge of the truth justifies. Now the *first written* of these two papers distinctly calls the manuscript recovered by Major Huntington by the name of the *Icôn Basilikè*; and speaks of “prayers” which clearly formed no part of Sir Edward Walker's “piece:”—whilst the second speaks of the *Icôn* under the name of “Meditations,” as being restored by the same person, and through the same channel. In order to bring these two accounts together, we must advance to the *second* of the “two manuscripts” referred to by Dr. Wordsworth. That there was a *second*, (though possibly, and we think not at all improbably, when it was returned, contained in one “white vellum cover,” together with the others,) we entertain not a moment's doubt. And why should there not be a *second*? Because Sir Edward Walker's Memoirs were restored, what is there in this to negative the *possibility* or even *probability* of others being restored also? What is there to compel assent to Mr. Broughton's peremptory language? (p. 23.) “I say *a book*, *one single book*; no more than one.” Why, as Dr. Wordsworth says, (p. 103) “*only*” a single book? What can Mr. B. produce to contradict the return of papers also? Papers “*of no less consequence*” than Sir Edward Walker's, it appears from Ludlow, (quoted by Dr. W. p. 99) were “suppressed, as he was credibly informed:” why not the *Icôn Basilikè* amongst them, since we are told that it *actually* was “restored?” It will be remembered that we are here meeting an allegation of impossibility. “I say *a book*, *one single book*; no more than one.” We reply—“Mr. Broughton, you have no sufficient ground for this positiveness of affirmation.” Other books or other

papers, *besides* the "vellum" book, or *in* the "vellum" book, there *might* have been. And that there was *one* collection of papers either *besides*, or *in* the vellum book "restored," viz. the *Icon*, Dr. Wordsworth has in his former book produced nine witnesses, besides Major Huntington, on only *two* of whom Mr. B. spends a word of gainsaying, viz. Dr. Gorge, on the ground of "predisposition;" and the Earl of Manchester, through Dr. Eales, on the ground of its being an "after-dinner conversation." The remaining seven of Dr. Wordsworth's witnesses (See *Who wrote*, &c. pp. 69—96,) are left untouched by Mr. B., and, except in *vague general* terms, *unimpeached*. Dr. W. therefore, is still in undisturbed possession of them. With regard to the single testimony of Huntington, as conveyed through Dugdale, we have suffered it to occupy a larger share of our article than we feel was due to it, on any other score than that of labouring for Mr. Broughton's conviction. For ourselves, we say with a sincerity that we hope will not be questioned, especially as the evidence on which it is founded is both extensive, and in substance unimpeached, that the result of this closer investigation has been any thing rather than a *diminished* conviction of the existence of a Naseby copy; and that we are more strongly disposed than ever to persuade ourselves that we may have had a share with Dr. Wordsworth's more lengthened and elaborate, and, therefore, still more irrefragable arguments, in removing the doubts of Mr. Broughton.

Before we quit this, however, we will just say two or three words on the insinuations, if not charges, against Dugdale, of "intentional deceit." What assignable motive (Dr. W. seasonably asks, p. 101) was there for such "deceit," even were the disposition ready? A Naseby copy is an important, a most important, link in the chain of evidence *now*; but did it appear any thing like so much so *then*? And again, (Dr. W. farther asks, p. 102) if "deceit" were intended, why should the first written manuscript not only remain "undestroyed," but be bequeathed by himself, as it has been, to the University of Oxford, "the materials of his shame?" We rely on this as no slight ground of conviction to Mr. B. viz. that the basis of his argument here is, the *supposed* (yes, without evidence supposed) "deceit" of such an historian as Dugdale.

We pass to the *second* of Mr. B.'s two cardinal points, which hangs, according to Mr. B., on how long before Sept. 5, 1647, Gauden's manuscript (supposing his story to be true) reached the King; which he states *might* have been a day after the 22d of August; or, as he puts it in another place, (p. 32) "*a fortnight* before the removal from Carisbrook." According to Mr. B.'s perspicuous way of putting this matter *in the abstract*, (the *details* will require closer inspection,) either the interval between Lord Hertford's arrival at the Isle of Wight,

after the 22d of August, and before the 6th of September, must be such as to give time for the several occurrences about the *Icon* detailed by the witnesses at this point of time, or the Gauden story must be false. Let us try this issue. First, what were these occurrences? They are thus comprehensively described by Dr. Wordsworth (pp. 85, 86:)

There is the entire book to be perused;—and would it not require to be considered and revised? and then it is to be transcribed once, or more; and there are to be loose sheets to spare, which may fall into the hands of Hammond. There are verses to be marked in a Bible, especially in the book of Psalms. One witness is to see the book, repeatedly, while the King is at meals; another, when he is taking his exercise in the garden; and this witness is to be converted by his often reading in it; one while the King is to dictate to his attendant, whose soul is to be thrilled at the periods which fall from his Sovereign's lips: at other times he is to be observed writing early and late, and curiosity is to be excited; and is to be satisfied, by finding the sheets of the book pinned up behind the tapestry.

So much as to what was to be done by the King, with others, in the *Icon* matter *alone*; to which we must not forget to add the demands on the King's time in preparing for the approaching treaty, "where every thing was to be at stake for himself and his kingdoms." (Wordsworth, p. 85.) Now what time was there for all this? In other words, what time before the 5th of September *did* (not *could* or *might*, but *did*) the Marquis of Hertford actually arrive (not at Newport, but) at Carisbrook, before the departure of the King from thence? First, Mr. B. (as Dr. W. observes, p. 87) gives no proof that the vote of September 4, for Charles's access to his friends, referred to by him, "was *not* designed to give the right of personal access for the first time." Next, his respondent, Dr. W. *does* give proof that it *was*, though somewhat, we fear, at the expense of Mr. B.'s candour; viz. first, by reminding us that it was at "Newport" this vote was to begin to operate; and next, by nothing less than a citation from Mr. Broughton's own authority, Whitelocke—(whom Mr. B. appears to have *partially* quoted, we use the word in the most charitable sense the facts will allow)—"On the 4th of September, Colonel Hammond's Instructions for safe keeping his Majesty in Carisbrook Castle repealed." Is not this extraordinary, readers? There is nothing hidden which shall not be revealed. Walker tells us, (according to Dr. W.) "the orders reached the island on the 24th." "Every single day" here, to borrow Mr. B.'s own remark, (p. 28) "is of the utmost importance." Mr. B.'s mode of citing these orders of the 22d is, "the King was to be in the same condition and freedom as at Hampton Court." But what are the words of this order, according to Whitelocke, Mr. B.'s *own* authority? "Be in the same condition *there* (i. e. at Newport, not Carisbrook) as at Hampton Court." It is with pain we affirm it next to impossible Mr. B. could

have overlooked the important word "there" in this citation. As Dr. W. argues, "if this be an affair of dates, (Mr. B.'s own words) an affair of chronology, it is an affair, at least as much of geography also." And had Mr. B. not confined himself to Whitelocke, but consulted other authorities also, he would have found (Dr. Wordsworth tells us)—

That the King had no freedom till he got to Newport; that the Marquis of Hertford, and Bishop Duppa, and the rest, had no liberty to go to the Isle of Wight till September; that Sir Edward Walker, who was one of the *first* who reached the Island, had not been admitted (according to Rushworth) till about the 5th; that not till the 12th or 14th had most of the Lords, &c. arrived; in short, that one of the days of the fortnight is gone; that many of them are gone; that none of them remain; that the King has much to do, and no time to do it in; that the whole of this confident speculation about the *fortnight* before the King's going to Newport turns out to be a mere delusion, *without* all evidence, and *against* a superabundance of evidence.—pp. 90, 91.

Thus we have examined Mr. B.'s premises, at the same time that we have replied to our correspondent Synergus,\* and we claim of him his conclusion in his own words:—

There is an end of the case; Gauden was an impostor; Clarendon and Bristol were deceived; and the evidence of Morley and Duppa, whatever were its purport, was not of the slightest importance.—*Broughton*, pp. 14, 15.

We proceed to treat, as briefly as possible, Mr. B.'s remarks on the *internal* evidence; and in opening on this branch of our subject, a remark of Dr. W.'s (p. 108) must be inserted. "Of all the citations adduced by Mr. Broughton, there is not one that is not posterior in its date to the *Icôn*, by several years." Hence, although we think Mr. Broughton has, in many instances, exceeded Mr. Todd in the *value* of his parallelisms, it is manifest that he is below him in point of *date*. In fact, his arguments ought, on this ground, to be at once transferred to the other side; viz. *for*, not *against*, the genuineness of the *Icôn*.

On the parallelisms in "sentiment and expression," (Broughton, p. 59, &c.) twenty-four in number, our limits forbid us to dwell. We will give, therefore, very shortly, Dr. W.'s account of them, on which, we believe, our readers may safely rely. Dr. W. dismisses eight, as "possessing a very small portion of value." Of the remaining sixteen citations from the *Icôn*, four appear remarkably parallel, in word or sentiment, or both, with the contents of one single sentence of Gauden's, where he speaks of the king as "one of the wisest of mortals;" and seems to refer to the *Icôn* as the king's work; or, as Dr. W. ingeniously, and we think not too strongly, puts it, has "virtually *quoted* the *Icôn*: and if so, (manifestly) as the work of the king." (p. 113.) Besides the eight rejected by Dr. W., he

adduces another eight, wherein he compares the *Icôn* with Gauden on one side, and the king, not in the *Icôn*, on the other; with what success we must leave our readers to judge. (pp. 114—119.) With regard to the remark from Synergus of Mr. B.'s instances being most of them brought from the Hieraspistes, which he contends to be too far, both from the *Icôn before*, and the claim after, to be subject to our former observations, either *à parte ante*, or *à parte post*; we affirm, without fear of contradiction, that no hour of resemblance *after* the appearance of the *Icôn* is too near or too far, to prevent its being much more probable of the two, that the posterior writer is indebted to the prior one, than that the posterior one's claim to being identified with the prior can be grounded, either *mainly* or *at all*, on a seeming similarity, whether in language, or sentiment, or both.

Before parting with Mr. Broughton, we must say a few words on his "morality," at the conclusion. In the first place, we must reprobate, with what we trust will be thought no more than just indignation, the perfect *sang froid* with which Mr. Broughton *takes for granted*, and reads a solemn lecture on the "dishonesty in purpose," of "Duppa, Morley, Clarendon, and the rest;" (p. 89.) without one tittle of evidence but Gauden's to support it: of whose good fame whatever may be the lot, that of those named here before him is not to be trifled with. Respecting these distinguished personages, we beg Mr. Broughton to withdraw his exhortation, till he has *positive* and *unquestionable* proof of its being applicable and appropriate. The remainder of Mr. Broughton's ethics (in which Synergus follows him) we as little subscribe to. "Whatever may become of others," he says, (p. 90,) "THE MARTYR is here without reproach." Here, however, the difference, after all, between us and Mr. Broughton is rather one of *fact* than *morals*, though partaking somewhat of both.

We maintain that the Martyr is *not* without reproach, very far from it, if Bishop Gauden was the writer of *Icôn Basilikè*. We have stated our conviction in a former Number, (Vol. VIII. p. 144,) that "it is next to impossible, from the *contents*, and under the *circumstances* of the work, to detach the king from all share *either* in its *composition* or *publication*. For our proof of this opinion, we have referred to two places in Dr. Wordsworth's first book (*Who wrote, &c.*) pp. 341, and 134—146. To the *former* of these two references, Synergus answers in one word—"Duppa." The argument, however, involved in this single word is, at the very best, one of probability only, (we think of very remote probability indeed,) and cannot, therefore, claim to be one founded on record and fact. As such, we dismiss it, as of no weight opposed to our reference which it aims at.

Consequently, our premises being unshaken on the above hypothesis of Gauden's authorship, we repeat our conclusion, that "King Charles was not an honest man." If, therefore, "THE MARTYR" must be as free from "reproach" as it appears clear Mr. Broughton wishes him to appear, it can only be on the condition of his being the *whole* and *sole* author of *Îcôn Basilikè*. We hope Mr. B. will, at least, sooner or later, see reason to embrace this condition, which will serve, if consistent with truth, (as we are more and more convinced it is,) to rescue so many distinguished men from his rebuke. Should Mr. B. become thus convinced, we hope, and we think it but just to him to add, we believe, that he will acknowledge and avow this his conviction.

4. THE EDINBURGH REVIEW, Dr. Wordsworth's next antagonist, our limits positively forbid our dilating on so fully as we could have wished. But at no period of our undertaking have "Reviewers Reviewed" occupied a large portion of our pages; and we cannot, in justice to Dr. Wordsworth, fail of reserving all the space we can for the just castigation he has given to his last competitor in the field, Mr. Hallam. We will confine ourselves therefore to a few leading points, and those chiefly which have not been touched or dwelt on by the former controversialists on Gauden's side. First, let us take up here a series of happy observations of Dr. Wordsworth's, (at p. 133, &c.) showing that Clarendon was not the *only* person *silent* about the *Îcôn*. If he "loved the king," Whitelock and Ludlow, historians of the day, who "loved him not," are silent also. "Why? but that in their hearts they knew, or verily believed, not that the king was *not*, but that in truth he *was* the author of *Îcôn Basilikè*?"

After taking up the three-fold division of the Reviewer, Dr. W. notices, under the first head, at p. 258, that "not merely as respects Lord Clarendon, but as respects all the other parties, and finally, also, as respects the public at large, how surprising is it, we have no evidence that deserves the name; none but what is *circumstantial*; and none even of *that* nature, save of these two facts, that the claim was made; and that, openly at least, it was never confuted and disallowed?"

For the other points in the Review, we must refer to Dr. W. himself, with one exception, which we cannot pass over, viz. the Reviewer's observations on the twelfth chapter of the *Îcôn*, relating to the Irish rebellion. A charge of insincerity is fastened upon Charles from this chapter, supposing him to be the author of it: and Dr. W. plays off very spiritedly and sportively the alternations that exhibit themselves in the Reviewer's mind, between a reluctance on one hand to admit Charles to be the author, and yet an unwillingness on

the other to part with this imputation, provided he is so. The truth is, Charles might have been the writer of this chapter, and yet not insincere in it. We cannot go into the details of this matter; suffice it to say, that we believe not one reader in a hundred would peruse attentively Dr. W.'s pages, from 219 to 226, without rising from them firmly convinced, that to make the Reviewer's remarks applicable, the title of the chapter must undergo a thorough change; and instead of being "The Rebellion and Troubles of Ireland," must be, to meet the Reviewer's purposes, "The Negotiations for a Treaty, and the Pacification with the Rebels of Ireland." Dr. Wordsworth fears he sees reason for suspecting some degree of wilfulness in the Reviewer's mistake: and his reasonings certainly appear very cogent. We wish the reader to consult the two writers for himself. On a passage in the same chapter, Dr. W. builds a strong conviction, arising out of the very transaction adverted to by the Reviewer, that Charles wrote the *Icôn*. Thus we conclude with the *Edinburgh Review*.

5. The contents of the last few pages of Dr. Wordsworth, with which we have just been employed, present a good specimen of well-applied and spirited vituperation; and are, in this respect, a suitable preamble to the still severer castigation which Dr. W. has inflicted on his last antagonist, Mr. HALLAM, and which we scruple not to consider the most forcible and vigorous portion of Dr. Wordsworth's powerful book. First, Mr. Hallam brings into court Dr. Gauden's three witnesses. Mrs. G., the first witness, Dr. W. in contradiction of Mr. H. once more repeats, was not an original independent one; next, in opposition to him also, she was not a disinterested witness in her expression with regard to her husband, as "of him that did hope to make a fortune by it." Thirdly, he gainsays Mr. H.'s observation, with proof that her account does *not* "tally exactly with what Dr. G. says in writing to Lord Clarendon, of her share and privity in the transaction." Dr. W. even doubts, and there seems good reason for the doubt, "whether ever, properly speaking, she was an accomplice in her husband's guilt." (p. 233.) On Mr. Hallam's remarks concerning Walker, and Dr. W.'s reply to them, we think it unnecessary to dwell. The passage in which Mr. H. adverts to the external evidence in behalf of the king, (for we have thought it due to our present undertaking to consult them at large in Mr. Hallam's own Postscript) we are prepared to say, are such as to justify Dr. W.'s declaration—"I am prepared to show, that hardly a single sentence has flowed from him, which is not disgraced by misrepresentation, and blunderings, and a temper just such as we have seen. But I designedly suppress what I had written; not because Mr. Hallam deserves to be spared, but because I trust I have done enough to satisfy every reasonable expectation." (p. 239.)

The arguments on the *internal* evidence from Mr. Hallam's pen call loudly for our attention. Mr. H. it is remarked, seems to treat the *Icon* as

A series of meditations, arranged in *strict chronological order*, each of them written upon some one leading event, at the time when that event happened; and having been so written, that *each essay* was at the moment stamped and sealed, and could thenceforth never receive any particle of addition, revision, alteration, or modification whatsoever. These are Dr. Wordsworth's words. (p. 240.) He goes on in the next page—"But who in the world ever maintained this principle respecting the composition of the *Icon*, or any thing like it? I have not, I am well assured. Every ground of argument concurs in witnessing that the book was repeatedly revised and transcribed by the King.

For the "blunders" exposed by Dr. Wordsworth, from p. 241 to p. 243, we must refer to his volume. They are truly remarkable. But we have still graver matter to lay before our readers. Mr. Hallam has lately appeared before the public, as the writer of what he calls "The Constitutional History of England;" and the "Postscript" to this work is what we are now tracing Dr. W. in the handling of. Of this "History," a kindred writer to one we have already treated of here, viz. an Edinburgh Reviewer, says, (No. 95, pp. 98, 99) "We do not scruple to pronounce it the most impartial book that we ever read." Now let us compare the "Postscript" of this book with other authentic records. Thus:

*Hallam.*

Vane, appointed for his son's sake, &c.

Sir Henry Vane the *elder* named on the Council of State, &c.

Archbishop Williams *not* "harassed or crushed."

Lord Say in the highest power and influence, &c.

*Other Authorities.*

Not Vane the Father, but no other than the identical son, Sir Henry Vane the younger.—*Parl. Hist.* p. 1290. *Whitelocke*, p. 370.

Sir Henry Vane the *younger* proposed indeed, but rejected by 54 against 41.—*Parl. Hist.* p. 1346.

The faction, to which he (Archbishop Williams) knew himself sufficiently obnoxious.—*Bishop Hall's Hard Measure. Ecclesiastical Biography*, Vol. V. pp. 319, 320.

The Archbishop of York—as deep in the hatred of the common people as, &c.—*Phillips's Life of Williams*, p. 279.

The people call very *outrageously* for him (Say) to justice. Say complains of the force and violence whereby they (he and others) have been trampled under the feet of a rabble people.—*Rushworth*, Vol. VII. p. 754.

Whatever may be said of Mr. H.'s "impartiality," these do not appear very splendid achievements of his accuracy. In a series of citations from the *Icon* that follows, Mr. Hallam attacks "the sound taste and rational piety of Charles," on the supposition of his being the writer of the *Icon*, only to have his attack triumphantly repelled



by his adversary, without surrendering the royal authorship. "The admirer of Hooker and Shakespeare" (Charles) is made consistent with the *latter* at least, by a happy citation from the Merchant of Venice. But above all, Dr. W. has been eminently happy in his reply to Mr. H.'s remarks on what he calls this "happy stroke on being delivered to the Scots." "If I am sold by them, I am only sorry they should do it, and that my price should be so much above my Saviour's."

We will take our leave of Mr. Hallam in the following pathetic extract from Dr. Wordsworth; and which we commend to Mr. Hallam's reflection (p. 255):

May I not appeal to Mr. Hallam, whether he does not recognize in himself an emotion of a (religious) nature, from the moral and affecting tone of feeling, in those other words:—"I am only sorry *they* should do it." To my taste, here is a tenderness not very congenial to Gauden's affections, and not unworthy, perhaps, of Mr. Hallam's high notions of King Charles.

After having thus gone through the several performances of the antagonists of Dr. Wordsworth's former volume, and likewise examined the arguments, wherewith Dr. W. in his present publication, has replied to them, it must be evident to our readers, that we entertain a high opinion of the value of Dr. Wordsworth's book, and of the triumphant success he has had in the encounter with his adversaries; so triumphantly, indeed, does he appear to have handled this question for the second time, (a question we must consider as one of deep national interest) that we much question, whether any further attempt will be made to disturb the ground Dr. W. has now occupied. Be this as it may, we cannot retire from, we fear, a somewhat tedious investigation, without congratulating Dr. Wordsworth on the high *moral* tone he has been enabled to sustain throughout his share in the inquiry. We are deceived, if his two larger publications on this subject do not stand, in the eyes of posterity, as lasting monuments of unswerving integrity. Encompassed with innumerable temptations to indulge prepossessions that he does not affect to conceal, he has, nevertheless, exercised himself in that patient self-discipline, which no one, indeed, should be wanting in, who emulates the dignified office of throwing light upon a doubtful point in history. We wish we could persuade ourselves, that the jealous self-controlling impartiality, from the contemplation of which we are now about to retire, could be employed in the farther elucidation of an era in our history, which needs, more than any we know of, the rigid and distinguished exercise of this arduous attainment. Having faintly uttered this wish, we cannot, in the mean time, part with the persuasion, that, with regard to King Charles the First, however there may be shades and blemishes in his character, which Dr. Wordsworth does not seek

to gloss over,\* that authentic history will never be able to establish the moral phenomenon of the real writer of the *Icôn Basilikè* (him whom we hold "PROVED" to be such) carrying about with him a corrupt heart. So far from it, it is amongst our devoutest aspirations after that "unseen" state to which we reverently look upwards and forwards, to cherish the hope, that should it be our's to attain the regions of bliss, we shall find there our departed Sovereign whom we have just named, in the company where our Church militant here below has reverently placed him, and where, as long as our Church stands, we trust he will stand also, (notwithstanding the scoffs of our modern reviewer,)+ amongst "*the noble army of MARTYRS.*"

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## LITERARY REPORT.

*A Sermon, preached at Usk, at the Anniversary Meeting of the Monmouthshire District Committee of the Society for Promoting Christian Knowledge, and of the Society for the Propagation of the Gospel in Foreign Parts. By EDWARD, LORD BISHOP OF LLANDAFF. London, Rivingtons, 1828. 8vo. Pp. 24.*

FROM the parable of the *tares sown, while men slept*, among the wheat, (Matt. xiii. 24, 25) the reverend Prelate infers that the power which the devil is still permitted, and ever will be permitted to exert, in opposition to the propagation of the Gospel, is considerably augmented by the supineness and inactivity of mankind in diffusing the knowledge of it, and of course proportionably diminished by their watchfulness and activity. Hence the benefits which may naturally be expected to result, and which actually have resulted, from the collected exertions of the members of our Church, united in the two venerable Societies, which are so actively employed at home and abroad in promoting this desirable end; and hence the duty of every true Churchman to lend his support to them, in preference to those of a more doubtful character.

There is indeed a warm, and I trust a charitable and holy spirit of emulation, observable in Societies whose avowed object is of a kindred nature with our own. I

would by no means decry or speak slightly of those, whose constitution seems to me less perfect than ours, and whose proceedings are less in unison with the doctrines and discipline of our Apostolical Church; but I cannot conceal my own fears that their constitution may sanction the grand religious error of the times—an indifference, I mean, about the duty of Church union, or rather an ignorance of that point of Christian duty which our Saviour enjoined, almost with his dying breath, upon all his disciples.

Wherever indeed vice and irreligion are rapidly spreading, it is well to *stay the pestilence* by whatever means are nearest at hand, although they may not be the best and most unexceptionable remedies that might be employed were a free choice given. We must not in such cases of imminent danger stand upon niceties; we must endeavour to save life, even at some expense or some risk of things valuable in themselves; but which we may hope to recover and set right, when the principal object shall have been attained. The urgent necessity of the case, and the certainty of much good, may preponderate over the attendant evil.

But when a choice is placed before us of accomplishing this very purpose, by means altogether free from exception, it is not very consistent with our profession to prefer the less perfect way, or to act as if there were no material difference in the proposed methods. We ought undoubtedly to keep the unity of the faith in the bond of peace; but not for the sake of peace to sacrifice that unity. And I cannot but regard it as

\* See p. 221, and Who wrote, &c. pp. 339, 412, &c.

† Edinburgh Review, No. 95, pp. 138, 141.

a symptom of a morbid or an ill-instructed mind, when those points of difference are studiously kept out of sight, or represented as unimportant, upon which the Apostles lay the greatest stress in their exhortations to all the churches which they founded.

But I will pursue this topic no further. I have adverted to it, chiefly because a fallacious argument is sometimes built upon the good done by societies not in union with the Church, and the stimulus they have unquestionably supplied to our own bodies. I neither deny the fact, nor refuse praise to the authors of it; but I contend that the question is now become simply this—Shall we do all that they propose to do, and more, in our own way, or shall we transfer a part of our limited aid from purposes which we *entirely* approve, to those which confessedly fall short of them, both in principle and in practice, and deliberately place it where religious zeal is undoubtedly tinctured with party feeling and spiritual disunion; and, as we must need believe and acknowledge, with some portion of religious error?—Pp. 20—22.

The justice, the candour, and the true Christian spirit of these remarks, cannot but recommend them to the consideration of every Churchman. They are in perfect unison with the motives which we have ever laboured to inculcate, as imperative upon the members of the Established Church to associate themselves with the Societies in question; and we are proud to find so learned and excellent a Prelate as Dr. Copleston, urging the same duty upon the same principles. The Bishop concludes his discourse with a powerful appeal in favour of the cause which he had undertaken to advocate.

*Twenty-one Prayers, composed from the Psalms, for the Sick and Afflicted. To which are added, various other Forms of Prayer, for the same purpose; with a few Hints and Directions for the Visitation of the Sick, chiefly intended for the Use of the Younger Clergy. By the Rev. JAMES SLADE, M.A. Vicar of Bolton, and Prebendary of Chester. London, Rivingtons, 1828. 12mo. Pp. xiv. 239. 4s. 6d.*

AMONG all the clerical duties, there is not one more important, and at the same time more difficult and embarrassing, especially to the younger clergy, than the visitation of the sick. The office appointed for this purpose in the

Liturgy, and the rubrical directions respecting its use, are of necessity expressed in general terms, and may be considered rather as a useful guide, than as a full and sufficient resource in all the variety of cases that may arise. Hence it is that frequent attempts have been made to simplify this interesting part of the pastoral care; and the manuals of Bishop Taylor, Bishop Mant, Mr. Le Mesurier, and others, have greatly contributed to this end; but Mr. Slade has, we think, been eminently successful in providing both for the assistance of the minister and the benefit of the patient. The devotional character of the Psalms renders them admirable subjects of meditation for the sick and afflicted; and Mr. S. has formed twenty-one of them, as *models* for treating others in the *same way*, into prayers adapted to different states of mind in which a sufferer may be found, and which may be used, according to circumstances, with one or other of a variety of prayers and liturgies which he has compiled or selected from the Common Prayer Book, and the most eminent devotional writers. Independently of this, however, the directions which he has laid down in the Preface are so extremely judicious, that they alone would be sufficient to induce us to recommend the work to the attentive perusal of all our clerical brethren, young and old, without exception. The offices for the *Communion of the Sick*, and *Private Baptism*, are also added, so as to form a complete manual for a minister, in his pastoral visitations of his parish. The observations prefixed to the former of these offices are invaluable; and, in fact, the only fault which we can find in the work is of so trivial a nature, that we are almost ashamed to notice it. We trust, however, that in a future edition, the pronouns and variable appellatives will be printed in italics.

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*A Formulary of Devotion for the Use of Schools, after the manner of the Book of Common Prayer; composed chiefly in the Language of Scripture, and arranged for each Day of the Week. London, Whitaker, 1828. 12mo. Pp. iv. 71. 1s. 6d.*

A SERIOUS and attentive train of thought in accordance with the solemn-

nity of the duty in which we are engaged, is unquestionably essential to a devout worship of God; and it may be that in family prayer, the attention of the younger members more especially would be more readily kept up, by making them take a part in the service, instead of restricting its performance to the principal. To promote this desirable end is the author's object in this little manual; but we are fully persuaded that he is very far from having succeeded in producing a formulary "after the manner of the Common Prayer." The responses in the Liturgy are remarkable for their comprehensive brevity, and the fervent piety which is contained in them. They are rather ejaculations than sentences; and scarcely one of them, excepting those which are repetitions after the minister, exceed the compass of a single line. The petitions in the "Formulary," on the other hand, are nothing more than a continued prayer broken into sentences, which are alternately read by the principal and his pupils; so as rather to produce a Babel of confused sound, than the sober quiet of serious devotion. In the prayers themselves we see nothing either objectionable or otherwise, with the exception of the improper use of the word *regenerated* (p. 37) instead of *renewed*.

*What must I do to be saved? or, Pulpit Instruction "according to the Scriptures."* A Plain Address to the Humbler Classes of the Members of the Church of England; with concluding Observations on Catholic Emancipation. By the Rev. RICHARD WARNER, F.A.S. &c. Rector of Great Chalfield, Wilts. London: Rivingtons. 1828. 8vo. Pp. 37. 2s.

LIKE Mr. Warner's preceding pamphlets, in which he has recently directed the attention of the public to the legitimate subject of Pulpit Instruction, and exposed the errors, and the fatal tendency of the doctrines popularly denominated *Erangelical*, this also is a clear and scriptural statement of gospel truth. After proving the unsuitness of those, who entertain these tenets, to instruct the people in the way of salvation, he establishes the indispensable necessity of *repentance, faith, and good works* as

*conditions* of salvation, through the merits of our Redeemer. These points he has clearly made out, by an induction of passages from the *Bible*; that one of two alternatives must be embraced by his opponents; either that the Bible is inconsistent with itself, or that their tenets are inconsistent with the Bible. His concluding remarks on Catholic Emancipation are peculiarly apposite; and we expect as great pleasure in the perusal of his forthcoming address on this all-important subject, as he has already repeatedly afforded us.

*The Primer: a Book of Private Prayer, needful to be used by all Christians. Which Book was authorized and set forth by order of King Edward VI. to be taught, learned, read, and used of all his Subjects. Edited by the Rev. H. WALTER, B. D. F. R. S. Second Edition, with an Appendix. London: Rivingtons, 1828. 12mo. Pp. xxiv. 126. 3s.*

IN the Preface to this reprint Mr. Walter has given us a brief account of its first publication, and subsequent improvement through several editions. The copy from which he has printed is one of the latest and the best; but he has omitted the references to the portions of Scripture which formed part of the original publication; and, indeed, since the Prayer Book, which was not in existence when the Primer first appeared, has a portion of the Psalms marked out, and two lessons appointed in the calendar for each day, their retention is unnecessary. To this edition also is added an Appendix, of "Certain godly prayers to be used for sundry purposes," which were usually subjoined to the Common Prayer Book during the reigns of Elizabeth and James I. We have now before us a beautiful old black-letter copy of the Common Prayer which belonged to Charles II. when Prince of Wales, and printed in 1615, which contains these prayers. They are arranged in a different order from that which Mr. W. has adopted; and for what reason he has made this change, and altered several forms of expression in the prayers themselves, we are at a loss to conceive.

*A Volume of Sermons.* By the Rev. CHARLES B. TAYLER, M.A. London: Hessey, 1828. Pp. xvi. 272. 5s.

This "*Volume of Sermons*" is simple in style—simple in language—and occasionally too simple in idea; indeed we are convinced by its perusal, that the author studies his simplicity, and wishes to be thought original; and that he forgets that sometimes in his *bonhomie*, he may to many readers appear quaint, formal, and conceited. He is, however, evidently a good man, and we will not quarrel with his foibles. His Preface aims at something beyond the common mode of sermon-writing. It treats much of the author and his plan, and states many homely truths, touching preaching; and one thing, not quite true, touching preachers. The volume contains sixteen sermons; one a *prison sermon*, preached in Bury goal a few hours before the execution of a parishioner—a very affecting appeal to the better feelings of fallen men. We cannot say much of the rest; but we may say, and we trust we say it "in the spirit of a sound mind," that such passages as the following, however well meant, have a certain air of singularity about them which do not accord with the subject. They are whimsically worded; and though they prick the heart, *tickle* as they go to it.

I know that I am making the subject very familiar, but I hope not too familiar, in requesting you to consider with me some of the observations to which this man of plain principles and honest obedience to God, would subject himself from his neighbours and his friends. Figure to yourself, first of all, the man of high and poetical imagination discoursing with Noah, and agreeing with him, that the idea of a flood which should overwhelm the whole earth was grand, awfully, horribly, grand; that it would be a fine theme for the numbers of his lyre: but think how he would smile in calm derision when Noah persisted in speaking of the flood as actually about to happen! and how he would treat the building of the ark as not only unpoetical but ridiculous!

Again, suppose yourself listening to the remarks of the mechanic employed by Noah in the building the ark; how he would disapprove of the plan adopted by Noah, and hint at the improvements he could suggest in many parts, and wonder at the ignorance and obstinacy of Noah in adhering to his own strange design; telling

him, that it would be impossible for so huge and clumsy a vessel to sail about in safety on a boisterous flood of waters, with probably only eight persons, and four of them women, to direct and manage it!

The very workmen who put the ark together would probably go about their work wondering, and passing their opinions, but agreeing among themselves, that to be sure the end and purpose for which the ark was building did not concern them; that it was their duty to attend to their work, and allow their master to spend his time and money as he chose.

Imagine to yourself how his more intimate acquaintances would seriously advise him not to make himself the subject of general conversation, assuring him that every one talked of his strange conduct, and that it was far from pleasant for them to hear the remarks that were made upon him and his ark.—Pp. 61, 62.

Nevertheless, without any wish to recommend unconsciously, we do recommend this volume to the attention of our readers. They will be gratified, and perhaps instructed by its perusal.

#### LITERARY INTELLIGENCE.

Preparing for Publication, Some Account of the Writings and Opinions of Justin Martyr. By the Lord Bishop of Lincoln. 8vo.

The Rev. Dr. Kennedy, Lecturer of Greek in the University of Dublin, is preparing a new Edition of the *Agamemnon* of *Æschylus*, to be accompanied with the German version of Voss, and a new English Translation in Blank Verse. With copious Notes, Critical and Explanatory, and Indexes. In Royal 8vo.

#### IN THE PRESS.

*Tractatus Varii Integri*, being a Selection of the most valuable Productions of the Fathers of the Church during the First Four Centuries. By the Rev. Dr. Turton, Regius Professor of Divinity at the University of Cambridge. 8vo.

The Rev. S. Wix has a Volume of Sermons on the Beatitudes and the Lord's Prayer, nearly ready for Publication.

A Plain and Short History of England for Children, in Letters from a Father to his Son. By the Editor of the *Cottager's Monthly Visitor*.

The New Testament; with a Key of Reference, and Questions, Geographical, Historical, Doctrinal, Practical, and Experimental; designed to facilitate the acquaintance of Scriptural Knowledge in Bible Classes, Sunday and other Schools, and Private Families. By Henry Wilbur, A.M. With Etymological and Chronological Tables, &c. &c.

## MISCELLANEOUS.

## SCHISM.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,  
ἵνα τῷ αὐτῷ λέγητε πάντες, καὶ μὴ ᾗ ἐν ὑμῖν ΣΧΙΣΜΑΤΑ, ἥτε δὲ κατηρτισμένοι  
ἐν τῷ αὐτῷ νοῷ, καὶ ἐν τῇ αὐτῇ γνώμῃ. 1 COR. i. 10.

'Tis some relief, that points not clearly known,  
Without much hazard, may be let alone.  
And, after hearing what our church can say,  
If still our reason runs another way,  
That private reason 'tis more just to curb,  
Than by disputes the public peace disturb :  
For points obscure are of small use to learn,  
But common quiet is mankind's concern.

DAYDEN'S *Religio Laici*.

THE general interests of the Christian Church, and its present circumstances in particular, make it especially desirable that correct notions should be entertained on a subject which has been long and variously misunderstood. To contribute to this important result is our intention in offering a few observations on the meaning and nature of Schism. As the very first object of our present undertaking is to remove causes of variance and separation, we hope our expressions will bear to the world the impress of that charity which dictates them. We censure no individuals as such ; we pronounce no *ex-cathedra* condemnations ; but we seek that truth which we cannot but believe to be profitable to the souls of ourselves and others ; and we calmly and earnestly invite the attention of those who, in Christian meekness and sincerity, are prosecuting the same search. We speak as unto wise men, and we desire them to judge what we say.

It seems that there is a sin of such deep importance, that St. Paul beseeches his Corinthian converts, by the name of the Lord Jesus Christ (a more solemn adjuration cannot be conceived), to abstain from it. That his entreaties are no less applicable to ourselves than to the Corinthians, no Christian can possibly doubt. It must surely then be of some consequence to understand what that sin is, because, even if committed unwittingly, where knowledge might be procured, it cannot be destitute of danger. It might indeed be supposed that on such a subject the Scriptures would not speak with obscurity : and the truth, as it appears to us, is, that they have spoken explicitly, though the interests of particular opinions have been busied to confuse them.

Dr. Campbell, in his Preliminary Dissertations on the Four Gospels, seems to have taken a very insufficient view of that text of St. Paul which we have quoted, as the motto to this article, in the Greek, on account of its inferior emphasis in the authorized version. " If we inquire," says he, " by an examination of the context, into the nature of those differences among the Corinthians, to which Paul affixes the name *σχίσματα*, nothing is more certain than that no cause of difference

is suggested which has any the least relation to the doctrines of religion, or to any opinions that might be formed concerning them. The fault which he stigmatised with that odious appellation consisted then *solely* in an undue attachment to particular persons, under whom, as chiefs or leaders, the people severally ranked themselves; and thus, without making separate communions, formed distinctions among themselves, to the manifest prejudice of the common bond of clarity, classing themselves under different heads." This is a partial rather than a general description of schism; and to prove it so, we would only employ Dr. Campbell's own argument in examination of the context. Paul, Peter, and Apollos, certainly preached one doctrine; had the Corinthians duly heeded what either of these masters taught, there could have been no "distinctions among themselves." It was misapprehension that created distinction; believing that each taught a different doctrine, they attached themselves accordingly, and since supposed superiority of doctrine was, and alone could be, the subject of preference, such attachment must have constituted separate communion. Wesley taught the doctrine of the National Church; but his followers, by misapprehension, and by attachment to a name and an individual, now form a great schism within her walls, and maintain a partially separate communion. "I am of Wesley," is as common an expression at the present day as—"I am of Paul, and I of Apollos, and I of Cephas," was in the time of the Apostle. And the analogy may be carried yet farther; for St. Paul mentions some who said—"I am of Christ." Such persons have we now, who pretend to the exclusive title of "the Church of God;" but we find that they insist on separate communion.

The Romanists have always been forward to taunt us with the sin of schism; and perhaps it has been for this reason that Protestants have often had recourse to forced and fanciful explanations of the term. They have avoided the stroke where they ought to have parried it, and left a presumption of weakness where they were bound to give an exhibition of strength. They have not fairly reminded the world that there is a great difference between the absence of all right to separate from a spiritual communion, and the right to separate for any cause whatever. To ascertain the limits of this right is to ascertain the nature of schism. While the Romanists annihilate all private judgment, some Protestants almost exalt it into a divinity; and it is easy to perceive that such persons must approach the subject of schism with great prejudice and difficulty.

Nothing can be more notorious, than that duties will occasionally present a mutual interference; in which cases a choice will occur, which must be guided by fixed and consistent principles. The law of Moses declared, that on the Sabbath "no manner of work" should be done; the Jews implicitly obeyed, and included works of charity in the prohibition. Our Lord, however, though he came to fulfil the law, judged otherwise: he told them that "the Sabbath was made for man, and not man for the Sabbath;" and that "it is lawful to do good on the Sabbath-day." Here, then, was an instance of conflicting duties; work must be done, and thus the divine injunction violated,

or mercy must be neglected, and thus an equally positive command disobeyed. The higher duty then must be chosen; and this would be found by comparing the reasons of the several commands. The institution of the Sabbath was evidently intended to call the thoughts of men to religious reflection; to give their minds opportunities of acquiring religious knowledge. For this purpose all work was prohibited. But charity is above knowledge; and its interests are always to be preferred. For mercy is better than sacrifice, and the alternative can leave no choice. It is lawful, *therefore*, to do good on the Sabbath-day.

In conformity with the above illustration, the duty of spiritual unity may come in collision with a higher duty; and then the higher must, of course, prevail. The right of private judgment (a right, however, to be exercised with great wariness, deliberation, and serious reflection, besides a profound acquaintance with Scripture, and the subject in debate) is to instruct a man how far he can conscientiously hold communion with a particular church; how far such church has departed from the Scripture path: and if it appears to him that she has so far departed that it is eternally unsafe to remain in her communion, he is obliged to separate. Not that in such separation he entertains any uncharitable feeling towards the communion which he deserts: he may believe that every individual in that communion is capable of salvation, because he believes him sincere; but he believes that *his own* salvation would be endangered by remaining there, because he finds himself at variance with such church on the most vital points. This is the ground of our separation from the Church of Rome. Many of the Romish ceremonies, though childish and superstitious, are too harmless to be bought off at the price of spiritual disunion. It is otherwise, however, with the deposition of Scripture from its supreme authority; with a claim to inflexible infallibility; and with a consequent demand to be obeyed and recognised, where the genuine word of God revolts and refuses to acknowledge. But as this is a sufficient reason for separation, so nothing less than this can be deemed sufficient. For if salvation be not endangered, there seems to be no inferior reason which can outweigh the Apostle's impressive adjuration, "BY THE NAME OF THE LORD JESUS CHRIST," to speak the same thing, to have no schisms, and to be perfectly joined together in the same mind and the same judgment.

Schism, then, understood in its ordinary acceptation, as a sin, is not a mere separation from church communion, considered in itself; because such separation may, in *extreme cases*, become lawful and necessary; but it is SEPARATION FROM AN ESTABLISHED OR PREVALENT CHURCH, WITHOUT THE BELIEF ON THE PART OF THE SEPARATIST THAT SUCH SEPARATION IS ESSENTIAL TO HIS ETERNAL WELFARE.

That our definition may be yet clearer, we shall further define what we mean by the words "church,"—"established," and—"prevalent."

For the first, we are content to abide by the definition of our 19th Article. "The visible church of Christ is a congregation of faithful



men (*fidelium*, Christians), in the which the pure word of God is preached, and the sacraments be duly administered, according to Christ's ordinance in all those things that of necessity are requisite to the same." An *established* church we define to be that christian communion which is expressly sanctioned and maintained by the law; and a *prevalent* church, that which embraces a majority of the population. If an established church require no terms of communion which endanger salvation, that church has a right to our communion, even although we may *think* some other communions in some respects superior. For as no church is absolutely perfect, it will always be possible, in idea at least, to suggest improvements; spiritual communion will, therefore, become matter of taste instead of duty: and the great obligation of christian unity will be sacrificed to private opinion and caprice. "No public establishment," says Bishop Grove, "can justify sinful communion; but if there be nothing sinful in the communion of the National Church, which is established by public authority, to separate from such a church is both disobedience to the supreme authority in the state, and a schism from the Church."

Where there is no establishment, the interests of religion always point out concurrence with the *prevalent* form of Christianity (always supposing such form to be of such a nature as is not in conscience believed to endanger salvation) as the best means of promoting the unity of spirit, which all Christians are charged to endeavour to keep.\*

From the above definition of schism it will appear—

I. That it is schismatical to depart from a church on matters of external DISCIPLINE. What the discipline of the Church was in the primitive ages may be partly gathered from the New Testament and early Fathers. That such discipline was the best government of the then Church *must* be admitted, and an adherence to it appears the wisest course. Nevertheless we have no positive commands in Scripture for affairs of discipline; but all is expressed in general terms. It does not, therefore, involve the question of salvation.

II. That it is schismatical to depart from a church on matters of mere CEREMONY, such ceremonies not being of divine appointment, nor supposed essential to salvation.

A mere ceremony may be thought, in a man's private judgment, insignificant and objectionable; and it may really be so. In such case, the proper authorities should remove or reform it. But till this is done, the acquiescence in a mere ceremony, is a much less evil than the rupture of spiritual unity.

III. That it is schismatical to depart from a church on OBJECTION TO ITS FORMS AND LITURGIES; such objections not referring to essential

\* Lest the above remarks should seem to imply any censure on our Episcopal brethren in Scotland, let it be remembered, that the *present* Church of Scotland is a seceder from the ancient Church of England and Scotland, whose doctrines the Episcopalians maintain. Indeed their case is totally different from that of any Dissenters.

doctrines. The least imperfect forms are not invulnerable by cavil, nor indeed by just argument: for this plain reason;—they are not, and cannot be, perfect. The schismatic may purify his liturgy, but another schismatic will carry the work of purification yet further. There is no limiting the extent of this principle when once allowed. Its tendency is the utter destruction of the visible church, and the total dissolution of the mystical body of Christ; while, by the hypothesis, the consideration of salvation is no where involved.

We have repeatedly examined this reasoning, and we cannot discover in what respect it is unsound. The cases of separation on account of the lives of ministers, or from private dislike to individuals, we omit to notice, as any remark on such a subject would be an insult to the plain sense of such readers as our pages aspire to. Difference of opinion is no more than what all experience leads us to expect: but this is no excuse for difference of communion, unless it affects points of indispensable necessity.

“ Tres mihi convivæ propè dissentire videntur,  
Poscentes vario multum diversa palato.”

Perhaps no *two* men were ever *minutely* agreed: and if minute agreement were the condition of communion, it is evident that there could be no such thing as a visible church; not even “two or three” would ever be gathered together in the name of their common Master. And when it is asked, “How far may this disagreement be allowed to proceed before it advances to open rupture?” it appears to us that the limit is broadly and decisively marked where the dissentient conceives his salvation in danger.\*

Having premised thus much on the general question of schism, we should deem our observations incomplete without some examination of a defence of it; for which the extraordinary title of “unanswered and unanswerable” has been claimed. These appellations have been given by a Mr. Lant Carpenter, in a sermon preached before a Socinian congregation at Exeter, to Towgood’s “Dissent from the Church of England fully justified.” The editor of a late impression of that book speaks of it in the same terms. We have perused it, and how unanswered soever it may be, unanswerable it certainly is not, as we think we can presently demonstrate. It is a reply to some letters of the Rev. J. White, on Nonconformity. It is a very confused and self-repeating performance, and *so far* it is difficult to answer; because it is difficult to bring its allegations into a form capable of methodical treatment. Its whole substance, however, may be divided into—I. False and ignorant objections. II. Mistakes. III. Statements true in themselves, but invalid as reasons of dissent. Under these three heads we shall reduce the substance of the work.

#### I. False and ignorant objections.

1. Mr. Towgood objects to the Established Church, *because it is established*. The concluding words of his work run thus:—

When that slavish ignoble principle, that we are to conform to the established worship of the country where we dwell, whatever it be, shall be held in deserved reproach,—a principle that greatly debases and corrupts the human soul, puts

out its intellectual eye, chains up its noblest powers, robs it of its highest glory, viz. the searching into religious subjects, and offering to its Creator a reasonable service; in short, a principle that directly tends to banish every thing that deserves the name of religion, to drive all truth, and honour, and honesty from among men; that will justify a man's professing himself a Mahomedan at Constantinople, a Pagan at Peking, a Papist at Rome:—when, I say, this infamous and base principle shall be treated with just contempt, and men shall be every where disposed to seek with impartiality, and to practise without disguise, righteousness and truth:—then, Sir, will the character of a rational dissenter be had in universal honour: then will such appear to have been the only consistent Protestants, the true patrons of Christian liberty, church unity, and Catholic communion, and the only body of Christians upon whom the guilt of schism does not really rest, because they open their communion to every sincere Christian, and require no terms but such as Christ and his Apostles have required in the church.—Pp. 267, 268.

Now, we apprehend, that the “slavish ignoble principle” here spoken of, is held in deserved reproach,” and “treated with just contempt;” it is therefore a false and ignorant objection to put “this infamous and base principle” for the argument or doctrine of the Church of England. The “*whatever it be,*” has nothing to do with our reasoning. Supply, instead of “*whatever it be,*” “*if it be such as we conscientiously believe we may join without endangering our salvation.*” This is the churchman's argument, an argument founded on a tender regard for the unity of the Christian Church; an argument which, if slighted in practice, cannot fail to produce dissention and confusion *in infinitum*: an argument for the “slavishness,”—“ignobleness,”—“infamy,”—and “baseness” of which we are ready to stand responsible.

That Mr. Towgood's objections lie against an establishment *as such*, is further evident from what he says in p. 11.

The subjection to higher powers, and obedience to magistrates, which the Scriptures enjoin upon Christians, relates only to civil, not at all to religious matters; for this obvious reason, that the magistrate at that time was every where Pagan. The Apostles therefore, instead of paying, or exhorting Christians to pay, any subjection to him in religious affairs, strenuously exhorted them to renounce and disavow it,—to come out from among them and be separate. They were every where, you know Sir, Dissenters from the Established Church.

The Apostles, indeed, were Dissenters (to retort Mr. Towgood's own words) “for this obvious reason, that the magistrate at that time was every where pagan.” They were dissenters from the established religion, but they could not dissent from the established church, forasmuch as there was no such thing in existence. Here is a very gross MISTAKE of a system of worship for a church, which we will notice cursorily, although it might otherwise be referred to our Second head. The same occurs again in p. 241, where we read of “the Pagan Ephesian Church.”

If it be an objection against an established church that the primitive church was not established by the state, in like manner it must be an objection against the dissenting communions, that they are not persecuted by the state, as the primitive church was. That the Church of Christ is itself an establishment, independent of any countenance

from the state, is true; as such it existed for upwards of three centuries: but that this Church is, by its own constitution, necessarily precluded from receiving protection from the state, is no where implied in Scripture. On the contrary, we are referred by prophecy to its most triumphant and imperial times, when "kings shall be its nursing fathers, and their queens its nursing mothers.\*"

Mr. Towgood's ignorance of the nature of ecclesiastical establishments in general is pretty evident from what has been stated; and it will yet further appear from what follows:—

Compare the constitution of the Church of England, and the constitution of the Church of Christ, and see if they are not societies of a quite different frame; the one a human, the other a divine institution; the one resting entirely on the authority and will of men, the other upon the will and authority of God.

If you enquire after the constitution and frame of the Church of Christ, where must you look for it? Only in the Bible. But, if you enquire after the constitution and frame of the Church of England, where must you look for that? In the Statute-book, in the Canons, and Common Prayer book, and in the Codes of the English law.—P. 17.

A comparison is here instituted between the Church of Christ and the Church of England, which are represented as two distinct Societies. The absurdity of this objection will best be seen by a paraphrase of its language.

'The City of London is no part of Great Britain: for, compare the constitution of the kingdom of Great Britain, and the constitution of the City of London, and see if they are not societies of a quite different frame; the one a municipal, the other a political institution; the one resting entirely on the authority and will of the Lord Mayor and Aldermen, and the other on the will and authority of the King and Parliament.

'If you inquire after the constitution and frame of the kingdom of Great Britain, where must you look for it? Only in the Statute Book. But if you inquire after the constitution and frame of the City of London, where must you look for that? In the records of the City, in the resolutions of Common Council, in the standing orders of the Lord Mayor, and the decisions of the Court of Aldermen.'

Again, Mr. Towgood proceeds in the same strain:—

The Church of England, and the Church of Christ seem to be two societies, absolutely distinct, and of a quite different constitution, as they have two different heads, or fountains of power, whence all authority, jurisdiction, and ministrations, in the two Churches, severally spring. In the Church of Jesus Christ, he himself is supreme head, the only Lawgiver and Sovereign. To us there is but one Lord. One is your master, even Christ. God gave him to be head over all things to the Church. All power is given to me in Heaven and in earth, go ye, therefore, teach all nations. Christ is the only fountain of influence, jurisdiction, and power, in his Church, by commission from whom alone, all its officers act.

But in the Church of England, you well know, Sir, the King, or Queen, is supreme head, "vested with all power to exercise all manner of ecclesiastical jurisdiction; and archbishops, bishops, archdeacons, and other ecclesiastical persons, have no manner of jurisdiction ecclesiastical, but by and under the King's majesty, who hath full power and authority to hear and determine all

manner of causes ecclesiastical, and to reform and correct all vice, sin, errors, heresies, enormities, abuses whatsoever, which by any manner of spiritual authority, or jurisdiction, ought or may be lawfully reformed."—P. 22.

To this we shall reply, as before, by a paraphrase :

‘ The kingdom of Great Britain and the City of London seem to be two societies, absolutely distinct, and of a quite different constitution, as they have two different heads, or fountains of power ; whence all authority, jurisdiction, and ministrations in the two bodies, severally spring. In the kingdom, the King himself is supreme head, the only lawgiver and sovereign. The King is the only fountain of influence, jurisdiction, and power in his kingdom, by commission from whom alone all its officers act. But in the City of London the Lord Mayor is supreme head,” &c.

It is unnecessary to pursue the parallel further. The absurdity must be apparent. If Mr. Towgood believed the Church of England and the Church of Christ “ to be two societies, absolutely distinct, and of a quite different communion, he acted quite rightly and consistently in his separation. If a Christian believes a spiritual society to be no part of the Church of Christ, he cannot, of course, communicate with it. But we have now seen the weakness of the ground on which Mr. Towgood rested his supposition ; and we may be permitted to examine the real circumstances of the question. .

A portion of the Church of Christ exists in England. It has pleased the State to take this portion of the Church under its protection, in order to afford it greater facilities of spiritual improvement. Liberal education and a certain provision are appointed for its ministers, whose labours are confined to different districts, that they may be concentrated and effectual. Its integrity and security are guaranteed by wholesome laws, which enable it to discharge its duties without interruption. In return for these advantages, it is only just that some stake should be pledged by the privileged party. The Church, therefore, *so far as it is an establishment, and no further*, is subject to the same authority as the state. The texts brought forward by Mr. Towgood against an earthly head of the Church do not go to touch the point. The Church of Christ in England, as a spiritual society, knows no other head than Christ, whether it be established, or otherwise. All the marks which Mr. Towgood instances as distinguishing the Church of Christ, ARE to be found in the Church of England. Her constitution, as a part of the Church of Christ, is to be found only in the Bible. But, so far as she is established or protected by the Government, so far she is subject to the government which establishes her. And the wisdom of such a subjection is evident from the effects of the establishment of the Romish church in this country, without the salutary balance of the law. Mr. Towgood ought to have known that the common phrase of “ Head of the Church,” applied to the King of these realms, is never used by churchmen in a sense *approximating* to that of the same term when applied to Christ. The King is the head of the Church *establishment*, and nothing more. He is in a like sense head of the Church establishment in Scotland ; and whatever Mr. Towgood may say, he is even supreme over Dissenters ; for no Dissenter, upon

whatever pretence of religion and liberty of conscience, can violate the royal peace: and every Dissenter's conventicle, and Dissenting minister, derive their right from the licence of the civil magistrate. Indeed, a negation of right on the part of the magistrate to control ecclesiastical individuals is much more a doctrine of Popery than of genuine liberty of conscience. It might be supposed that this old and senseless objection against the sovereign's exercise of power over ecclesiastical persons either individually or collectively, had been fully answered in our Thirty-seventh Article:—

When we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; we give not to our princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all states and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers.

It must necessarily, from the very nature of the circumstances, be impossible to shew from Scripture that the Church, in the Apostles' time was thus subjected; because there were then no Christian sovereigns. But we have a strong Scripture case in point in the conduct of the Jewish monarchs. What did Mr. Towgood think of David even arranging the temple service;\* of Solomon removing Abiathar from the priesthood,† and appointing Zadok in his room;‡ of Jehoshaphat calling the HIGH-PRIEST§ before him, and COMMANDING|| him to expend certain money in the repair of the temple; of Josiah issuing a similar COMMAND,¶ and exercising authority over the HIGH-PRIEST?\*\*\* Surely these examples are sufficient to DEMONSTRATE that the ecclesiastical power claimed by our princes is no more than Christianity allows them.

That the early reformed monarchs, in many instances, interfered beyond their just prerogative in ecclesiastical matters, is elaborately proved by Mr. Towgood, and readily conceded: but how this affects the case of Dissenters, we are unable to discover. It certainly does not, in any degree, affect our definition of schism. The same princes equally overstepped the limits of political equity: but as these transgressions are not urged, or can be, as causes of alienation from our civil constitution, so neither should similar extensions of power estrange us from our ecclesiastical. The parliament were frightened into a formal surrender of their privileges to Henry VIII.; but do they the less enjoy them now? The liberties of the Church of England are, in like manner, protected at the present day. But, suppose they were not: the Church would then be in a state of persecution; and we know of no law by which communion with a persecuted church (merely because it is persecuted) is forbidden.

\* 1 Chron. xxv.

§ 2 Chron. xxiv. 6.

† 1 Kings xi. 27.

|| 2 Chron. viii.

\*\*\* Ibid. 12; xxiii. 4, &c.

† Ibid. xxxv.

¶ 2 Kings xxii. 3, &c.

Mr. Towgood appears to be totally ignorant of the nature of our ecclesiastical constitution, when he affirms that the Church is "a creature of the State." It is no more so than the state is a creature of the Church. It is *established* by law, but not *created* by it. The two things are widely different. The Church has (alas! we must correct *had*) its council under the King, as the State has its own in like manner; the King, by his Convocation, made laws for the Church, as, by his Parliament, he makes laws for the State. But those laws have nothing to do with religion, but merely with the administration of the *external* establishment. When, therefore, Mr. Towgood talks of "the grand difficulty," "how the civil magistrate came by *this* authority in the Church of Christ? Who gave him *this* power to decree rites in Christian worship which Christ never decreed, and to make articles of faith which Christ never made?" We answer, that *this* authority never was given to the civil magistrate; and those instances which Mr. Towgood advances of royal interference in religious cases were unwarranted stretches of prerogative, no more affecting the allegiance which the Christian owes to the Established Church, than similar deviations from the doctrine of our civil constitution affect the excellency of its theory or the obligations of its subjects. After what we have adduced from the Thirty-seventh Article, it might seem unnecessary to say more on the ecclesiastical doctrine of the King's supremacy; but we will add, in confirmation, the testimony of the Second Canon, which is quite decisive, "Who-soever shall hereafter affirm that the King's Majesty hath not the *same* authority in causes ecclesiastical, that the *godly kings had amongst the Jews, and Christian Emperors of the primitive Church*; or impeach any part of his regal supremacy in the said causes restored to the Crown, and by the laws of this realm therein established, let him be excommunicated *ipso facto*," &c. Once more we will trespass on our readers, which we are scarcely justified in doing in so clear a matter, by an extract from "The King's Declaration;" a production certainly not marked by any inclination to compromise the dignity of the royal prerogative. "We are supreme Governor of the Church of England; and if any difference arise about the EXTERNAL POLICY, concerning the INJUNCTIONS, CANONS, and OTHER CONSTITUTIONS whatsoever thereto belonging, the Clergy in their convocation is to order and settle them, having first obtained leave under our broad seal so to do, and we approving their said ORDINANCES and CONSTITUTIONS," &c. Surely this is a power which no consistent Protestant can deem objectionable; and this is *all* which the King possesses by the law of the land.

The Canons and Articles of our Church, must be allowed by all candid persons, the due guides to the right comprehension of its religious belief and civil constitution. Their testimony is very decisive to the point in question; but as Mr. Towgood has chosen to evade it, and to attempt to shew that the practice of the Church has been otherwise, we are ready to meet him on this ground also; not that practice would *prove* anything; it might *illustrate* a disputed point of law; but it could not negative the plain terms of an unequivocal legal authority.

Mr. Towgood does not sufficiently discriminate between acts *purely* ecclesiastical, acts of a mixed nature, and acts which are not ecclesiastical at all. Acts of the first description are ministerial,—such as administration of the sacraments—preaching the word—exercising pastoral authority and admonition, &c.; with these the civil power has nothing to do; and did it claim interference in these cases, might immediately be repressed by the law of the land; or they are such as belong to the external policy of the Church, over which the King has control, and ought to have. Some acts, however, of the second description, manifestly requiring the concurrence of the civil authority, do not on that account make void the authority of the Convocation. This observation will negative the triumphant flourish of Mr. Towgood in p. 231.

See how the case stood when the church was in the zenith of its prosperity and power! I mean at the passing the act of Uniformity of Charles II. in the preamble of which you have the sentiments of the legislature, and those of your most religious king. It recites to this effect: “That, the book of Common Prayer, &c. having been enjoined to be used by the statute 1st Eliz. and since that by the neglect of ministers, great inconveniences and schisms having happened, for prevention thereof, and for settling the peace of the Church, &c. the king had granted his commission to some bishops, and other divines, to review the Common Prayer-book, and to prepare such alteration and advice as they thought fit to offer. And that, afterward, his Majesty having called a convocation, and having been pleased to authorise and require them to review the same book, and make such alterations as to them should seem meet, and to exhibit and present the same to his Majesty for his farther allowance or confirmation; and, the same having been done, his Majesty hath duly considered, and fully approved and allowed the same, and recommended to this present parliament that the same shall be appointed to be used in all churches, whereupon it is enacted, &c.”

Behold how poor a figure the power of your convocation makes when shining in its highest glory! The Clergy are authorised and required by the King to propose alterations in Church ceremonies and forms, for his consideration and allowance as supreme head of the Church. The King approves and allows such of them as he thinks fit; but, in order to their having power at all to oblige the members of the Church, the King recommends them to his parliament; and, if they are approved of and passed, they thence acquire the force of a law. What, I pray you, did the Clergy in all this affair besides giving their advice; which might have been taken or refused? So lawyers, though they may have no seat in parliament, are often consulted in forming and making laws: shall they, therefore, set up for a share in the legislative power, and exalt themselves from subjects to be rulers in the state?

Now the truth is, the case in question was one of a mixed nature. The reformation of the Common Prayer Book was a task belonging to the clergy; it was therefore entrusted, first to a clerical commission, and next to the Convocation. The King's authority was necessary to sanction an act of the establishment; this authority was therefore given; but the King, in giving it, never intended to express any theological opinion. So far then was the act of the Convocation, the representatives of the Church, confirmed by the King, as supreme magistrate. But when the King recommended to his Parliament to enact, that the Common Prayer should be appointed to be used in all churches, assuredly he never recommended to Parliament a theological discussion of the Liturgy. The interference of Parliament was



permitted, in order that what was the law of the Church might be also the law of the land.

Some acts which Mr. Towgood mentions as taken by Parliament out of the hands of the Church of Christ, are not properly ecclesiastical. "As to the punishment," says he, "of vice and irreligion, the statutes against drunkenness, cursing, swearing, the breach of the Sabbath, &c. sufficiently shew that the Parliament and common-law courts have taken to themselves the cognizance of these." And what if they have? Do Dissenters pretend to any greater jurisdiction in these matters than the law of the land permits to them? If they do not, why do they dissent on this ground?

One more objection of Mr. Towgood's we shall state, and then we think we shall have fairly settled so much of the question as relates to the authority of the civil magistrate in the Church of England. The Houses of Convocation, in 1711, passed a censure on Mr. Whiston's books, on account of their Arian principles. Before this censure could be publicly promulgated as the act of the church, the assent of the Queen was necessary. This assent was never given. Mark now the *argument* which Mr. Towgood deduces from this piece of history :

By the constitution of the Church of Christ, it is expressly ordered and declared, that the woman shall not be suffered publicly to teach, nor to usurp authority over the man. But, by the constitution of the Church of England, the woman is permitted publicly to teach; yea, to limit and controul in spiritual and religious matters, and authoritatively to instruct the bishops and clergy, and all the men in the land.—f. 16.

Where is the "teaching" and "instruction" of this Act of Queen Anne? Had she assented, her assent would have added no authority to the *doctrine* of the Church, though it would have been a *civil* sanction for the *promulgation* of that doctrine; neither did the refusal of that assent in any degree detract from the authority of the Church. Her opinions on the *theological* question were of no moment; she might have other reasons, she must, constitutionally, have *acted* on other reasons, and those reasons a sober posterity have approved, without any inclination to favour Arianism. The authoritative notice of the Church of England would only have rescued Whiston from the obscurity which now environs him.

But Mr. Towgood again most falsely objects,

Behold here, Sir, a woman exercising spiritual, ecclesiastical authority over the man! Yea, behold the representative of the clergy of the whole land, a most learned, grave, and venerable body, waiting upon a woman, to learn from her mouth what the Church is to believe, and what to reject, as to this great mystery of faith: upon a woman, whose sole determination (I repeat it with astonishment, and you hear it, no doubt, with perplexity and grief,) your church was uncontrollably and authoritatively directed in this deep and mysterious point.

This is a most gross misrepresentation of facts. The Convocation waited on the Queen for the seal of her sanction to a public censure, but certainly not to defer to her opinions in theology; certainly not "to learn from her mouth what the Church is to believe, and what to reject, as to the great mystery" of the Trinity; much less was the Church "uncontrollably and authoritatively directed in this deep and

mysterious point" by "the sole authority of a woman," or directed at all. If this had been the case, our First, Second, and Fifth Articles must have been repealed, which they notoriously are not. The doctrine of the Church was never affected by this legitimate exercise of civil power.

Again, Mr. Towgood, adds,

The affair was of great importance, viz. "What the primitive apostolic doctrine was concerning the Trinity, Incarnation, Nature and Generation of the Logos? Whether there were three persons existing in one undivided substance; or whether the Logos was distinct in essence from the Father, not created, nor made, but in an ineffable manner begotten from eternity? And, finally, whether the apostolical constitutions were a genuine and inspired book, and a true part of the sacred canon?" Her Majesty was now applied to by her two houses of convocation, and requested, as sole judge, to pronounce authoritatively upon these points, i. e. to tell them whether Mr. Whiston's doctrine was to be received or rejected, to be considered as heresy or not in this church.—Pp. 255, 256.

Now the Queen, most certainly, was never applied to for her opinion on the doctrinal question. She was simply solicited to authorize the Convocation's public censure, and not by any means to pronounce an opinion on the doctrine. That opinion had been pronounced already. How then could Mr. Towgood, after so many misstatements and misunderstandings, have the effrontery to affirm (p. 257,) "this is a fair and true state of the case?" It is neither fair nor true; and the case is no sooner fairly stated, than the falsehood of this representation appears.

We have now, we think, satisfactorily got rid of one of Mr. Towgood's "unanswerable reasons" for dissent; we have shown that the Church of England is not distinct from the Church of Christ in its government; that the government which belongs to it *as an establishment in connexion with the State*, is quite independent of its *spiritual government under Christ its spiritual Head*, and, though distinct from the latter, not inconsistent with it; just as the government of a municipal town is distinct from the government of a kingdom, but still consistent with the public laws. As no Act of Parliament could make that binding upon the practice of a Christian which is in its own nature sinful, so neither could any act of royal authority make that obligatory upon the Church, which she lies bound by a higher authority to resist. It was on this noble ground that the seven bishops took their stand against James II.; though men of devoted loyalty to the *person* of that monarch, they, it seems, not understanding the constitution of the English Church so well as Mr. Towgood, ventured, without believing they were compromising the interests of their church, or rather convinced that they were performing a necessary duty for its defence, to contradict the King's mandate. Had they enjoyed the benefit of Mr. Towgood's illumination on the subject, they would have saved themselves from the immediate certainty of suffering, and the not very remote peril of death, besides yielding a more acceptable obedience to that church of which they were ministers, and "which is built upon the foundation of the Lords and Commons of the realm, THE KING, AS SUPREME HEAD, BEING THE

CHIEF CORNER-STONE."\* If the King be, as Mr. Towgood here affirms, the same in the Church of England, as Christ is in the universal Church, refusal to obey the King must be to the Churchman what refusal to obey Christ is to the Christian. But if every Churchman highly extols the conduct of those bishops, and admires that truly Christian firmness which fears not them that can kill the body, but cannot kill the soul; then surely here must be a mistatement, and Christ is, after all, not the exclusive head of dissenters, but must be allowed some empire in the Church of England.

We shall resume this subject at another opportunity, intending to reply to all Mr. Towgood's statements, so well as we can arrange them. And we trust that, if this shall be done satisfactorily, his proselytes or disciples will see the expediency and duty of conforming to the Church for the very reason which Mr. Towgood employs on the other side—that it is established; and that, therefore, if it contains nothing which a Christian conscientiously believes dangerous to salvation, it has claims on the public, both Christian and political, which no other communion can advance.

#### ILLUSTRATION OF MARK IX. 49.

MR. EDITOR.—I submit to your inspection the following remarks on the words of St. Mark, (ix. 49,) πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλλ' ἀλισθήσεται.

Mr. Bloomfield, in his voluminous *Recensio Synoptica*, (Vol. II. p. 75,) has quoted many authorities without throwing much light on the acknowledged obscurity of the first member of this sentence.

There certainly appears to be some hidden allusion in the words πυρὶ ἀλισθήσεται, to a notion prevalent at the time they were used, respecting a connexion between *fire* and *salt*, beyond that which immediately obtained, in consequence of their sacrificial employment. The application of the passage will not be injured, but, I hope, more clearly exhibited, by my attempt to illustrate it.

On Matt. v. 13, where there is another allusion to *salt*, Mr. Bloomfield says, Wetstein cites Pliny (xxx. 14.) Now Pliny, who has two chapters, (one of them very long,) upon *salt*, its *uses*, *nature*, &c. certainly states some curious particulars. But though not referred to on the passage in St. Mark, he seems to help us in our inquiry into the meaning of our Lord's allusion. "*Salis natura*," says he, "*est ignea*, et inimica ignibus, fugiens eos, et omnia erodens." (Lib. xxx. cap. ix. ed. 1582.) Added to this there is a common saying amongst the peasantry of Suffolk and Yorkshire, and perhaps of other counties, that a thing is "*as salt as fire*." How this expression came into use, I do not pretend to know; but it is, probably, a very ancient saying, and of general application. Connected with the words of Pliny, it would appear that there is an idea of some connexion between *fire* and *salt*, independent of their use in sacrifices.

It may be stretching these observations too far, but I cannot help

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\* Towgood, p. 17.

remarking, that there is something singular in a *natural* connexion of *salt* and *fire*, and that it serves in some degree to illustrate the employment of the word *πῦρ*, acknowledged to imply in this passage the "*fire of hell*." This word *πῦρ* so used is, elsewhere, (Rev. xxi. 8,) connected with *brimstone*, which was *like salt*, also employed in *purification*. (See Parkhurst in voc. *Θεῖον*.)

Now "*fire and brimstone*" are descriptive not only of Gehenna, but also of the agents employed in the destruction of the cities of the plain, (Gen. xix. 24, and Luke xvii. 29); and all travellers agree in the idea that this "*fire and brimstone*" imply *volcanic agency*, the whole country exhibiting traces of it. Mr. H. Horne, (Introduction, &c. Vol. III. Part I. chap. ii.) has quoted largely on this point. Now it is well known, that "*brimstone*," (witness the *Solfutara*,) is a common product of volcanoes. So, also, are what chemists technically call *salts*, which are found in great beauty and abundance on the lips of a volcanic crater. I have upon my table, whilst I write this, a specimen of *lava* incrustated, not with any unusual *salt*, but with *common salt*, (muriate of soda,) the *ἀλς* of St. Mark,—which was ejected in *that state* from the crater of Vesuvius in the celebrated eruption of the year 1822. I believe that such an occurrence is not rare with other volcanoes more distant from the sea than Vesuvius is. Is it then extravagant to suppose, that some such allusion is made to *salt* in connexion with *fire* in this passage of St. Mark, as there is to *brimstone* connected with *fire*, in St. Luke and the Apocalypse? I do not say that this is the only allusion; for, whilst I think *ἀλισθήσεται* in the first member of the sentence alludes to *fire*, (the *πῦρ* with which *brimstone* was used in purification and in punishment,) I feel satisfied that, in the second member of the sentence, it is referred to *salt*, which also was used in purification, and is found in connexion with those fires, from which Scripture not only borrows allusions to a more awful *fire*, but which the Sovereign Judge of men has actually employed in the penal service of an earthly retribution. There is, therefore, if this view of the question be allowed, a *singular* and *expressive* force in the word *ἀλισθήσεται* here employed, which has not been noticed.

Whilst on the subject of this verse, having named Mr. Bloomfield's "Critical Digest" above, I take the opportunity of adding a remark on his Annotation upon the verse following the text, (v. 50.) He blames Mr. Weston for citing "*Æchyl. Choeph. 294*," in illustration of that verse. I do not presume to venture on the office of censor to so well-appointed a critic as Mr. Bloomfield, whose great acquirements in exegetical literature and multifarious learning I cannot but admire and respect; yet I cannot agree with him in considering, that there is no application of the passage cited from Æschylus to the case in point: and my reason is, that Mr. B.'s own interpretation of the word *ραριχύνθηα*, *dried up, withered up into wrinkles*, as referring to the appearance which a mummy would present if the operation of embalming were ill done, makes the application evident. Mr. B. seems to have overlooked the custom of embalming bodies with *salt* (the very thing which makes the one passage illustrate the other), of which Pliny says, *defuncta etiam à putrescendo vendicans, ut durent ita per secula.*" And,

to set this matter at rest, I will mention that a *mummy* was recently opened in Paris, (sometime in October, 1828,) which was so *dried up and withered up into wrinkles*, and so completely shrivelled up, that only skin and bone were left; and this was occasioned by the *natron*, (carbonate of *soda*) with which the body had been embalmed.

I might appositely cite Herodotus, (II. 86, 45) who has the very word in connexion with *νίτρον*, where, speaking of the methods of embalming, he says, *ταῦτα δὲ ποιήσαντες, ταριχεύουσι νίτρον κρύψαντες ἡμέρας ἑβδομήκοντα*. The quotation from Æschylus applies, I think, whether Mr. B.'s interpretation, or Mr. Weston's, be the better.

Dec. 8, 1828.

W. B. C.

### AFFECTED HUMILITY.

MR. EDITOR.—I cannot but feel much surprised that a parenthesis used by some clergymen in their prayers after the sermon should ever have found countenance, much less encouragement, in the Church; and still more am I surprised when I read, as I lately did, in a contemporary periodical, complaints of the omission, or rather the non-intrusion of it. It is considered, by the writer alluded to, a great want of humility not to alter the prayers of the Church! If this opinion gain ground, he, perhaps, will be thought the humblest who alters most, and the “march” of humility will sweep off our Liturgy altogether. The prayer in question is the following; the humble parenthesis I have placed between brackets:—

“Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears [SO FAR AS THEY HAVE BEEN SPOKEN AGREEABLY TO THY WILL] may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy name, through Jesus Christ our Lord.”

It seldom happens that the alteration and murder of our church prayers can be separated: nor is the present case an exception; for when we come to seek the meaning of the entire *improved* prayer, we shall find it pure nonsense. If the preacher, indeed, were to pray *unconditionally* that his words might be grafted in the hearts of his hearers, there might be some shew of excuse for thrusting in a qualification; but when he already does so *under the restriction that they may bring forth the fruit of good living*, the interpolation is worse than useless. For what does it amount to? A prayer that God would *not* so graft inwardly in our hearts things that are not agreeable to his will, as to—bring forth the fruit of good living! If the new limitation means any thing, it can mean this only. And we may be quite satisfied that any prayer against such an absurdity must be superfluous, to use the mildest term.

It is always a dangerous experiment to “correct” models of thought and composition. In the Church prayers the danger is the greater from the superior excellence of the matter, and the more important consequences of the alteration. It is no pleasant responsibility which

we create, when, having before us a pious and expressive address to the Throne of Grace, we, to gratify an *affected humility*, solemnly offer that which has no meaning at all.

If the above hasty remarks should contribute to check or prevent the pernicious affectation of which they treat, it will afford heartfelt satisfaction to

A very sincere admirer of your Publication,

ECCLESIASTES.

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### CERTIFICATES.

MR. EDITOR.—If you think the following statement worthy your notice, as involving a point which most nearly affects the veracity of the parochial clergy, and the correctness of parish registers, it is perfectly at your service.

In the course of last year I was applied to by the clerk of an attorney for an extract from the register-book of baptisms in the parish of ———, he at the same time requesting to be allowed to make the necessary copy in his own hand-writing. This proposal I decidedly refused, alleging that I never permitted the Registers to go out of my own hands, but that he might, for his own satisfaction, compare my extract when certified with the original entry. This mode of proceeding seemed not quite agreeable; however it was the only one I would then consent to, and in this way the copy was furnished. Some time (weeks, I believe,) afterwards, the same clerk again made his appearance at my house, requesting to be permitted to take a copy in the manner before proposed. I of course resisted the application as decidedly as I had done at the first interview; to which he replied that my copy and certificate were not admissible, (or words to that effect); for that by a late order of Court, (I think of Chancery,) it was required that the attorney, or some one employed by him, must make an affidavit of having copied the Register before such copy could be admitted. Having been some years in orders, and during that period having been applied to to furnish many extracts, (but never in the way now pointed out,) you may guess I was not a little surprised. However, upon his assuring me he was correct, (and believing his employer to be a very respectable attorney,) I at last consented, and an extract was finally taken by himself. But mark the sequel.

A few days ago, I received a letter from the Secretary to the *Admiralty*, requesting a fresh extract of the baptism above alluded to, as the one furnished to the Lords Commissioners had many erasures. To this letter I immediately replied, enclosing the required document, but at the same time stating the circumstance which I now trouble you with, as well to justify myself as to shew how extracts may be taken if the “order of Court” is a matter of fact. With the same view I send this for your consideration; and should feel obliged if any of your correspondents would inform me whether such an

order as I have had represented to me was ever made by *any court*, and whether the same is now in force. If such be the case, I can only say that the sooner such an order is rescinded the better, for reasons which must be evident to every one.

I am, Mr. Editor,

A SUBSCRIBER of 1819.

P. S. I do not recollect that my copy of the baptism contained any erasure, nor do I think it did.

### ΠΡΟΣΚΥΝΗΣΑΙ.

MR. EDITOR.—Allow me once more to trespass upon your patience in answering U. Y.'s letter in your number for December last.

SIR.—I cannot perceive that any of your remarks, excepting the references in Genesis, need be replied to; since it would be merely going over the same ground again, and perhaps to no purpose. I have not a Syriac translation of the Old Testament; nevertheless, I have no doubt of your friend's correct information on the subject.

I have already referred you to all the texts in the Old Testament, both in the Hebrew and Chaldee languages, where there is not the slightest doubt of the usage of כָּנָה, in the sense for which I contend. The texts, however, are few. Where that is the case, and any doubt may remain as to the latitude in the interpretation of the word, we must undoubtedly refer to some living cognate language, and from thence deduce our conclusions as to its *generally* accepted sense. Now, in the present instance, we find the word used only fifteen times in the Old Testament, and in a sense expressive *solely* of *religious* worship. Let us then refer to the Arabic language, where we shall find its true signification. Consult Richardson's Arabic and Persian Dictionary, and you will find the word سجد applied to *sacred* things *alone*. Refer likewise to the Koran, c. de Precibus, where you will find the word *restricted* to the sense *adoratio*; and where Reland remarks upon it, “سجد adoratio, actio *una* ex his, sed *omnium maxime* sancta, meruit *sola* nomen dare *templis*, quæ inde مساجد (mosques, temples,) nuncupantur.” And again, in the c. de Angelis, the word seems to denote, what I conceive to be its *primitive* sense, whether in the Hebrew, Chaldee, Syriac, or Arabic languages, the humiliation and subjection of the *mind*, more than the posture of the *body*. The word سجد therefore, used in Genesis concerning persons who are *mere* men, must be taken in a *secondary* sense.

Respecting Matt. xviii. 26, see Beza's note, in loco; but here, one of my Arabic translations reads تطلب *to beseech*.

Thus, I see no just reason why προσκυνεω, in Matt. ii. 2, should not be *restricted* to the sense *adoratio*, an act of *religious* and *not* of *civil* worship.

I am, Sir, your obedient Servant,

B. CLERICUS.

## ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

*By analogous Reference to the Practice of other Nations.*

## LADDER TO HEAVEN.

Gen. xxviii. 12—17.—“And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.”

In the cave of Mithea, in Persia, there was a representation of a ladder with seven gates ascending to heaven.—*Maurice's Indian Antiquities*, Vol. VII. p. 230.

The Persians erected in their caves a high ladder, by way of representing their doctrine of the Sideral Metempsychosis, or passage of the soul, through the several gradations to the supreme mansion of felicity. On the ascent of which were seven gates, according to the number of the planets. It should here be observed, that the word Gate, which is a part of Asiatic palaces, by far the most conspicuous and magnificent, is an expression that, throughout the East, is figuratively used for the mansion itself. It may also be remarked, that the expression occurs frequently in Holy Writ, often in this former sense, and sometimes in the astronomical allusion of the word. In the former acceptance, we read in Esther\* of the Jew Mordecai sitting in the king's gate; in Lamentations,† that the elders have ceased from the gate; and in Genesis‡ we find Jacob applying to the ladder the term of the gate of heaven. Mr. Maurice conceives§ it might possibly be in allusion to the popular notion of the two astronomical gates, celestial and terrestrial, that our Saviour speaks||. The representation of a ladder, however, as the gate of heaven, was not confined to the Mithraic mysteries of Persia; we find the gradual ascent of the soul through the planets, as spheres of purification, plainly intimated in the Hindoo Geeta. Mr. Maurice¶ informs us that there was, in the Royal Library at Paris, a book of paintings entirely allusive to the Indian mythology, in one of which is exhibited a sideral ladder of seven gates, upon which the souls of men are represented ascending and descending.

## ELDEST DAUGHTER PREFERRED BEFORE THE YOUNGER.

Gen. xxix. 26.—“And Laban said, It must not be so done in our country, to give the younger before the first-born.”

Thus also, in the ancient Hindoo Code, it is made criminal for a man to give his younger daughter in marriage before the elder; or for a younger son to marry while his elder brother remains unmarried.—*Maurice's Indian Antiquities*, Vol. VII. p. 329.

## HYMN BY, BISHOP MIDDLETON.

As o'er the past my memory strays,  
Why heaves the secret sigh?  
'Tis that I mourn departed days  
Still unprepared to die.

The world, and worldly things beloved,  
My anxious thoughts employed;  
While time unhallowed, unimproved,  
Presents a fearful void.

Yet, holy Father! wild despair  
Chase from this labouring breast:  
Thy grace it is which prompts the prayer;  
That grace can do the rest.

My life's best remnant all be thine;  
And when thy sure decree  
Bids me this fleeting breath resign—  
O speed my soul to thee!

\* Esther ii. 19.

† Lam. v. 14.

‡ Gen. xxviii. 17.

§ Ind. Ant. Vol. II. p. 244.

|| Matt. vii. 13.

¶ Ind. Ant. Vol. II. p. 259.



## MONTHLY REGISTER.



### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At the monthly Meeting of this Society, on Tuesday, January 13, at their house in Lincoln's Inn Fields, a letter was read from the Archbishop of Canterbury on the subject of several errors in the Society's Italian Bible, and proposing that it should be withdrawn. A resolution was accordingly passed, empowering his Grace, who is an excellent Italian scholar, to superintend its revision. From a letter received from Bishop Sanders, acknowledging the receipt of 30*l.* it appeared that the Episcopal form of worship was now performed at Edinburgh in the Gaelic tongue, for the benefit of those who did not understand English. A grant was then made to the Society's

Church at Madras. A Report being read of the present state of the Society's Tracts, it was moved by Mr. Benson, that such as had now become unsuited to the temper of the times, should be withdrawn; and a Committee formed to superintend the writing of new ones. At the close of the Meeting Mr. Tolley complained that no notice had been taken of his statement respecting an error in the Society's Family Bible. The Bishop of London observed that the error in question, which is contained in a note from Bishop Horsley, involved no point of doctrine; but that a motion might be made for withdrawing the sheet.



### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

*Cambridge University and Ely Diocesan Committee.*

AFTER presenting their subscribers and the public with an abstract of the annual Report of the Parent Society, noticed in our last Number, this Committee urge the necessity of increased exertion in its behalf, upon the grounds that its whole expenditure in the last year exceeded the income by nearly six thousand pounds; and that during the last eight years the expenditure of the Society has exceeded its ordinary annual income by more than *sixty thousand pounds*.\*

With regard to the funds of the

Diocesan Society, the donations for 1828 amount to 28*l.* 8*s.*—the annual subscriptions to 213*l.* 12*s.* 6*d.*—At the general Meeting in last year a contribution was reported of 22*l.* 5*s.* consisting of donations and annual subscriptions, which had been collected in the town of Wisbeach; and it is hoped that, in other quarters of the Diocese, and in the University, the same interest may be excited, wherever there is a scope for similar exertions. The Report concludes with pressing upon the public the strong claims of the Society to its support.

\* In alluding to this fact, at page 50 of our last, we have been misunderstood to assert that the Society for the Propagation of the Gospel was *actually* 60,000*l.* in debt. It becomes necessary, therefore, to state that such is not the case. Great encroachments, however, have necessarily been made upon their funded property, in order to meet the great excess of expenditure above their receipts; so that the call upon the public in behalf of the Society is now loud and urgent.—EDITOR.

#### CALCUTTA DIOCESAN COMMITTEE.

From their second annual Report it appears that the Incorporated Society's establishments in British India already comprise ten Missionary Clergymen and five Native Catechists, together with the Society's Central Missionary and Collegiate Institution in the neighbourhood of Calcutta; that the College

is making gradual progress towards the attainment of the religious and benevolent objects of its pious and illustrious founder: and, that although the labours of the Missionaries, so far as relates to the actual conversion to Christianity of Natives in this part of India, in consequence of the bigotry and ignorance of the Hindoos on the one hand, and the inveterate obstinacy of the Mahometan superstition on the other, are far from making a rapid progress, they have been, nevertheless, unquestionably attended with beneficial results. The most valuable and interesting effect of these labours has been found in the now willing reception of Christian instruction, of versions of the Holy Scriptures, and of other Christian books and tracts, where before, the mere mention of these would have been sufficient to alarm and disperse the timid votaries of Brahma.

The present condition of the Schools, which were established by Bishop Middleton for the instruction of the native youth in *European*, as well as Christian knowledge, are highly satisfactory and promising; and the instruction communicated by the Society's Missionaries to this juvenile portion of the population; the personal attachment to the Missionaries which it can scarcely fail to produce; and the favourable opportunities thus afforded them of personal intercourse with much of the adult population, in the parents and connexions of the youths under

their charge, present, to all appearance, the fittest and most feasible means of gradually undermining the prevailing prejudices and superstitions in the Native mind, and of introducing in their stead, the sacred truths of the Gospel. It is gratifying to add, that in some instances the wives of the Missionaries have lent their pious aid to the arduous exertions of their husbands, by instructing the female children in knitting and needle-work.

#### LICHFIELD DIOCESAN COMMITTEE.

MR. EDITOR,—I think it right to inform you, that at the Annual Meeting of the Lichfield Diocesan Committee of the Society for the Propagation of the Gospel, held yesterday in the Consistory Court of the Cathedral, the Lord Bishop of the Diocese, President, in the chair; after an expression of their satisfaction at the formation of three additional Committees in the Diocese, in the course of the last year, at Coventry, Derby, and Rugeley, and the accession of fifteen local subscribers, together with the receipt of several donations, it was resolved unanimously,

“That this Committee views with pleasure the exertions of the Parent Society towards the amelioration of the slaves on the Codrington estates, and confidently expects the happiest results from their continuance.”

I am, Sir, your obedient Servant,  
Jan. 6, 1829. SPENCER MADAN, Sec.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, AND SOCIETY FOR PROPAGATING THE GOSPEL.

#### DEANERY OF ACKLEY.

THE Tenth Annual Report of this Committee states, that “The County Anniversary affords increasing satisfaction to all members of these Institutions, and that the more the objects of them are known, the greater support and patronage they seem evidently to obtain.”

With respect to the Society for Propagating the Gospel, the Com-

mittee have to announce the addition of *five* subscribers within this district.

Since the last anniversary, they have issued a circular, setting forth in the fullest and clearest manner the urgent claims which this Society has upon all members of a Christian community; and they sincerely hope that the exertions that have been made throughout the Deanery will not prove ineffectual.

## NATIONAL SOCIETY.

At a Meeting of the General Committee of the National Society, on the 14th January, 1829, the Schools of the following places were received into union:—Great Budworth, Cheshire; St. Chad's, Shrewsbury; Haslingden Lane, Stratford-on-Avon; and Moseley, near Birmingham.

*Grants made:*—To Worthing, 100*l.*; Puttenham, Surrey, 50*l.*; Hillingdon, Middlesex, 40*l.*; Christ Church, Bradford, Yorkshire, 100*l.*; Tuxford, Notts, additional, 20*l.*; Great Kimble, Bucks, 120*l.*; Haslingden Lane, 50*l.*; St. Just, Cornwall, 100*l.*; Birstall, Leicester, additional, 20*l.*

## POLITICAL RETROSPECT.

**DOMESTIC.**—The account of the revenue, published in the last month, is gratifying in the extreme. The increase in the last quarter of 1828 is 686,221*l.* above the income of the corresponding one in 1827; and it is pleasing to observe, that the greater part of this is to be found in the excise duties, the part of the revenue by which the real prosperity of the country must be estimated; the improvement in this department during the year just concluded amounts to 1,730,000*l.* and during the last quarter alone to nearly 800,000*l.* The whole revenue of the year ending January 6th, 1829, as compared with that ending on the same day 1828, exhibits an increase of the latter upon the former year of 1,660,647*l.*

The Marquis of Anglesey has been recalled from Ireland. Having with short-sighted policy sought to conciliate the Roman Catholic party by adopting their views, it is obvious that the consistency of the present administration would have been destroyed had he continued longer at the head of the Irish government. His recall, under these circumstances, and with no other probable reason as the cause of it, must at once remove the idle fears that some persons have been induced to entertain, dreading that the Duke of Wellington meditated the betrayal of his country: had this been the case, he would rather have retained Lord Anglesey in his government as a fit person to forward his views, than remove him

to place in his situation a person who would be found less subservient. But no rational and thinking mind has insulted his Grace by entertaining such a suspicion; his countrymen rely confidently on the integrity and wisdom of the head of the administration, which they trust is raised up by Providence for the protection of our religion and constitution, and the support and increase of the national honour and prosperity; and in this reliance will humbly pray, that the blessing which has hitherto accompanied their councils will ever continue to rest upon them, both in their public and private life. The Duke of Northumberland has been nominated as the Marquis's successor, a nobleman every way qualified to manage the affairs of the country placed under his superintendence with honour to himself and advantage to his fellow-subjects.

**PENINSULA.**—The royal family of Spain have left Madrid and gone to the palace at Pardo. The arrests in Catalonia are continued without any respite; the prisons of Barcelona are crowded with those unfortunate objects of the jealousy of their government, who are charged with being implicated in a conspiracy against the altar and the throne; and not a day passes but some persons are dragged to the Bastille by order of the Governor, Count D'Espagne. The greatest consternation exists throughout the province; and private letters from the capital seem to intimate, that unless a stop

be put to these arbitrary and severe proceedings, the most lamentable consequences may be expected to ensue. Notwithstanding the drought with which Spain was afflicted during a great part of last summer, the harvest in that country has been very productive. The quantity of grain which has been laid in at Bilbao, for the English market, is very considerable; and the ports of Biscay are crowded with French vessels, who have repaired thither to take in cargoes for their nation. Upwards of 120 vessels have recently gone up the Ebro to be laden with grain from Arragon, for exportation. The epidemic fever at Gibraltar has at length given way, after more than two thousand persons have fallen victims to its ravages, of whom five hundred belonged to the military corps stationed there.

The health of Don Miguel is now completely reinstated; he has of late held long and frequent conferences with the Ministers for War and Foreign Affairs, and with other persons of rank, the object of which is generally understood to be the discussion of plans for the purpose of raising an army sufficiently strong to keep down the spirit of disaffection now spreading rapidly throughout Portugal. Two vessels from Madeira have arrived at Lisbon, having on board a number of prisoners, amongst whom are several priests, accused of being the friends of Don Pedro. It was originally intended that their punishment should have been carried into effect in Madeira; but the opinion of the inhabitants at large was so inimical to the government of Don Miguel, that it was apprehended they would be rescued, and they are in consequence consigned to prisons in the mother country.

The Emperor of Russia has declared himself favourable to the claims of Donna Maria del Gloria to the throne of Portugal.

**EASTERN EUROPE.**—The inclement season of the year has prevented the operations of the contending armies from being pursued with any activity. The Russians are chiefly occupied in endeavouring to secure their positions on the Danube. Varna will soon again become the scene of a tremendous

conflict; every preparation is making on the part of its present occupiers to prevent its recapture. Reinforcements of men and ammunition have been sent in, and ample stores of provisions have been forwarded from Odessa, whilst on the other side, Hussein Pacha, accompanied by a powerful Asiatic chief, is marching against it with the flower of the Turkish army, and with positive orders from the Sultan to retake it at any expense.

Offers of mediation between the contending powers have been made by the courts of London and Paris, but rejected by both parties, the Emperor refusing to hear of any compromise of the existing differences with the Porte, and the Sultan is determined not to accept of peace except on the basis of a total evacuation of Turkey by Russia. The war is said to be popular in Russia, and the people therefore cheerfully acquiesce in the gigantic preparations that are in progress for the ensuing campaign, which is formed on even a more extensive plan than the one which may now be considered as finished. It was expected in Constantinople that the Emperor of Russia would, during the winter, direct his arms against the Asiatic possessions of the Ottoman Porte.

The determination of the three allied powers to restrict the limits of Greece to the Morea and the Cyclades is now acknowledged. These restrictions have been fixed by England, who wisely considered that the larger extent of land-boundary she possessed only increased her accessibility to invasion, whilst her internal strength would be by no means increased in proportion; and that the treaty of the 6th July only stipulated that a stop should be put to the shedding of blood, and for the pacification of the revolted provinces. The jealousy of the Porte, and its aversion to the intervention of foreign powers, may now possibly be overcome by the consideration, that as the independence of the Morea and Cyclades does in fact exist, it may be wiser in the present crisis of affairs, at once to concede what it is out of its power to withhold. The French expedition to the Morea having accomplished its purpose, will immediately return to France; three regiments are already

under orders to embark, bringing with them all the sick who can bear the voyage.

AMERICA.—The American President's speech was received early in last month, and is probably the last that will be delivered by Mr. Adams, as he is shortly to be displaced by General Jackson. It draws a very flattering picture of the prosperity of the States, the finances of which are declared to be in a most flourishing condition. While peace has been preserved with all nations, new and advantageous treaties of navigation and commerce have been negotiated with some, particularly

with Austria. The tone of the speech is, however, unfriendly towards Great Britain. The disputes concerning the boundary line between the United States and the Canadas are to be referred to the King of the Netherlands, which the President declares is the last friendly measure that shall be taken,—a hostile expression, which proves him ignorant of the real interests of his country, which are certainly to remain at peace with England before all other nations, and should at any rate prevent their going to war on such a comparatively unimportant subject.

## ECCLESIASTICAL INTELLIGENCE.

*The Reply of His Grace the Archbishop of Canterbury, to the Addresses of the respective Archdeacons and Clergy of the Diocese of London, on the occasion of His Lordship's Translation to the Metropolitaneal See.*

MY VENERABLE AND REVEREND BRETHREN,—The terms of respect and affection in which you have severally addressed me, are calculated to excite in my mind sensations both of pain and pleasure. When I consider the reasons I had to be diffident on my first unexpected advancement to the See of London, and at the end of fifteen years see the Clergy of that great Diocese collected around me with the most flattering testimonies of their esteem and attachment, and their united congratulations on my appointment to the highest station in the Church, I am more than ordinarily gratified by such an acknowledgment of my humble endeavours to perform my duty. Yet by this very demonstration of your kindness I am forcibly reminded, that I have bid farewell to a Diocese, in the administration of which I have had the assistance of a body of Clergy at all times prepared to attend to my wishes, to forward my measures, and to ease my labours. I am indeed fully aware, that on many important occasions the success of my exertions has been mainly attributable, under the blessing of Divine Providence, to this friendly disposition on their part. Among those who are now present, I have the satisfaction of seeing many, to whose advice and suggestions I am more deeply indebted than their modesty will allow them to acknowledge. With so many reasons for satisfaction, after so many years of mutual kindness which has never suffered interruption, I should give up my charge with still greater regret, if it were not transferred to a Prelate who will more than supply my place, who by the splendour of his talents and the energies of his mind, is alike qualified to shine and to act, who will edify the Church by his learning and piety, and repel the attacks of its adversaries by his eloquence and firmness.

On the other hand, I should be guilty of unpardonable presumption, if I could look at the situation to which I have been recently elevated, with confidence in my own sufficiency. It is true, I have many advantages; in particular the example of a predecessor deservedly beloved and venerated, whose judgment, zeal and ability in the public discharge of his duties, we have all witnessed with admiration; and whose love for the Church, and anxious devotion to its interests, I had the best opportunities of appreciating, having enjoyed his unreserved confidence during an intercourse of many years. I have also much comfort in the reflection, that I am not removed to a distance from those among whom I have passed so considerable a portion of my life. We shall have frequent opportunities of friendly communication, and of acting together in concert in the cause of religion and charity: we shall still meet as before with the same objects in view, and the same hearty desire of promoting the glory of God and

the good of the Church, by our united counsels and exertions. But whatever encouragement I may find in considerations of this nature, I can never forget, that without the help and direction of the Holy Spirit, all human endeavours are vain; and while I repeat my acknowledgments of your kindness towards me on this and on other occasions, I must still entreat the concurrence of your prayers with mine, in the name of the Lord Jesus, that I may be endued with wisdom and strength from above, to execute the will of that gracious Lord who hath called me to this ministry in his Church.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Boskett, Joseph .....	Mast. of Grammar School at Wootton-under-Edge.
Church, William .....	Dom. Chapl. to the Dowager Countess of Erne.
Craven, C. ....	Lectureship of St. Philip's, Birmingham.
Gretton, F. E. ....	Mast. of Grammar School at Oakham.
Henslowe, E. P. ....	Chapl. to the Royal Artillery at Woolwich.
Hughes, Jenkin .....	Mast. of Grammar School at Abergavenny.
Mortimer, G. F. W. ....	Mast. of Grammar School at Newcastle-upon-Tyne.
Procter, James .....	Chapl. to Royal Military Asylum at Southampton.
Wilson, Dr. ....	Rural Deanery of Southampton.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Banks, Horatio ..	{ V. of Dullingham, to Cowling, P. C.	{ Camb. Suffolk	Ely	Mrs. Pigott
Birch, W. H. Rous	{ Reydon, V. with Southwold, P. C.	{ Suffolk	Norwich	Trin. Hall, Camb.
Brasse, John, D.D.	{ V. of Stotfold, to Lectureship of Enfield,	{ Bedford Middx.	Lincoln	Trin. Coll. Camb.
Buckingham, J. ..	{ V. of Burrington, to Doddiscombsleigh, R.	{ Devon	Exeter	Rev. J. Buckingham
Clark, J. C. ....	Fyfield, P. C.	Berks	Salisbury	St. John's Coll. Oxf.
Collins, C. H. D.D.	Stoke-in-Teignhead, R.	Devon	Exeter	Bishop of Exeter
Field, John .....	Braybrooke, R.	Northampt.	Peterboro'	Rev. J. Field
Gilpin, B. ....	St. Andrew, Hertford, V.	Herts	Lincoln	{ The King, as D. of Lancaster
Goddard, E. ....	Eartham, V.	Sussex	Chichester	Preb. of Chichester.
Graham, John ....	Preb. of Sanctæ Crucis, in Cath. Ch. of Lincoln	Ch. of Lincoln		Bishop of Lincoln
Harding, W. ....	Bobenhall, P. C.	Warwick	Lichfield	The Prebendary
Heberden, William	Broadhembury, V.	Devon	Exeter	D. & C. of Exeter
Jones, Richard ....	Brookthorpe, V.	Gloucester	Gloucester	D. & C. of Gloucester.
Lowe, J. J. ....	Fletton, R.	Hunts	Lincoln	Lord Carysfoot
Maingy, James ....	Shotwick, P. C.	Chester	Chester	D. & C. of Chester
Mapleton, J. H. ...	{ R. of Christ Ch. Southwark and V. of Whaddon, to Mitcham, V.	{ Surrey Bucks Surrey	Winchester	W. Toulmin.
Neville, Charles ..	Hindon, Ch.	Wilts	Salisbury	New Coll. Oxf.
Nicholson, William	Bramshot, R.	Hants	Winchester	J. Cranmer, Esq.
Pitt, Charles .....	Malmsbury, V.	Wilts	Salisbury	R. of Knoyle
Singleton, John ..	Prebend in Cath. Church of		Worcester	Queen's Coll. Oxf.
Taylor, W. R. ....	West Beckham, P. C.	Norfolk	Norwich	Lord Chancellor

CLERGYMEN DECEASED.

Bathurst, Robert	{ Belaugh, R. and Scottow, V. and Neatishead, V.	{ Norfolk	Norwich	Bishop of Norwich
Boothby, Brooke	{ Kirkby-in-Ashfield, R. & Preb. of N. Muskham, in Coll. Ch. of Southwell	{ Notts	York	Duke of Portland
Curtis, Charles	{ Solihull, R. & St. Martin's Birming. R.	{ Warwick	Lichfield	Archbishop of York
Davenport, Joseph	Wettenhall, P. C.	Chester	Chester	{ Earl of Plymouth
Howard, T. Aubrey	Yattendon, R.	Berks	Salisbury	V. of Over
				S. Florey, Esq.

Name.	Preferment.	County.	Diocese.	Patron.
Ireland, T. R. . . .	{ White-Lackington, R. and Queen's Charlton, R. }	{ Somerset	Bath & W.	{ Mr. Ireland T. Harris, Esq.
Marston, F. . . . .	{ Stokesay, V. and Longdon, R. }	{ Salop.	Hereford	{ W. Smith, Esq. R. of Pontesbury
	Archd. of Carmarthen, in Cath. Ch. of St. David's	Preb. of Llandugwy, in Coll. Ch. of Brecon.	D. of Brecon.	D. of Brecon.
Millingchamp, B. }	{ Llandoge, P. C. and Llandugwr, P. C. }	{ Cardigan	St. David's	{ Bp. of St. David's The Prebendary
	and Rushall, R.	Wilts	Salisb.	{ Ward. of New Coll. Ward. of Merton, & Princ. of Brasenn.
Pottinger, Head . .	Compton, V.	Berks	Salisb.	Sir W. J. James, Bart.
Price, John . . . .	{ Worle, V. and Rowbarrow, R. }	{ Somerset	B. & Wells	{ Lord Chancellor Bishop of Bristol
Radford, R. . . . .	Wincaunton, V.	Somerset	B. & Wells	G. Messiter, Esq.
Schoen, G. L. . . .	Crick, R.	Northampton	Peterboro'	St. John's Coll. Oxf.
Sproule, J. Rowland }	{ Great Bardfield, V. and Bradfield, V. }	{ Essex	London	Sir C. M. Burrell, Bart.
Stracey, William .	Stoke-in-Teignhead, R.	Devon	Exeter	Bishop of Exeter

Name.	Residence.	County.
Chaundy, E. E. . . . .	London . . . . .	Middlesex
Daniel, E. . . . .	Bath . . . . .	Somerset
Mann, Isaac . . . . .	Rector of Kingston, Jamaica.	
Stanser, Robert, D.D. . . . .	Late Bishop of Nova Scotia.	
Turbutt, Richard . . . . .	Morton . . . . .	Derby
Wallace, James . . . . .	York Street, Portman Square . . . . .	Middlesex

## UNIVERSITY INTELLIGENCE.

### OXFORD.

#### ELECTION.

The Rev. Rice Rees, Professor of Welsh at St. David's College, Lampeter, and Scholar of Jesus College, has been admitted Fellow of the latter Society.

#### WYNN WRITERSHIP.

The Vice-Chancellor and the Dean of Christ Church have issued the following notice:

"The Right Honourable Charles Watkin Williams Wynn, upon offering a Second Writership in the Honourable the East India Company's Service as an object of competition to the Junior Members of the University, commissioned the Vice-Chancellor and the Dean of Christ Church to make such arrangements as they might deem necessary for carrying his wishes into effect. In the discharge of this trust, they give notice, that—

"1. The examination of the Candidates for this Writership will be holden in the Convocation House, and will begin on Monday, the 16th of March next, at ten o'clock in the morning, and be continued on the days immediately following.

"2. The subjects of examination will be the Four Gospels and Paley's Evidences; some of the best Greek and Latin Classics; Ancient and Modern History, with the

Geography and Chronology of each; English Prose Composition; the Elements of Pure Mathematics and of Natural and Experimental Philosophy.

"3. The Examiners appointed for this occasion will nominate the person to be recommended to Mr. Wynn for the Writership.

"4. Every Candidate must announce his intention of offering himself, by leaving at the Vice-Chancellor's house, on or before the 7th of March next, a certificate of his birth, and a testimonium from the College or Hall to which he may belong. No person will be admitted as a Candidate who shall signify his intention after the last mentioned day.

"5. No person can be admitted as a Candidate who will have completed, on the 10th of April next, twenty-two years from the day of his birth."

#### Degrees conferred.

#### DOCTOR IN MEDICINE.

James Alderson, Magdalen Hall.

#### MASTERS OF ARTS.

William Luke Nicholls, Queen's Coll.

Rev. Isaac King, Christ Church.

Rev. Henry Bristow Wilson, St. John's Coll.

Rev. J. Antes La Trobe, St. Edmund Hall.

## BACHELORS OF ARTS.

George Augustus Browne, All Souls' Coll.  
John White, Queen's Coll.  
Thomas Dry, Merton Coll.

George Phillimore, Student of Chr. Ch.  
George Cornwall Lewis, Stud. of Chr. Ch.  
John Ellill Robinson, Christ Church.  
Walter Henry Hitchcock, Christ Church.

## CAMBRIDGE.

## ELECTIONS.

The Rev. W. H. Hanson, B. A. Fellow and Tutor of Trinity Hall, has been appointed by the Master of Caius, in right of *devolution*, to a Senior Fellowship and Tutorship of Caius College.

John James Smith, B. A. has been elected a Junior Fellow, and Francis Offley Martin, Wm. Houghton Stokes, and Joseph Jerrard, B. A. have been elected Perse Fellows of Caius College.

The Rev. John Teeson, M. A. of Clare Hall, has been elected a Junior Fellow of that Society.

The Rev. Wm. Henry Walker, M. A., the Rev. John Venn, B. A., Theodosius Burnet Stuart, Esq. B. A., and John Sheffield, Esq. B. A. have been elected foundation fellows of Queen's College.

The Rev. Hugh James Rose, B. D. of Trinity College, has been elected Christian Advocate by the trustees of the late Mr. Hulse's bequest.

## HULSEAN PRIZE.

The Hulsean Prize for the last year has been adjudged to Mr. Andrew Watson, of Catharine Hall, for his dissertation on the following subject:—*How far have the laws of the Jews been abrogated by the Christian Dispensation.*

The following is the subject of the Hulsean Prize Dissertation for the present year:—*What was the extent of the knowledge which the Jews had of a future State, at the time of our Saviour's appearance.*

The following will be the subjects of examination in the last week of the Lent term, 1830:

1. The Gospel of St. Matthew.
2. Paley's Evidences of Christianity.
3. The Three Olynthiac Orations of Demosthenes.
4. The Tenth and Thirteenth Satires of Juvenal.

## BACHELORS' COMMENCEMENT, January 24, 1829.

## WRANGLERS.

Philpott, Cath.	Mallet, Pemb.	Singleton, Joh.	Ladds,* Trin.
Cavendish, Trin.	Lyons, Trin.	Coulcher, C. C. C.	Martin, Joh.
Murphy, Cai.	Scott, Qu.	Cobden, Joh.	Birkett, Emm.
Thurtell, Cai.	Phillips, Trin.	Jennings, Chr.	Hodgson, Cai.
Smith, Chr.	Fell, Pet.	Langshaw, Joh.	Marshman, Trin.
White, Trin.	Hoare, Trin.	Beavan, Cai.	Beatson, Sid.
Shadwell, Joh.	Tillotson, Pet.	S. Smith, Joh.	Pearse, C. C. C.
Phillips, Qu.	Parkin, Qu.	Pashley,* Cai.	Sidgwick, Trin.

## SENIOR OPTIMES.

Phillips, Pet.	Cautley, Pemb.	Butler, Joh.	Cox, C. C. C.
Wharton, Joh.	Baldock, Joh.	Beaty, Clare	Abbott, Qu.
Hawtrey, Trin.	Stone, Joh.	Hopper, Chr.	Butler, Trin.
Clarke, Joh.	Valentine, Trin.	Hildyard, Pet.	Whiting, Joh.
Clarke, Cath.	Paget, Cai.	Barlow, Trin.	Soames, Trin.
Ellis, Jes.	Jones, Magd.	Netherwood, C. C. C.	Middleton, Qu.
Williams, C. C. C.	Bowman, Clare	Doria, Joh.	Jackson, Clare
Withers, Trin.	Macaulay, Pet.	Howard, Joh.	Newby, Trin.
Hodgson, Jes.	Dickinson, Cai.	Walker, Trin.	R. Smith, Joh.
Burnett, Pemb.			††

## JUNIOR OPTIMES.

Barker, Chr.	Martineau, Trin.	Fison, Joh.	Sparkes, Joh.
Bailey, Trin.	Sheppard, Cai.	Johnston, Sid.	Maiwaring, Cai.
Prittie, Trin.	Campbell, Trin.	Beadon, Joh.	Adams, Qu.
Bellhouse, Magd.	Sunderland, Clare	Poole, Joh.	Foulger, Trin.
Weddall, Cath.	Ray, Clare	Rasch, Trin.	Luckock, Joh.
Stebble, Qu.			

\* These gentlemen were equal.



Attree, Trin.	Harris, Trin.	Plunkett, Clare	Clare, Cai.	Randall, Pet.	Pet. Trin.	Williams, Trin.	Trin.
Chatfield, Trin.				Twells, Trin.			
<hr/>							
Watson, Cath.	Hutton,* Qu.	Alderson, } Cath.		Hughes, } Down.			
Boswell, Trin.	Greaves, } Joh.	Bond, } C. C. C.		Ludlow, } Pet.			
Hamlyn, Trin.	Paige, } Trin.	A. Smith, Trin.		Warren, Jes.			
Marindin, Trin.	J. Simpson, Joh.	Ball, } Joh.		Greaves, C. C. C.			
Kerr, Trin.	Bosanquet, Trin.	Ethelston, Pemb.		Steward, Tr. H.			
Betts, } Qu.	Dale, Clare	Cupiss, } Qu.		Mackecknie, } Joh.			
Smith, } Pet.	Waters, Emm.	J. Smith, } Joh.		Waymouth, } Trin.			
Devey, Trin.	Hamond, Joh.	Palaiet, Chr.		Tottenham, Trin.			
Raven, Trin.	Airy, Trin.	Stovin, C. C. C.		Stapleton, Trin.			
Rose, Cath.	Cox, C. C. C.	Fagg, Clare		Purvis, Cath.			
Croft, Emm.	Lakeland, Cath.	Tucker, Pet.		Adams, } Joh.			
Chafy, Sid.	Bruere, } Joh.	Cassells, } Joh.		Moore, } Pet.			
Templeton, Trin.	Langton, } Trin.	Evans, } Cath.		Heathcote, } Clare			
Carr, } Qu.	Holley, Cai.	Pinckney, } Trin.		Spurrell, } Joh.			
Crawford, } Trin.	Sampson, } Tr. H.	Trench, } Trin.		Morris, Qu.			
Bates, Clare	Tyson, } Cath.	Powell, } Trin.		Attwood, Pemb.			
Boyes, Qu.	Wigram, } Trin.	Shewell, } Pet.		West, Jes.			
Dampier, Chr.	Raymond, Pet.	Hamerton, } Trin.		Peareth, Trin.			
J. M. Brown, Qu.	Sadler, Joh.	Wellesley, Trin.		Child, Sid.			
Williams, Clare	Aislabie, Trin.	Wollaston, } Sid.		Nutting, Tr. H.			
Barber, Trin.	O'Brien, } Trin.	Shuttleworth, Joh.		Williams, Joh.			
Penfold, Chr.	Ross, } Trin.	Crossley, Chr.		Allfree, Joh.			
Brown, Clare	J. Foster, Joh.	Greene, Trin.		Abbott, } Qu.			
Heathman, Cath.	Hayes, Joh.	Taylor, Qu.		Fenton, } Trin.			
Burroughes, Chr.	Sumpter, C. C. C.	Cole, } C. C. C.		Robinson, } Chr.			
Browne, C. C. C.	Blackburn, Joh.	Roebuck, } Joh.					
Hassel, Trin.	Blotfeld, } Trin.	Smith, Magd.		<i>Ægrotat.</i>			
Calvert, Qu.	Sayer, } Joh.	Drake, Chr.		Jackson, Cath.			
Southwell, Trin.	Coham, } Trin.	Rocke, Down.		Taylor, Cath.			
Babington, Trin.	Holder, } Emm.	Ware, Trin.					
Middleton, } Trin.	Rochfort, Trin.	Hale, Trin.		G. Bostock, Joh.			
Tudor, } Trin.	Boggis, Joh.	Baker, } Joh.		Jos. Brown, Qu.			
Fawcett, } Trin.	Gordon, Cai.	Mawdesley, } Em.		Chamberlayne, Joh.			
Lloyd, } Trin.	Nott, Joh.	Chapman, } Qu.		Charlsworth, Cath.			
Liveing, Pemb.	Locke, Trin.	Lingard, } Chr.		Holden, Chr.			
Burnett, Joh.	E. F. Beynon, Trin.	Taylor, Trin.		Horsfall, C. C. C.			
Sampson, C. C. C.	Edwards, Tr. H.	Clark, } Qu.		Jenkins, Trin.			
Greene, C. C. C.	Clarke, Jes.	Coles, } Joh.		Matthews, Chr.			
Chapman, Emm.	Bernard, Magd.	Boodle, Trin.		Owen, Joh.			
Hurt, Trin.	Kemble, Trin.	Mayers, } Cath.		Rodd, Trin.			
Elliott, Pet.	Broughton, Chr.	Willyams, } C. C. C.		Stephens, Joh.			
Eaton, Trin.	J. Bostock, } Joh.	Courtenay, Pet.		Syer, Jes.			
Eve, Qu.	Fox, } Chr.	Dundas, Trin.		West, Chr.			
Ridsdale, Cath.	Blackwell, } Trin.	Reeves, Trin.		Whitworth, Chr.			
E. B. Beynon, *Tr.	Thompson, } Trin.	Walton, Trin.					

## NOTICES TO CORRESPONDENTS.

A paper on *St. Paul's Conversion*, B. Clericus, &c. have been received.

The article upon *Clerical Societies* will not suit us. In fact, except in cases of especial merit, the limits of our Journal do not allow us to notice the plans of these and similar projects, which are continually sent to us.

"A. C." and "U. Y." in our next.

The French "*Code Ecclesiastique*" is unavoidably postponed.

"A Staffordshire Curate" will see that part of his request is anticipated. Neither he nor our good friends at Chichester, Bath, and Leicester, shall be forgotten next month.

\* These gentlemen, and those in brackets, were equal.

# THE CHRISTIAN REMEMBRANCER.

MARCH, 1829.

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## REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Life and Times of William Laud, D.D. Lord Archbishop of Canterbury*, by JOHN PARKER LAWSON, M. A. In Two Vols. London, 1829. Rivingtons. pp. xxiv. 1138.—price 1*l.* 8*s.*

Few characters have deserved more, or received less, at the hands of posterity, than that of the high-minded, conscientious and munificent Prelate, whose eventful and instructive history has afforded the materials for the eloquent and splendid work before us. Living as he did in times of great religious and political asperity, it is fortunate that his biographer should have appeared in the person of a writer, who, from his situation and connexion, is, of all others, best adapted to convey the narrative of the events he treats of, without the risk of being charged with inclinations to defend the rights, or propagate the principles of party. It is doubly fortunate; for independent of any open favoritism, he cannot be even charged with any secret leaning to the opinions he has taken up upon the subject, through the influence of selfish hope, or the prudential fear of future reverses. He enters on his labour, therefore, with no drawback to the credibility of his assertions on the score of personal or party prejudice; and few, indeed, are the historians of the day, who, uniting to such a positive recommendation, the literary and mental qualifications for his task, have exhibited the proofs and the examples of such candid sentiments, such patience and research, such grace of style, and such nervous eloquence of diction. But there is another and a more commanding claim on our attention, which, as the defenders of the Church of whose honour we are jealous, and for whose welfare we are anxious, it would be not only unreasonable, but unjustifiable, to overlook:—the plain, forcible and generous defence which Mr. Lawson has put forward of the Church of England. Nor should we omit to state, with what accuracy of detail he has pointed out, not

only in themselves, but in their reference\* to the parallels of earlier times, the painful and most perilous neglect of discipline—the heterodox determination to schismatical absurdity—and the impatient tolerance of a due and necessary authority, which, in too many instances, are found to characterize these times, although so far removed by years, so nearly allied by prevalence of variable opinions, to the turbulent and factious days of James and Charles.

It is true, that the same fanatical and boisterous democracy of will, in matters of ecclesiastical privilege, may not, to the same degree, affect us; but now, no less than then, there is an unquiet and a venomous hostility against the laws and rights of Church authority and doctrine, which, if not curbed by proper management, may, one day, break out into as unholy and as unpeaceful an assertion of independence, as that which first declared the object and intentions of the Puritans and Regicides. Whilst too, even 'at the gates of the commonwealth, there is thundering a Popish faction, who, having braved and defied the spirit and justice of the nation, are, through the cowardly surrender of the authorized guardians of the country's strength, about to be admitted to an insolent and impudent intrusion into the very citadel of our freedom, it is not only an amusing study, but an absolute and imperative duty, to look back to distant times, in order that we may prepare our reasons for the comprehensions of the plans in preparation, and our hearts for the defence of all that is dear to us, by the history of the times of which these are the anti-types, and of the lives of those, whose courage and whose zeal, and whose simple-minded and straight-forward independency of spirit, it should be our pride, as it is our privilege, by opportunity to emulate.

What may yet be in store for ourselves or our descendants, it is not in our power to predict; but these are not times, decidedly, when a man may sit with folded hands, and an unwatchful eye, whilst an affected liberality, like a deadly adder, is insinuating itself into our very vitals, and an arrogant, supercilious foe stands, like the hungry and ferocious tiger, at the very threshold of our public security. In times like these, it is fitting that we look *back* for counsel and advice, whilst, at the same time, we look *forward* to consequences, and *around* to the actual danger and fearful nature of our circumstances. And how can we do better than copy the skill, and imitate the zeal, decision, and constancy of WILLIAM LAUD, who, by his firmness, saved the Church in the time of peril, and who, in the day of ruin, consecrated to her honour, by his death of martyrdom, that noble life which had adorned her in the days of his prosperity. . At any rate, whereinsoever the circumstances of this agree with the circumstances of that age, an useful instruction may be gleaned from the narration of a life which, perhaps, more than any other in the list of modern

ecclesiastical worthies, has wherewithal to edify and to interest the candid and dispassionate inquirer into the history of his Church. We doubt not, Mr. Lawson will meet with great and general censure from those against whom he has arrayed himself in undisguised hostility; and that anger on the one hand, and disturbed vanity on the other, will retort with no measured civility of speech. But as the proverb—“*Magna est veritas et prævalebit*,” is true under every change of circumstance, so far as his accuracy of detail, and his correctness of reasoning is impugned, the objections will recoil with tenfold force upon the heads of their employers; whilst the startling catastrophe of the accomplished prelate whom he eulogizes, will remain, as an unshaken testimony to the dreadful and calamitous influence of ungovernable licentiousness, and impatient disobedience to prescribed authority. Whether, therefore, in his zeal to vindicate a traduced, reviled, and insulted prelate from the unsparing malevolence of schismatical intolerance, he may have exceeded the limits of the legitimate field of history or not, no specious mode of reasoning from this excess to a denial of the truth of his statements in the gross, will, for an instant, avail the calumniator of the Bishop, or the impugner of this vindication of his life. Mr. Lawson merits well of every loyal member of the Church of England; and he has our warmest and unqualified applause; and we sincerely wish that the Church, of which he is so great an ornament, in the days of her decay, had power or influence sufficient to distinguish him as he deserves.

The whole burden of this most eventful history is the bigotry and rapine of the Calvinistic faction, who, at the close of the Elizabethan era, and in the subsequent reigns of the immediate successors of the Amazonian queen, brought trouble into the Church, discontent into the nation, and ruin on the kingly power. Allowances may be made for the excess, of feeling operating in the thousand channels of human prejudice against the mystical abominations of the Church of Rome, from which the kingdom had so recently been freed; and due concessions may be made without a compromise to those who, fearful of ecclesiastical relapses, were jealous of the least connivance at what were, or seemed to be, a leaning to the forms, the customs, or the doctrines of that corrupt and blood-stained Church. But, unhappily for England, this jealousy of Rome was centered not so much in those who, nurtured in the school of the British Reformers, adhered to the discipline and doctrines of those Reformers, as in the bewildered hearts and heated fancies of the disciples of Geneva, whose strange and incoherent rhapsodies, and difficult interpretation of the Scriptures, had begun to find a genial soil in the minds of certain popular divines both southward and northward of the Tweed.

Probably the great excitement of that period, added to the acknowledged skill of Calvin as a theologian, (for he was great, though gloomy ; profound, though visionary ;) rendered a deference to the speculative and most dogmatical decrees of the author of the *Institutes* an easier step from the moderate doctrines of the English confessors than may at first sight appear. But whether allowance be made or not, the records of history, tintured as they may be by the colouring of parties, all bear testimony to the fact, that, at the close of the reign of Elizabeth, Puritanism had made rapid strides, and walking hand in hand with Calvinism, through the fair domains of ecclesiastical authority in Britain, was endeavouring to usurp (as afterwards it did usurp) a domination over the emancipated Church, more fierce and more tyrannical than ever was asserted by the magisterial supremacy of Papal Rome. Nor was there wanting to the interested chiefs of that ambitious faction a specious pretext of sincerity and zeal : for Rome itself, in whose steps they trod, though they disdained her influence, was a secure and fatal charm to win the weak, or the enthusiastic, to the fanatical observance of a servile deference.

For this purpose was an outcry raised against the Church of England, as by law established ; since the declaimers said, she was, in secret, still adhering to the wicked practices of that foreign Church from which she boasted to be separated ; and in her forms, her discipline, and doctrines, they could discover, not the forms, and discipline, and doctrines of the primitive and apostolic Church, but the spirit and governance of "the whore of Babylon." With this and other like speeches did they persuade the wavering, and overthrow the imbecile, and gradually bring in contempt upon the sacred orders of the priesthood, and on the functions of their lofty offices. One great source of contention was the episcopal authority—an authority denied by Calvin, and ridiculed by his adherents : and not long will any church be secure from the threatenings or the violence of its enemies, when the power or the dignity of its guardians and chiefs are made the prey of designing usurpers, or the laughing-stocks of heretical schismatics.

It was during such a state of boisterous and ungovernable disorder that William Laud was born : a man eminently calculated, by the firmness of his mind, the soundness of his head, and the purity of his heart, to raise up the sinking energies of the tottering Church, and to support them in the midst of the oppressions of a lawless rabble.

Laud was born at Reading, on the 7th October, 1573, of William Laud, clothier, and Lucy, daughter of Sir W. Webb, Lord Mayor of London in 1591. His pedigree was, therefore, respectable, notwithstanding the falsities of his detractors. Weak in body, but strong in

intellect, he ran through the usual discipline of early years, with fears for his health, but in hope of his future fame. In July 1589, he was sent to Oxford, as a commoner of St. John's, then under the direction of Dr. (afterwards Bishop) Buckeridge. He was elected scholar of St. John's in 1590, and fellow in 1593. In the following year he proceeded B. A. and in 1598, M. A. In 1600, he was ordained deacon at Rochester, and on 5th April, 1601, was admitted priest. In 1602, he was appointed divinity reader. In 1603, proctor and chaplain to Blount, Earl of Devonshire. In 1604, he took the degree of B. D. In 1607, he was preferred to Stamford, in Northamptonshire, and in 1608, to North Kilworth, in Leicestershire, in which year he proceeded D. D. and was appointed chaplain to Bishop Neile, of Rochester. In 1609, he exchanged Kilworth Rectory for West Tilbury, in Essex; having preached before the King. He afterwards received the living of Cuckstone, in Kent, when he resigned his fellowship: though in May, 1611, he was selected to the Presidency of his College. In 1615, he became Prebendary of Buckden, and Archdeacon of Huntingdon; and in 1616, Dean of Gloucester. In 1617, he attended King James to Scotland. In 1620, he was installed Prebendary of Westminster, ten years after the appointment; and also Bishop of St. David's, after which he resigned the Presidentship of St. John's. In 1626, he was translated to Bath and Wells, and made a Privy Councillor; in 1629, he became Bishop of London; and in 1630, was elected Chancellor of Oxford. Finally, in 1633, King Charles addressed him as "My Lord's Grace of Canterbury:" in which year he was chosen Chancellor of Dublin. Such was the progress of William Laud to the Archiepiscopal chair: and in how brief a period was he translated from an earthly mitre to a heavenly crown! In 1640, he was impeached by the Parliament, and committed to the Tower:—in 1643, he was tried; on the 6th January, 1644, condemned; and on the 10th January, 1645, was beheaded on Tower-Hill.

Rapid, indeed, was the rise, and sudden the fall of this great man; the former points out the greatness of his character, which, in an age of virulent and private animosity, was acknowledged and rewarded as it well deserved; and the latter teaches us by what violent and lawless means he fell a sacrifice to the ferocious thirst of public malice. What were the immediate sources of his official dignity, how he merited the favour of his Sovereigns, and received the honours of an approving country; and by what unparalleled cruelty and barbarous misrule he finally was offered up a splendid victim on the altar of ruffian democracy, it is not in our power to state at large: but in the full and perfect history of his "*Life and Times*" by Mr. Lawson, there are detailed the merits and the virtues of this great

prelate, and the unjust and sinful progress of his murderers: by which it will be seen how deeply has the pen of history been dipped in gall, and what despicable ignorance of the state of things, and of the workings of the human heart, do they betray, who, for the sake of party, or for a more worthless cause, have condescended to strip truth of her identity, and to revile the memory of a certainly frail but noble being—and to traduce the character of a calumniated yet glorious defender of the Church of England.

Yet, though we cannot enter into any delicate anatomy of this narrative, we may be able to discover such of the points to which attraction may be drawn; and to transfer to our pages some portions of the annals of that gloomy period, by which they will obtain a lustre not their own. We may, not inappropriately, investigate the causes of that awful change by which the splendour of the English name was tarnished, and the dignity of our church and nation humbled to the dust.

After the English Reformation of religion, notions had been entertained by many persons in the Church, not only subversive of its constitution, but highly detrimental to the safety and well-being of the state. The discipline of Geneva, and the doctrine of expediency, as laid down by John Calvin, who has the merit, if merit it be, of contriving and introducing a new system of ecclesiastical polity, and who, moreover, has the still more questionable merit of discovering in the sacred Scriptures certain doctrines which exhibit the Deity not in the most favourable light, as he himself was forced to confess, when with grief he admits it to be an "*horribile decretum*:"—this discipline had led many astray from the maxims of primitive truth and order, and the notions of expediency as to the Church and its visibility, had engendered a lamentable callousness towards that very Church of which they all professed to be sincere members. Forgetting that the Church of Christ is one and undivided,—forgetting that the Saviour himself declared, "my kingdom is not of this world,"—and forgetting, too, that this union is not solely a spiritual union, composed at the same time of outward heterogeneous masses, but is, in truth, both a spiritual and a temporal union, no limits were assigned to the extravagances of fancy, and no safeguard adopted for the preservation of that Church, the doctrines of which Latimer, Ridley, and Cranmer, had sealed with their blood.—Pp. 14, 15.

Under the auspices of Reynolds and other leaders of the Puritans, the tenets of Geneva were making rapid progress in the University, engendering the most novel speculations about the Church, and producing a general carelessness about its constitution, which threatened to sap its very foundation. Forgetting the moderation and admirable caution of the great men under whose auspices the reformation of the Church of England had been conducted, they seemed as if they had themselves determined to commence a new reformation, while at the same time they admitted, that the line of demarcation between the Reformed Church and that of Rome was broad and insurmountable. Nor was their policy the less crafty than their general conduct; for since they well knew that, were they to make any notorious innovation at once, they would be punished by the civil and ecclesiastical power as disturbers of the peace of the realm, their sole hope lay in biassing the minds of the students in the University, over whom they were placed; while, at the same time, they merely corresponded about their differences with their friends among the laity who were in power and influence. Now it was, indeed, that the doctrines of the Church of England, founded on holy Scripture, were not only disputed, but positively denied. The opinions of Calvin respecting predestination, reprobation, election, and all the other kindred dogmas, were zealously maintained, although their defenders

might have known that, besides looking in vain for Calvin's *horribile decretum* in the holy Scriptures, the fathers, with the exception of St. Augustine, and his two disciples, Prosper and Fulgentius, never conceived such tenets, so far as individuals are concerned; and perhaps in this view even St. Augustine himself may not be conceded. The doctrine of Scripture and of the Church respecting regeneration in infant baptism was denied, as was also the doctrine of the Church respecting the holy Eucharist. It was absolutely denied, that either of these sacred rites had any efficacy in man's salvation. The article in the Apostles' Creed respecting Christ's local descent into hell, asserted in the Convocations of the Church in 1552 and 1562, was disclaimed as erroneous, merely, as Dr. Heylin well remarks, "because repugnant to the fancies of some foreign divines, though they were in dispute among themselves about the meaning of it." The episcopal government of the Church was held to be against the ecclesiastical constitution of the apostolic and primitive times, and this, too, by men who were conversant with the apostles and fathers. Presbyters and bishops were held to be synonymous, and the fallacious doctrine of expediency in church government was assumed, it being asserted, that the apostles did not trouble themselves about ecclesiastical polity; the doctrine of the visibility of the Church was disclaimed, and sectarian conventicles were held to be as scriptural as the Church, though these, it was evident, were all founded on the visions of enthusiasts, and false positions erroneously drawn from holy Scripture. The Pope was furiously declared to be Antichrist; the ordination of the Church of Rome was pronounced invalid, as part of "the mark of the beast." These and such other opinions were "as positively and magisterially maintained, as if they had been the chief articles of the Christian faith." The public services of the Church, according to the Book of Common Prayer, were either carelessly performed, or neglected; offence was taken at every sacred rite and ceremony which had been practised since the days of the apostles. "In a word," to quote from Heylin on this very subject, "the books of Calvin made the rule by which all men were to square their writings, his only word (like the ipse dixit of Aristotle) admitted as the sole canon to which they were to frame and conform their judgments, and in comparison to whom, the ancient fathers of the Church, men of renown, and the glory of their several times, must be held contemptible: and to offend against this canon, or to break this rule, was esteemed a more unpardonable crime, than to violate the apostles' canons, or dispute the doctrines and determinations of any of the four first General Councils; so that it might have proved more safe for any man, in such a general deviation from the rules and dictates of this Church, to have been looked upon as an heathen or a publican, than an anti-Calvinist."—Pp. 22—25.

Such was the state of affairs when William Laud made his appearance in the Church of England. With a penetrating eye he saw, at once, the nature of the opinions then afloat: and by the vigour of his mind, he planned the course which a supporter of his church should duteously pursue. Nor was it a matter of speculation alone: he was enabled to strive with the growing heresy, even unto death.

The axiom (says Mr. Lawson) which Laud subsequently assumed, though doubtless sneered at by Dissenters, is strictly true, that the Church must be guarded both against Rome and Geneva—that a Church founded on the Apostles, and not on Christ, is the Roman and the Genevan rock—but that the Church must have a more solid basis, or it has no foundation at all; and that, though it must be built on the foundation of the *apostles* and *prophets*, Jesus Christ himself must be the chief corner-stone. There were, therefore, only two positions,—either that the Church must be a regularly organized body, which, though a voluntary association, acknowledges Christ for its head, or it must not; there must either be systems of authority and regulation, or there must be



anarchy and confusion; it must, in short, either be like a well-governed and well-organized kingdom, to which it is compared in the Holy Scriptures, or it must be so ill-regulated, as that all its members may literally do that which is right in their own eyes. The former, then, was the position of the well-wishers of the Church of England, the latter that of those who were preparing the way for its overthrow: the former was advocated by those who defended order and primitive truth, the latter by those who were on the point of holding out the right hand of fellowship to novelty and fanaticism. Laud hesitated not for a moment to decide; and his memory does truly deserve well of the Church of England, since he so early avowed himself the bold defender of its constitutions. Pp. 16, 17.

It would appear that he had long beheld, with deep regret the dangerous tendency of the enthusiasm of the times; and he resolved, though he stood alone, to raise his solitary voice in defence of the doctrines of the Church of England. He had studied the fathers with peculiar care, and made himself master of the constitution of the Church, as set forth during the apostolic and primitive times in the canons of the general councils. His theological studies had been founded on the sacred canon, carefully perusing at the same time the comments and interpretations of the fathers; and his vigorous mind enabled him at once to perceive the errors which the ancient heretics and modern schismatics had imbibed, by their attempts at private interpretation of the canon of inspiration: a practice which is unhappily too prevalent among their successors in the present times. He was not to be led astray by the names of men, however great and renowned, and he was determined to oppose those novelties in theology, which were daily becoming more prevalent. Fortified as he was by the canons of the Church, and, above all, by holy Scripture, he resolved "to hold fast the form of sound words" which had been delivered; and, solitary as he stood in this perilous undertaking, to try his fortune in the work, and to leave the issue thereof unto God, by whom "Paul's planting and Apollos' watering do receive the increase."

On no subject, perhaps, has there been greater dispute than on the meaning of the Articles of the Church of England. While the zealous Puritan rejected them in toto, both because they were not sufficiently Calvinistic to suit his notions, and because they contained that form of ecclesiastical polity which he abhorred; the Calvinist, on the one hand, who wished not to leave the Church, discovered them to be thoroughly Calvinistic, and was content; the Arminian loudly asserted on the other hand, that they contained the doctrines and tenets of Arminius, and cordially subscribed to them. Such was the procedure in the time of Laud, and such it is in the present day. Now, keeping out of view the Puritan and modern Dissenter as completely hopeless subjects, or, in other words, as men beyond the reach of argument or reason, nothing is more evident than that both the Calvinist and Arminian are decidedly wrong. The Articles are expressed with such clearness, that he who candidly peruses them, and is gifted with an ordinary share of reason, cannot fail to perceive their meaning, and to acquiesce at once in their decisions; but it is most absurd to say that they are founded upon, or that they favour, the individual theories either of John Calvin or of James Arminius. A division has indeed taken place in the Church in modern times, and an unaccountable zeal has now decided that the orthodox Clergy are the Calvinists: those who deny Calvin's tenets being of course anti-evangelical. Yet, if the test of evangelism be the rash assumptions of the predestinarian, most unquestionably that evangelism rests upon a feeble foundation, and they do greatly err whose zeal is thus permitted to triumph over their reason. But the Church of England at once disdains a blind veneration for any frail and erring mortal, however great or excellent in the eyes of his fellow men.

When Laud, therefore, stepped boldly forth to vindicate the Articles and Constitution of the Church, against the fancies and enthusiasm of her Puritan members, those Articles "had been wrested from the literal and grammatical sense, to fit them to the sense of particular persons," and "a different construction had been put upon them from that which had been the true and

genuine meaning of the men that framed them, and the authority which had confirmed them." It was either in this lecture, or in some other academical exercise, that Laud asserted and maintained the perpetual visibility of the Church, as derived from the apostles by the Romish Church, and therein continued (as in the Churches of the East and South) until the period of the Reformation.—Pp. 28—32.

But a new scene opened to view, in the accession of James I., in the year 1602-3. Then it was, that the discordant members of the Puritan faction, by that system of union, which *they* know how to employ who find it their *interest* to employ it, were united into one opposing and inimical body. Then it was, that opinion took the form of authority, and schism, throwing off the veil of doubt, assumed the more impenetrable mask of conscience. But Laud was too much for them. Him they could not deceive, even in this disguise; and believing enemies to be enemies, however obscured, he manfully entered into contest with them, that he might "uphold and defend the Church, whose ordination he had received, according to her Articles, and to the Canons passed in her most solemn convocations."—P. 45.

The faction found an opponent also in James himself. They fondly imagined, that coming, as he did, from Scotland, he would be found, if not a friend, at least no enemy; and, with this impression, published works to forbear the use of the surplice, &c. King James, however, by a proclamation, prohibited all innovation in the discipline and doctrine of the Church of England. For this, he has been branded with apostacy: but there is no ground for such an accusation. James saw, that, as King of England, *it was his interest and his duty to maintain inviolate, the constitution, both in Church and State, of England as he found it; and had he not, he would have deserved the reprobation of all honest men and scriptural churchmen, and the penalty of such cowardice and perjury, repulsion, or a something worse.* And if modern times ever see such apostacy as this would be, let the example of King James, and the still more beautiful example of that patriotic monarch, George III., "*who had courage to lay his head upon the block, but had not courage to break his oath,*" be held up as the object of imitation to our princes, and of expectation to our children!

The great historian of the Puritans, is Neal; a writer whose duplicity is proverbial, and whose reasoning ever verges to the magnetical pole of Geneva. It is principally from him, that later annalists have borrowed their invectives against the "imbecile" and "pedantic" James: but, surely, without venturing to encircle royalty with a halo of perfection, human and divine, some acts of his reign are proofs sufficient, that he has been traduced and falsified, by men who had no certain foundation for their idle tales, and no conscience, save that of a Jesuit.

I venture to add (says Mr. Lawson) one remark upon the Puritan historian's assertion, that James was a "doctrinal Papist," and that from "a disguised Puritan," he

became their most implacable enemy." These falsehoods are made, because James defended his own prerogative, and the Episcopal Church of England, and because he did not countenance and yield to puritanical extravagance. But James, though pedantic, and often imprudent—though at times weak, and, it may be, indolent—was not deficient in political foresight, though he knew not always how to exercise it. His misfortune, and that of his successor, was the want of such able statesmen as conducted the public affairs in the reign of Elizabeth, while his partiality to favourites made him elevate some to that distinction who had no capacity for it, and disregard others who were more deserving. But he saw the enthusiasm of his Puritan subjects; he needed "no bishops" to be his instructors; he had felt it, severely felt it, before his accession, while his rule was confined to their Presbyterian friends in the north. He saw it necessary, therefore, to assert his prerogative, to draw tightly the reins of government, and, if possible, to restrain that religious frenzy which had excited the spirit of faction. The pupil of Buchanan was not destitute of penetration, and he is called a "doctrinal papist," not because he believed in Popery, for not even the sturdiest Puritan could be animated by a greater anti-popish zeal than he, but because he became the "implacable enemy" of men who, he saw, were secretly spreading their enthusiastic opinions throughout the kingdom, to overthrow the constitution of the Church and State, and who were attempting to make Calvin the grand oracle of all theological and political science. What, therefore, was the result? Of what advantage would the reformation of religion have been to James, as a monarch and a prince, had he yielded at his accession to the demands of the Puritans? A Church in which "every man did that which was right in his own eyes," and rejected all human authority, was a nursery of sedition, of treason, of every thing, in short, which could molest and annoy, and which its preachers could not fail to defend, in their visionary themes about spirituality, and what they termed things lawful. These remarks, therefore, are against private interpretation, whether in religion or politics: it should be the voice of the learned, not of the ignorant; of the prudent, not of the clamorous and violent: and not even should it be always the former, seeing that they are alike subject to deception. The Reformation had indeed rid James of the intolerance and tyranny of one Pope; but to have yielded to Puritans, would have been to have raised up himself a pope in every parish of England and Scotland. He had been delivered, I say, from the absurdities of one extreme,—now he would have fallen into another. And if the contest had been between him and the Bishop of Rome, if he fell, there was glory in the fall; it was to crouch before the majestic lion: but to have fallen before the Puritans, and the Calvinistic preachers of the north, to have yielded to them, to have allowed their fanaticism to triumph,—it was unworthy of him as an English monarch.—Pp. 61—63.

The whole tenor of the opinions of those times tended to the subversion of the Church, and, through the Church, of the King and Constitution. Papistry was the watch-word of the tongue—but Church of Englandism the worm that preyed upon the bilious spirits of these conscientious nonconformists. Laud, who defended the Church, was, therefore, accused of a secret leaning to Popery; as if the scriptural customs, doctrines, and ordinances of Rome were to be despised, because they are loaded with what is unscriptural and unholy. Romanism reformed is Church of Englandism: and, though, in these days, the one opposes itself to the other, the conduct of the Puritans gains no excuse: because, in the one case, it is an opposition of principle, in the other, an opposition of no principle at all—an opposition for the love of opposition,—a hatred not alone of Romish but of all

Church government; and a disobedience to legitimate authority, however constituted, and wheresoever located. Calvinism sets out with a denial of responsible obedience to a responsible supremacy: what, then, has Rome to do with it? It is democratical in principle, and therefore democratical in conduct. It has much of the wisdom of the serpent also, without the harmlessness of the dove. Baffled in its attack on one side, it turns to the other; and, to obtain its object, turns even the purest food to venom, branding the tenets of the Church with Calvin's marking-iron, as if Calvinism were synonymous with Christianity, and Calvin were neither as Paul nor as Apollos, but as Christ himself. Let us hear Mr. Lawson.

But the doctrines of Calvin were chiefly in the mouths of the preachers; the abstruse, and fanciful, and daring dogmas of predestination, election, reprobation, irresistibility of grace, and final perseverance,—themes which ought never to be introduced into popular sermons, even by a supporter of them, as being by far too profound for the capacities of a popular (or indeed any) audience, in which the great majority are illiterate, and which, besides their contradiction to the Scriptures, have the most dangerous effect upon the mind. For where is he who can prove what he calls the divine decree? Most daring indeed is that man who pretends to scan the ways of Omnipotence, and to set limits to divine grace; who forgets that “secret things belong to the Lord our God alone,” and who pretends that he, a short-sighted, frail, and erring mortal, has discovered the will of Heaven; that infants and full-grown men, ages before they are born, were doomed to eternal punishment for Adam's transgression, by a divine decree, which they could not alter. Most impious is he who thus sets limits to the mercy of Heaven, and makes the God of love appear as an implacable tyrant, mocking the creatures he has made; offering them salvation,—punishing them if they do accept of it,—and yet who has decreed from all eternity, that salvation shall not be theirs. Most guilty is he who thus contracts the efficacy of Christ's redemption, and asserts, that the death of our divine Saviour is not the ground of hope to every son and daughter of Adam's degenerate offspring, who sincerely repents and unfeignedly believes God's holy gospel. Need I stop to reflect on the tendency which such preaching must have had on the minds of the people in that fierce age of religious contention? or need I enter into any metaphysical argument to shew how destructive these tenets are to the spread of pure and undefiled religion, and to the peace and well-being of civil government? The history of that age furnishes too many melancholy illustrations. Let the reader only turn to the daring actions of the English Puritans under Charles I. which they planned during his father's life-time; let him look to the reign of fanaticism under Cromwell, that patron of sectaries; let him turn to the achievements of the Covenanting religionists of the north, to their rebellions, their enthusiasm, their insolence to their rulers, their canting sermons, their almost impious prayers, and their irreverent “familiaritie” with the Majesty of Heaven. Let the reader ponder well the intolerable arrogance of those religionists, who, like their brethren, the Papists, alleged that they were the only true Church, excommunicated all who differed from them, and swore solemn oaths, that with the sword, and without mercy, they would extirpate Popery, Prelacy, Arminianism, Erastianism, &c. as their precious record of treason, entitled the Solemn League and Covenant, sets forth: who invariably spoke with the most intolerable insolence of their rightful governors, and who more than once acted as vile assassins, when it was in their power. And then let the reader trace the history of the Dissenters in the last century, when he will find Socinianism, Arianism, and Infidelity, making dreadful havoc among them. It is at times dangerous and hazardous for one poor sinner to denounce damnation from the pulpit to his hearers, when perhaps he has as much need of

repentance as they, and at all times it must be done with solemn caution; but it is doubly presumptuous for erring and frail men to pretend to scan the ways of Heaven, and assert, with the most positive assurance, the dogmas of election and reprobation.—Pp. 212—214.

Thus manfully does the eloquent and pious author plead the cause of our Church, whilst he defends the character and conduct of James and Laud: and thus clearly does he shew the nature of the times in which they lived. With what pointed accuracy to *times much nearer to our own* does he continue.

The situation of the Church at this period was truly hazardous. Attacked on the one hand by the Papists, and on the other by the Puritans, it required the greatest skill in those who regarded the interests of the Reformation, and the welfare of Church and State, to restrain the hostile intentions of those factions. No sooner had the Parliament been dissolved, than the Papists began to exert themselves with the greatest activity. The Puritans were chiefly popular among the lower classes, who were sufficiently illiterate, and were generally treated with contempt by the higher orders of the kingdom. The Papists, however, who could also reckon a considerable number of adherents among the rabble, were more ambitious, and endeavoured to secure adherents among the nobility. For this purpose they laid a most crafty plot, and began first to practise on the Duchess of Buckingham, the lady of the celebrated court favourite; not doubting, that if they were successful in inducing her to recant, they might have some chance of favour for their tenets from her husband. The famous John Fisher, the Jesuit, had undertaken the task of managing the lady, and he had succeeded so well, that she was beginning to think favourably of the superstition.—Pp. 17, 18.

But Laud was amongst them: and would to God there was a Laud now living when great men, and noble men, and right honourable and right reverend men, are, like Fisher the Jesuit, working in the dark to ruin the “fair beauty of the temple of the Lord!”

Thus far have our remarks been controversial; but there is much most interesting matter in the volumes before us, of a more historical and domestic nature. The adventure of Prince Charles in his erotic journey to the court of Madrid, in company of the haughty Buckingham; the death of Buckingham by the hand of the assassin Felton; and the narration of the visit of King Charles to Edinburgh; are told with graphic elegance of style and language. We stay not to give an abstract of these events: but shall hastily glance over the period intervening between the accession of Charles, to that *dénouement* of the awful tale, when the fate of the Church was written in the blood of her arch-prelate, and the monarchy of England became a footstool to democratic usurpation. The remarks on the doctrine of non-resistance—a doctrine much misunderstood and greatly misrepresented—and the remarks on Arminianism, are worthy of an attentive perusal; and we regret, that want of room prevents our transferring them to our pages. These and other points of subordinate importance are so connected with the history of the times, that the full examination of them by the author is almost a

necessary portion of his labours; and we know no writer who has expressed himself so clearly on these disputed topics as he has done. The doctrine of *private interpretation* is also admirably handled; and it is a doctrine which not only *then* prevailed, but *now* prevails to a very fearful extent: therefore, it is useful to consider it, in its past effects, and in its future tendency. If men may each interpret, then wherefore a Church,—wherefore ministers? Still we must be cautious in accusing others of this offence; for though the self-interpretation, or rather self-application of the word of God be a lamentable evil, we must not forget, that the “*Scripture is given to every man to profit withal.*”

There were other subjects, however, which, in those days had an almost paramount importance; and next to the insane and ceaseless clamour raised against the rites and ceremonies of the Church of England, as Popish, were the machinations of the Papists themselves, in Puritanical disguise, to hasten her destruction. The following remarks are so applicable to the present state of national affairs, that we cannot forbear to quote them:

We cannot, in any society, great or small, calculate the consequences of essential change with absolute certainty; and, therefore, he who seriously, and of set purpose, undermines the established principles by which any society is held together, whether his pretext be religion or liberty, a reformed system of faith, or a philosophical improvement of policy and manners, is justly to be suspected of views beyond what he avows, and may be justly resisted, even when he is sincere; because he cannot with any certainty say, even if he obtain his avowed object, “Hitherto shalt thou come, and no farther, and here shall thy proud waves be stayed.” He cannot even assure us, as experience universally proves, that when his avowed object is attained, he will be satisfied himself. The reformer, whether religious, political, or philosophical, who addresses reason to the public reason of mankind, is always respectable, and will generally produce a salutary though a gradual influence on the public mind. But he who addresses the mob, and who labours to enlist the populace in his service, aims evidently at revolution; and if salutary consequences ultimately result, it will generally be through scenes of crime and suffering, and by a Providence over which the original agitator has no control. There is a limitation of intellect and of vision in such men, with all their high pretensions, which is truly pitiable. With pretensions which have no limit, they seem chained to earth and fixed to time, as if society were a mass of matter on which they may repeat experiments *ad infinitum*, without regarding the misery which they occasion, or the risk to which they expose the individuals whom they influence, when time with them shall give place to eternity.”—Pp. 422, 423.

We have spoken of the state of things at the accession of James, and have detailed the successive elevations of Archbishop Laud. It may be as well to state in few and necessary words, that Charles, like his predecessor in authority, found his policy in adhering to the Constitution. As to his safety, perhaps, that were a question, let him do what he would; and it were better for him to perish than to be buffeted about upon the waves of a tempestuous sea, from which there would have been no hope of safety. Laud, at that time a

Bishop, had as much power in his hands, as he could wish for the good of the establishment; and this power exposed him to the bitterness of hostile feeling. At the coronation of the King he was called on to officiate in the place of the Dean of Westminster, and, in the arrangement of the regalia was accused of purposely placing an old *crucifix* upon the altar: so low did that reckless faction condescend to stoop for matter of grievous accusation. The state of things was, if any thing, worse than in the time of James, and the growing jealousies of Abbot and Williams, Laud's great opponents, rendered his situation more precarious. To him the uneasy zealots referred all their occasions of complaint—and whether the Star-chamber exceeded or not its authority, all the odium settled on the head of Laud. But he was careless of it, so that the Church which he loved was safe. Still, there is fair reason to doubt, whether there might not be some leaven of human nature in his dealings; and we are not fairly convinced, even by the reasoning of Mr. Lawson, that Laud was altogether free in some of the decisions to which the court of inquiry came. There has always appeared to us somewhat strange in the treatment of Leighton, although we cannot agree in the censures of Dr. Symmons, whose *Life of Milton* would be more interesting were there less of party violence in it; or in the strictures of the inconsistent Mr. Hallam, whose obliquities of judgment are before the world. Nor are we sure, that in the charge which has been brought against the prelate, in the story of the offered Cardinal's hat, there may not be some truth: for though his life and death acquit him of all tendency to Popery, there still might be a something of worldly vanity, in the pride of the distinction, to allure him. The consecration of the Church of St. Catharine Cree, if the historians are to be believed, has an air of such pantomimic absurdity about it, that the Bishop must have caught, for once, the infection of fanaticism, and surrendered his better judgment to the keeping of an absent friend. But after all, falsified as he is, may not the story be exaggerated? These little weaknesses do not, however, detract from the general purport of his views: and if he were fallible, it may be pardoned, when he paid for his consistency at so dear a rate. His munificence and liberality have left behind them monuments which party zeal cannot charge with error: and the testimony of two learned Universities, Oxford and Dublin, yet remain, to prove how much he loved, and how well he patronized that which made for the welfare of his Church. Of the unfortunate marriage in the early part of his career in which he was concerned, his diary contains so many signs of his regret, that there is offered in them proofs of his tenderness of conscience, on a point where those who boasted of it more presumptuously might have likewise erred. Faults he doubtless had: but

his virtues were great and striking—and the prominent features of his character were an uncompromising hatred of all foreign influence, and a determined spirit of support, through all extremities of good or of evil, of the Church in which he served. That he was persecuted and reviled for this unjustly, the very charge against him satisfactorily determines. Popery he abhorred—Puritanism he abjured: yet was he charged by one party with a leaning to the other, and like many others, was absurdly judged, at hazard, by prejudiced, incapable, intolerant judges. Clarendon most accurately states the truth of this remark.

“He was always maligned and persecuted,” says the noble historian, “by those who were of the Calvinistic faction, which was then very powerful, and who, according to their usual maxim and practice, call every man they do not love, Papist; and, under this senseless appellation, they created him many troubles and vexations, and so far suppressed him, that though he was the King's Chaplain, and taken notice of for an excellent preacher, and a scholar of the most sublime parts, he had not any preferment to invite him to leave his poor College, which only gave him bread, till the vigour of his age was past; and, when he was promoted by King James, it was but to a poor bishopric in Wales, which was not so good a support for a Bishop, as his College was for a private scholar, though a Doctor.”—Vol. II. p. 43.

His elevation to Canterbury raised him to a higher place in the scale of popular execration; and now, indeed, the measure of his guilt was full.

The See of Canterbury will never be a sinecure; nor was Laud disposed to take his ease in this important situation. No man better understood the duties of a Christian Bishop: he was moved, doubtless, by something of that spirit which induced the Apostle of the Gentiles to exclaim, that he had “the care of all the churches;” nor had Laud, from the day on which he first entered upon an active life, known what it was to enjoy peace in the domestic circle. It was not that he delighted in bustle; but the times were too troublesome, and he hesitated not as to the conduct which it became him to pursue. This year we find him employed in improving and settling the revenues of the London clergy, which had been heretofore barely sufficient for their maintenance in the metropolis of a great kingdom.—Pp. 87, 88.

This measure also gave offence—as what would not, which *he* was a party in? So, when he tried to settle the disputes of the Universities, he was considered as an ambitious tyrant, though every measure tended to the maintenance of the religion of the State. Libels, circulated freely in all public places, served to keep alive the embers of dissension, and to bring down odium on the unlucky Primate. But he thus nobly acquits himself:

“But for myself, to pass over all the scandalous reproaches which they have most injuriously cast upon me, I say this only. *First*, I know of no plot, nor purpose of altering the established religion. *Secondly*, I have always been far from attempting such a thing that may truly be said to tend that way in the least degree, and to these two I here offer my oath. *Thirdly*, if the King had a mind to change his religion, which I know he hath not, and God forbid he should ever have, he must seek for other instruments; for as basely as these men conceive of me, I thank God, I know my duty well, both to God and the King:



and I know that all the duty I owe to the King is under God: and my great happiness it is (though not mine alone) to live under a gracious and a religious King, who duly appreciates the service of God. But were the days otherwise, I thank Christ, I yet know not how to serve any man against the truth of God; and this I trust I shall never learn."—Pp. 167, 168.

The grand question, however, comes to this—who is a Papist? Mr. Lawson shall answer.

I maintain, therefore, that it was not Laud, but the Presbyterians, whether Puritans or Covenanters, who were sticklers for forms and ceremonies; who imagined they saw a merit placed in things which had actually none; who disputed as much about the mere act of genuflexion, as if it involved their salvation:—that in the indecent rudeness of Presbyterianism there is a greater attempt at effect than in the national and primitive ritual of the Church of England:—that, in fine, in the public worship of Dissenters in general, not even excepting the fanaticism of the Quakers, if indeed *their* practice can be termed public worship, there is not an essential difference from the Church of Rome, with this qualification, that the former are at one extreme and the Papists at another; yet both pretend self-denial, and both imagine that their outward acts of devotion are exclusively spiritual and holy.—Pp. 234, 235.

To enter on the question of the Scottish Church, of which Mr. Lawson is said to be a Member, or of the Scottish Kirk, we cannot spare sufficient room: nor dare we venture here to touch upon the *covenanting* system, further than to say, what history bears us out in saying, that from Scotland came that deadly evil, as from Scotland has come an equal evil, in later times, a Popish faction. There, as in a hot-bed, Puritanism and Popery were forced and nurtured; and from that kingdom we have drawn, till recent times, but little good. There rebellion first commenced, and thence issued that horde of northern barbarians who ravaged English constitutional and royal liberty: for Scottish Covenanters, uniting with English Puritans, were the cause of ruin to the crown, and of the loss of liberty to the people.

The stories of the conversion of Chillingworth, and of John Hales, "*the ever-memorable*," (themselves the refutation of the Popish charge against him,) are pleasing episodes in this part of the Archbishop's history, although the general interest of the work gains upon the reader till the close. The turbulence of the Scottish "Covenanters" has been often stated, and the breaking out of the Rebellion, under their auspicious agency, is known to all who have perused some works of popular esteem and recent publication. The abolition of Episcopacy commenced in Scotland—and the authority of Charles was first disputed there; whilst his *injudiciously yielding to the request of unbridled fanatics, and insolent despisers of established law*, may be called the commencement of his downfall. Why did he call that beggarly assembly? *Associations of such a character should be put down by the arm of temporal power, or by the rigour of military law.* But, alas! one false step of mistaken leniency

is never retrieved! It was not likely, that, after this, they would be satisfied. A "bellum Episcopale" would not be averted by the superior dignity of an *English* mitre; consequently, for the part he took in this affair, Archbishop Laud was branded with the name of an "incendiary," and his ruin planned. On the 13th April, 1640, the King assembled the Parliament, to consider the affairs of Scotland. The Parliament refused co-operation; and was accordingly dissolved. But the doom of Strafford and of Laud had been determined. The convocation continued still to sit; and various canons were brought in in opposition to the Socinians, Anabaptists, Brownists, &c. This brought on Laud immense hatred:—he was charged with being the cause of the dissolution of Parliament, and various other offences. Papers were posted on the walls against him, and Lambeth Palace threatened with a storming. Had the Archbishop not retired, and guarded the palace with artillery, he would have been destroyed by the infatuated mob.\* Libels, however, continued to be circulated against Laud; intimations by letter were given him of his ruin; and Puritans, Jesuits, and Scottish Covenanters united to destroy him. There were other indications also of his approaching fate—indications which his enemies ridicule, but which we, with his biographer, are inclined to respect. (See Vol. II. pp. 369.—372.)

We are now arrived at the period when the death of the unfortunate Primate was about to be determined on: and though, in our preceding remarks we have been guided rather by a desire to say what is most fitting to our present perilous position, than by a plan of giving an exact detail of the Archbishop's life, we shall now confine ourselves to the narration of the tragic scene that closed this great political melo-drama, as an apt comment and example for the quotations previously made.

The course of events at that time are sufficiently known to those who have perused the histories of the age; and we may, therefore, without further hesitation or delay, give the account of Strafford's death in Mr. Lawson's own pathetic words, as the preamble to the still more awful execution of Archbishop Laud.

On the fatal morning that Charles signed the warrant for Strafford's execution, he signed his own: at that very time he signed the bill for making the Parliament perpetual. On the 12th of May, 1641, Strafford was led out to execution on Tower-hill, an illustrious martyr for Church and State, a victim to the implacable enmity of parliamentary zealots. He died as he lived, great in death as he had been in life; his conduct worthy of his illustrious name. Loyalty was his crime; his faithful attachment to his Sovereign the cause of his misfortunes. The night before his execution he desired to have an interview with his illustrious and venerable friend the Archbishop; but he was told by the Lieutenant of the Tower that this could not be granted without an order from the Parliament. "Sir," replied he to the Lieutenant, "you may hear what passes between us; it is not now a time for me to plot treason, or for him to plot heresy." The Lieutenant, however, said that he was prohibited, but entreated

his Lordship to apply to the Parliament for an order. "No," he replied, "I have gotten my dispatch from them, and will trouble them no more; I am now petitioning a higher court, where neither partiality can be expected nor error feared. But, my Lord," continued this heroic nobleman, turning to Archbishop Usher, Primate of Ireland, who attended him on the occasion, "I will tell you what I would have spoken to my Lord of Canterbury. Desire the Archbishop to aid me by his prayers this night, and to give me his blessing when I go abroad to-morrow, and to be at his window, that when I pass, by my last farewell, I may give him thanks for this and all his other former favours." Usher proceeded to the aged Primate's apartments, and delivered the message of his friend, and returned with this reply from the sorrowful Archbishop, that "in conscience he was bound to do the first, and in duty and obligation to the second; but he feared his weakness and grief would not lend him sight to behold his destruction." On the following morning, attended by Usher, and several persons of distinction, among whom was his brother, Sir George Wentworth, the noble Strafford was led out to execution. Approaching the Archbishop's prison in his progress, he stopped, and looking up, he did not perceive that beloved friend. "Yet," said he to the Lieutenant, "though I do not see the Archbishop, give me leave, I pray you, to do my last obeisance towards his room." The aged Primate, however, appeared at the casement, and with hands uplifted, while the tears rolled down his venerable cheeks, supplicated in behalf of the noble sufferer. Strafford was deeply affected, and, bowing to the ground, exclaimed, "Farewell, my Lord, may God protect your innocency." But the scene was too much for Laud, and, overcome with grief, he sunk upon the ground, "as if his soul," as it has been beautifully remarked, "would have forced a way to join that of the Earl in its passage to eternity." Yet, fearing that this might be deemed weakness, he afterwards observed, "That he hoped, by God's assistance and his own innocence, when he came to his own execution, (which he now daily expected,) that the world would perceive he had been more sensible of Strafford's loss than of his own; and good reason, for that nobleman had done more service to the Church, not to mention the State, than either himself, or all the other churchmen put together."

Thus fell Strafford, whose head was struck off at one blow—a noble victim for his loyalty, and whose life had indeed been offered to him, if he would abjure the Church, and advise the King to abolish Episcopacy; but whose answer was, that he would not buy his life at so dear a rate. The French minister, Richelieu, well knew his abilities, and wondered at the folly of the English, "who would not allow the wisest head among them to remain upon its own shoulders." Like Laud, he fell a sacrifice to the practices of the Covenantee enthusiasts of Scotland, who saw their Presbyterian Covenant insecure while Strafford lived. Pym and Vane, however, were the principal contrivers of his death. "The speech which he made at his end," (says his friend and fellow-martyr,) "was a great testimony of his religion and piety, and was then printed; and in the judgment of those who were men of worth, and of those who were upon the scaffold, and saw him die, he made a patient, pious, and courageous end; insomuch that some doubted whether his death had more of the Roman or the Christian in it, it was so full of both: and notwithstanding this hard fate which fell upon him, he is dead with more honour than any of those will gain who thirsted for his blood. Thus ended the wisest, the stoutest, and every way the ablest subject that this nation hath had these many years. The day was afterwards called by divers, *Homicidium Comitis Straffordiae*, the day of the murder of Strafford; because, when malice itself could find no law to put him to death, they made a law on purpose for it. May God forgive all, and be merciful!" Pp. 412—416.

There is no need to recount by what deceits the unhappy Monarch was, subsequently to this sad event, cajoled; nor by what tortuous and illegal acts of opposition, the Covenantee murderers, under semblance of a constitutional authority, achieved their final aim. The

troubles, persecutions, insults, and vexations to which the good Archbishop was exposed, are but feeble objects, when contrasted with the great event by which the rebels overthrew the Church, of which he was the root and branch. With what brutal rage, and sacrilegious fury they invaded all that the memory held dear, or the affections cherished; with what Vandal recklessness of wrong they dared to disfigure and profane the buildings sacred to religion, defiling even the altars of God; let *them* discover, who are so bigotted to party views, or so warped by prejudice and wicked carelessness of judgment, as to see in this awful and distressing disregard of decency, and this madness of turbulent rebellion, nothing but the just and certain vengeance of an insulted and priest-ridden nation!

We care not, whether they agree or not, in our conclusions as to the motives or the conduct of the Primate: but if there be any sense of prudence, any influence of decorous sentiments upon their minds, they will, at once, and without hesitation, openly declare, that guilty or not guilty, Laud was unfairly tried, and most unjustly condemned, by a faction who had shewn, that they had no regard for even the amenities of civilized society. Laud was condemned without law, and against law, and despite the pardon of his King. And with difficulty was he suffered to die honourably upon the block.

And now, when this venerable prelate approached his last moments, a victim to sectarian violence and blood-thirsty ambition, did he evince the animating power of that religion which he had preached and professed. No murmurs or lamentations escaped him: in prayers and supplications he bowed himself before Heaven; though he was long prepared for that blow, which was neither sudden nor unexpected. "So well," says his chaplain, "did he know how to die, (especially by the last and strictest part of his imprisonment,) that by continual fastings, watchings, prayers, and such like acts of Christian humiliation, his flesh was almost changed into spirit, and the whole man so fitted for eternal glory, death brought the bloody but triumphant chariot to convey him thither; and he that had been so long a confessor, could not but think it a release of miseries to be made a *martyr*."

On the night before his death, the Archbishop, after refreshing himself with supper, retired to rest, and sank into a profound slumber till the morning, when he was roused by his servants; so little did he fear his approaching fate. He felt that the malevolence of his enemies was at an end; aged and feeble, his days could not at the farthest be many; and to him death was welcome, since the Church had fallen, since learning had been supplanted by the dark fanaticism of revolutionary zealots. Yet he could not fail to mark well that thirst for his blood which his enemies had manifested: almost verging on the grave, why lead him to the scaffold, when he was under their power, and when imprisonment would soon have released him from their persecuting hatred? Not that he wished to live. To beg his life by humiliating submissions, to drag out an existence, miserable as it must have been to him in that age of sectarian triumph; to have become the sport and mockery of enthusiasts:—his lofty soul disdained the revolting idea. To the brave man death has no terrors; to the innocent no fearful anticipations; to the Christian, harassed by persecution, it is at all times welcome.

On the fatal morning, the 10th day of January, this heroic prelate, with the

utmost composure, proceeded to his devotions at an early hour. Thus he continued till Pennington, Lieutenant of the Tower, and other officers appointed by his enemies, came to conduct him to the scaffold. It was erected on Tower Hill. He had already prepared himself for death, and its bitterness was past. He had "committed his cause to Him who judgeth righteously."

A vast concourse of people assembled to behold the last moments of this great man. The mournful procession left the Tower, and the Archbishop was conducted to the scaffold. On his way he was exposed to the abuse of the infamous rabble, who indulged in the most indecent invectives, as if wishing to embitter the death of a man whom they hated. Yet there were among that motly assemblage those who pitied his sufferings, and whose secret prayers were raised in his behalf; who, remembering him in his prosperity, could not unmoved behold this melancholy vicissitude, affected by those feelings which the sight of greatness in distress fails not to excite. The venerable sufferer himself seemed, least of all, to feel his own misfortunes. His undaunted courage and cheerful countenance, imputed by his friends to his innocence, by his uncharitable enemies to his hardihood in guilt, bespoke his inward complacency. With an apparent joy he mounted the scaffold, "as if," says Fuller, "rather to gain a crown than to lose a head,"—"and, to say the truth, it was no scaffold, but a throne—a throne whereon he shortly was to receive a crown, even the most glorious crown of martyrdom."

The venerable Primate's enemies, however, seemed resolved to annoy him. They had crowded beneath the scaffold, and when he ascended it, they endeavoured to discompose him by looking upwards through the holes and crevices, with the most inhuman and indecent exultation. Yet his wonted humour and presence of mind did not forsake him. He besought the attendants to fill those crevices with clay; for he did not, he said, wish his innocent blood to fall on the heads of those deluded people.

Before he prepared for death he addressed the multitude in what has been termed a sermon speech, or his funeral sermon, preached by himself; and, as he feared neither the frowns of the vulgar enthusiasts who surrounded him, nor in that situation valued the applauses of his friends, he disdained any attempt to excite the sympathy of the beholders. From a written paper he read this address, commencing with the two first verses of the twelfth chapter of St. Paul's Epistle to the Hebrews, "Let us run with patience the race which is set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Pp. 498—501. He then said he had done: he forgave all the world, and his bitter enemies who had doomed him to this death: he besought forgiveness of God, and then of every man whom he might have offended.

Having finished his dying address, the Archbishop then desired the people to join with him in prayer, and, kneeling down, he thus expressed himself:

"O Eternal God and merciful Father, look down upon me in mercy; in the riches and fulness of all thy mercies look down upon me, but not till thou hast nailed my sins to the cross of Christ." P. 504.

After these devotions, the Archbishop arose, and gave his papers to Dr. Stern, his chaplain, who accompanied him to the scaffold, saying, "Doctor, I give you this, that you may shew it to your fellow-chaplains, that they may see how I went out of the world, and God's blessing and mercy be upon you and them." Then turning to a person named Hinde, whom he perceived busy writing the words of his address, he said, "Friend, I beseech you hear me. I cannot say I have spoken every word as it is in my paper, but I have gone very near it, to help my memory as well as I could, but I beseech you, let me have no wrong done me;" intimating that he ought not to publish an imperfect copy. "Sir," replied Hinde, "you shall not. If I do so, let it fall upon my own head. I pray God have mercy upon your soul." "I thank you," answered the venerable sufferer; "I did not speak with any jealousy as if you would do so, but only, as a poor

man going out of the world, it is not possible for me to keep to the words of my paper, and a phrase might do me wrong."

The Archbishop now prepared for the block, and observing the scaffold crowded with people, he said, "I thought there would have been an empty scaffold, that I might have had room to die. I beseech you, let me have an end of this misery, for I have endured it long." When the space was cleared, he said, "I will pull off my doublet, and God's will be done. I am willing to go out of the world; no man can be more willing to send me out, than I am willing to be gone."

Yet, in this trying moment, when he was displaying a magnanimity not exceeded by the holy martyrs of the primitive ages, he was beset by a furious enthusiast,—one of those revolutionary demagogues who had brought him to this melancholy end. Sir John Clotworthy, a follower of the Earl of Warwick, and an Irishman by birth, irritated because the revilings of the people made no impression on this renowned prelate, propounded to him certain questions, with the hope of exposing him to his associates. "What special text of Scripture," asked he, "is now comfortable to a man in his departure?" "*Cupio dissolvi, et esse cum Christo*," was the Archbishop's meek reply. "That is a good desire," said the enthusiast, "but there must be a foundation for that divine assurance." "No man can express it," replied the Archbishop, "it is to be found within." "It is founded upon a word, nevertheless," said Clotworthy, "and that word should be known." "That word," replied the Archbishop, "is the knowledge of Jesus Christ, and that alone." Perceiving, however, that there would be no end to this indecent interruption, the Primate turned to the executioner, and giving him some money, said, "Here, honest friend, God forgive thee, and do thine office upon me in mercy." He was then desired by the executioner to give some sign when he should strike, to which he replied, "I will, but first let me fit myself."

The Archbishop then knelt down before the block, and thus prayed: "Lord, I am coming as fast as I can. I know I must pass through the shadow of death before I can come to thee; yet it is but *umbra mortis*, a mere shadow of death, a little darkness upon nature, but thou, by thy merits and passion, hast broke through the jaws of death. So, Lord, receive my soul, and have mercy upon me, and bless this kingdom with peace and with plenty, and with brotherly love, and charity, that there may not be this effusion of Christian blood amongst them, for Jesus Christ's sake, if it be thy will."

Having thus prayed, the Archbishop laid his head upon the fatal block, and when he had said, "Lord, receive my soul," which was the signal for the executioner, his head was struck off at one blow.

Such was the melancholy but triumphant death of William Laud, Archbishop of Canterbury, aged seventy-one years, thirteen weeks, and four days. Thus he died, a victim to revolutionary faction and sectarian enthusiasm, a sacrifice to Presbyterianism and Covenanting rebellion. The multitude, a part of whom came to scoff, and some to pray, had no sooner beheld the murder, than their eyes filled with tears: and many of them who had witnessed this his Christian, magnanimous, and triumphant death, returned with their prejudices alleviated, their passions calmed, their resentments mollified. Stern enthusiasts did indeed glory in the crime: and his fanatical enemies, like the Jews of old, thought they had done God service by this deed of infamy and blood. His friends, however, embalmed his body with their tears, and proceeded to perform the last offices of Christian duty with reverence to his memory and his exalted virtues. Thus he died, "if, indeed, he may be said to die, the great example of whose virtue shall continue always, not only in the minds of men, but in the annals of succeeding ages, with renown and fame." Thus died this most reverend prelate, "the King's and the Church's martyr; a man of such integrity, learning, devotion, and courage, as, had he lived in the primitive times, would have given him another name; whom, though the cheated multitude were taught to misconceive, (for those honoured him most who best knew him,) yet impartial posterity will know how to value him, when they hear that the rebels sentenced

him on the same day they voted down the Liturgy of the Church of England."

Laud fell, and with him those works of splendour and magnificence which his lofty genius had designed; works which, had he lived, would have been the boast of England, the admiration of foreign nations. Avarice was no part of his disposition; the monuments of his munificence yet remain; his enlarged soul disdained sordid aggrandizement; his country was to him the object of his unwearied solicitude, the Church of England the heir to all his fortunes. Laud fell, and with him the Church,—that Church, the piety and learning of whose clergy have hitherto been unparalleled, and never will be exceeded—that Church, the bulwark of the Protestant Reformation, established in the blood of its venerable Reformers, overthrown by the death of him, its illustrious and venerable son. Then was the triumph of sectarianism complete; religion and learning wept over the melancholy ruins; hosts of fanatical sectaries, Presbyterians, Independents, Anabaptists, Gospellers, Famillists, Seekers, and others, a vulgar herd, overran the kingdom; mechanics, soldiers, boys, and women, supplanted those scholars of renown, whose works are imperishable, whose names are immortal in the annals of our country. All was a scene of horrible confusion, of revolutionary strife, and lawless ambition. Yet happy was Laud in this his triumphant fall; he saw not that overwhelming inundation of fanaticism and rebellion which swept away the noble constitution of the English monarchy;—the ruin of the clergy; the murder of his beloved and gracious sovereign; the exile of the Royal House; the triumph of regicides; and the despotism of an hypocritical usurper.—Pp. 505—510.

While the names of his furious and relentless enemies are forgotten, or remembered only with the feelings they deserve for the blood which they shed, that of Laud will not cease to be venerated by every lover of pure and rational religion, by all who revere the institutions of their country, or know how to value the pursuits of learning and science. His lot was cast in days of peril, and worthy he was to have lived in a more enlightened age. His religion was unmingled with superstition; no sectarian feeling characterized his actions; his spirit was as catholic as the religion he professed, and the Church over which he presided.—P. 544.

Happy, nevertheless, was his end in this, that he died for the Church of England, the reformation of which had not been effected *without* sacrifices no less melancholy and afflicting; happy, that he beheld not the overthrow of the Church he loved so well, and the misfortunes of a sovereign whom he served with scrupulous fidelity; happy, in conclusion, that he witnessed not the absolute but short-lived triumph of those numerous sectaries who, like locusts, overspread the kingdom; who, by the excitement of their ungovernable fury, spurned the salutary restraints which preserve men in peace and in necessary subjection, as the subjects of order and civil government; the accomplishment of whose daring purposes was marked by a convulsion, fearful in its consequences, criminal in its purposes, and sufficiently disastrous, till the reign of fanaticism, hypocrisy, and usurpation was brought to a close.—Pp. 545, 546.

Shall this eventful page of history be forgotten or neglected? Rather shall it not be used, as used it ought to be, as a memorial and a warning unto us? The times are, it may be, in some respects, of different complexion to the days of Charles: but there is so much resemblance in the mass, that, we would fain receive this lesson of experience as a salutary check upon the wild and fanciful extravagancies of the day. Dissent, that hydra-headed child of Puritan production, has encamped her legions even in the very precincts of our citadel; and a giant monster, born of Discontent and Treason, has lifted up the voice of war against us. What shall we do? Do, as

Laud did—*do* and *die*! What! are the descendants of men who sealed our liberty by blood, and who, even in the flames of persecution, and beneath the axe of the headsman, lifted up to heaven a strain of joy for their deliverance, because by that deliverance, painful as it was, they purchased freedom for posterity; are we, the descendants of these valiant champions of our rights and our religion, to sacrifice those rights so dearly purchased, that freedom so honourably acquired, because we are threatened by a craving and licentious demagogue? Forbid it reason! Forbid it heaven! We call on those who value their inherited possession of emancipation to pause, ere they strike away the chief supporters of their independence: we bid them look to the annals of the past—and to ask themselves, whether for a temporary peace, which will be only the prelude to a more tremendous outcry, they are to sacrifice the honour, the renown, the safety of a Church and of a kingdom, which has only thriven, when it has been safe from the designs of foreign interference, and domestic broils. We call on our leaders and public guardians to be wise in time. When it shall be too late to close the gate, it will be vain to know that it was not opened to the foe, save by a terrified warder; and History, as she writes on the imperishable annals of futurity the records of this time of doubt and indecision, will blush, as she discloses to our sons, how the “saviour” of England’s honour in the field, betrayed her freedom in the forum, and he who had chained down the lion of the desert, and struck down the eagle in its flight of power, quailed at the shaking of a Popish arm, and tremblingly surrendered the privileges of his country to a lawless and insulting rabble. We call on him who holds the destinies of Europe in his grasp, to think of *Torres Vedras*: and we call on him who sits supreme in the ecclesiastical authority of the great temple of the Protestant faith, to think on the mighty and inflexible patriot who once held his very office, and also without reluctance gave his life, in order to insure its safe continuance to this distant day.

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ART. II.—*Ecclesiastical Annals from the commencement of Scripture History to the Epoch of the Reformation*, by FREDERICK SPANHEIM, D. D. Professor of Divinity in the University of Leyden . . . . . Translated, compressed, and illustrated with Notes, the Elements of Chronology, and Chronological Tables, by the Rev. GEORGE WRIGHT, Incumbent Curate of Nun-Monckton, and Curate of Askam Bryan, in the County of York. Pp. xx. 681. Cambridge: Stevenson. London: Rivingtons. 8vo. 16s.

FREDERICK SPANHEIM the younger, who for many years filled the Divinity Chair at Leyden, was deservedly esteemed one of the most



eminent Divines of the reformed Church during the seventeenth century; and his Ecclesiastical History has raised him to the very first rank among the historians of the Christian Church. Though it has been eclipsed in later times by the more popular compendium of Mosheim, Professor Schroeckh, himself the most voluminous writer on this subject whom the last century has produced, has borne willing testimony to its value.\* Of Spanheim's great work, which fills nearly two thousand closely printed columns in large folio, a judicious compendium was published by himself at Leyden, in 1689, in two thick volumes, intituled, "*Summa Historiæ Ecclesiasticæ a Christo nato ad sæculum XVI. inchoatum. Præmittitur Doctrina Temporum.*" This is the basis of Mr. Wright's neatly printed volume; but he has very materially enriched and improved it by various additions, of which we proceed now to give some account to our readers.

The first division of Mr. W.'s work contains the elements of Technical Chronology, translated from Spanheim, for whose comparatively short tables, he has substituted a new and commodious set of Chronological Tables, compiled from the best accessible sources, from the first century of the Christian Æra to the end of the seventeenth century; exhibiting the contemporary sovereigns, popes or bishops of Rome, eminent theological and civil writers, heretics, and remarkable events, that occurred in each century.

To this succeeds a geographical description of ancient Palestine, which is not to be found in the edition of Spanheim's "*Summa Historiæ Ecclesiasticæ*," which we have consulted. It is abridged from his "*Introductio ad Geographiam Sacram*," which was printed in 1679, and which is also to be found in the first volume of his collective works. From this last-mentioned volume Mr. Wright has abridged his "*Ecclesiastical History of the Old Testament*," the principal events of which are succinctly related: it is divided into nine epochs, terminating at the birth of Christ.

The "*Ecclesiastical History of the New Testament*," which commences with that great event, is a compressed translation of Spanheim's "*Summa Historiæ Ecclesiasticæ*" already noticed: it is divided into sixteen centuries, in each of which are discussed the following topics, viz. the State of the Church—Eminent Teachers—Propagation of Christianity—Doctrine, Rites, and Ceremonies—Ecclesiastical Polity—Corruptions in the Church—Heresies—Councils—Ecclesiastical Writers—and Miscellaneous Events. These several topics are perspicuously related: we have been particularly pleased with the accuracy with which the progressive corruptions of religion are described, together with the various steps by which the Romish Church attained

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\* Christliche Kirchen—Geschichte, Vol. I. p. 222,

its usurped domination. We subjoin one or two passages, which (we think) will gratify our readers. Our first extract shall be the character of Pope Gregory VII., better known by the name of Hildebrand, who carried papal tyranny, insolence, and pride to its utmost height.

Cardinal Benno, who was present at the council of Nuremburg, where Hildebrand was deposed, says, that he practised magic, and "was an impious, perjured, perfidious, cruel, proud, superstitious, and hypocritical man." He was, also, an admirer of the fair sex, particularly in the person of his mistress Mathilda, from whom he extorted the provinces of Tuscany and Genoa.

He is accused, upon good evidence, of having removed some of his predecessors by poison, and of obtaining the pontificate by purchase. His first decrees breathed the spirit of uncontrolled power both in temporal and spiritual affairs.

He was elected in a tumult of the laity in the evening on which Pope Alexander died, and immediately sent letters, dictated in lofty terms, to various princes and powers of Christendom, commanding their subjection, under pain of anathema, and declaring they held their sceptres for the benefit of the apostolic see: and he claimed, as tributary to the Roman Church, the kingdoms of Spain, Sardinia, Sicily, France, England, Poland, Hungary, and the dutchy of Bohemia, &c. At the election of the Emperor, he required him to swear true obedience, and to perform whatever the pope should command him. In short, he created and deposed emperors, kings, and princes at his pleasure, and, like imperial Jove, brandished his thunders against the high and the low, among the sons of men.

Although the vicar of Christ, who brought peace and good will to men, Gregory lighted up the flames of war, and fomented the rebellion of subjects against their sovereign. The devastations, and fields moistened with human blood, throughout Germany were literally the work of his hands. Historians cannot describe without horror the dreadful scenes which were caused by his wars with Henry IV. and other princes.

The contest of Gregory with the Emperor Henry IV. is, indeed, singular and ferocious. Henry is justly extolled for many valuable qualities, but he was not of a disposition to bear tamely the pride, threats, commands, and citations of the pope, nor to behold unmoved the excommunication of his ministers and bishops. Gregory persisted, however, till the Emperor's patience was exhausted, and a council was convoked at Worms, at which many bishops from France, Germany, and Italy, were present; it was there decreed, that Gregory had been unlawfully raised to the see, and was in many respects a wicked man, and therefore ought to abdicate. No way dismayed, Gregory immediately excommunicated the Emperor and all his adherents, deposed him from his kingdom, and gave it to Rodolph. No one dared to have communication even with the great Emperor of Germany, upon whom the pope had pronounced his dreadful curses, and Henry's friends and even domestics soon abandoned him. He was compelled to go to Canosa, in the midst of winter, to lay aside his royal robes, and to stand, in a suppliant state and posture, fasting, and with naked feet, in the court yard of the pope's palace among the lackeys. Even these hard conditions, and others more severe, did not soften the heart of Gregory; he again excommunicated Henry, and commanded Rodolph to take possession of the kingdom. As an earnest of success, he sent him an imperial crown, and the prediction of the death of Henry. After many vicissitudes on both sides, Henry marched to Rome, and at length completely triumphed over Gregory; a new pope, Clement III., was elected, and the stubborn Gregory was banished to Salerno A. D. 1035.

Such being the conduct of this pope, the reader must expect to hear that the dogmas which he delivered, were equally foreign to the Gospel; so that by many writers he is not unjustly denominated an antichrist. He is, however, highly extolled by the papists; his visions, miracles, prophecies, and cures, are enumerated with wonderful reverence. Baronius constantly runs into

hyperbole when speaking of him. "In Gregory," says he, "the grace of the Holy Spirit abundantly inhabited, so that beyond all other men he excelled in divine things by the gift of the same Spirit:" and he gives a spiritual meaning and purpose to the connexion of this pope with the fair Mathilda, the princess of Lombardy and Tuscany.—Pp. 461—463.

Yet has this wicked man, whose whole life was one unceasing and unprincipled effort to realise universal dominion, been enrolled by the Romish Church in the catalogue of *her* saints, in defiance of the reclamations of every government in her communion; so that he is at present *worshipped* only in Italy and in IRELAND.

The events which took place in the sixteenth century, are particularly interesting, but the account of them is too long to admit of being extracted: we shall, therefore, only insert the following character of the accomplished but profligate pontiff, Leo. X., together with a few particulars concerning the unprincipled sale of indulgences, and its effects in accelerating the Reformation.

John de Medicis succeeded Julius, under the title of Leo X. The writers of those times very properly place him at the head of the Epicureans of his day. One laudable trait in his character was his love of literature; he frequently extended his fostering hand to bring forward men of genius and science, of which he was an excellent judge; but in all other respects he was a vicious man, and obtained the objects of his wishes, whether wealth or power, by the crooked paths of perfidy and fraud, marked out by Machiavel. Leo was most ignorant of Religion, excepting the few ceremonies which he had to perform in public; and it is said he even treated Christianity as a fable. In several particulars he trod in the steps of Julius II. He continued the council of the Lateran which Julius had convoked, and he persevered in his machinations against Louis XII. Finding his own forces inefficient, he subsidized a large body of Swiss troops to take the field against the French, with whom he carried on a war. He united very opposite qualities in his character. He patronized learning, was greedy of money, studious of military warfare, and devoted to pleasures, games, amours, hunting, convivial parties, and grand pontifical suppers, surpassing even Lucullus in luxury and splendour. He was lavish in the extreme in his gifts to his friends, and daily expended large sums in this manner.

To support his extravagance and replenish his coffers, he extorted the annats (or first-fruits) with great rigour from Francis and the French clergy. He deprived Rovere, the nephew of Julius II. of the duchy of Urbino. He blew the trumpet for a new Crusade to the Holy Land, with the design of securing a portion of the money, which would pass through the pontifical treasury. He opened a vein of gold in the mine of papal indulgences for his sister Magdalene, and sold a paper remission of sins to every individual who had piety and faith sufficient to induce him to become a purchaser. The frequency of this practice and its attendant opprobrious circumstances, brought great reproach upon religion; and had more influence, perhaps, than any other thing, to rouse the spirit of several eminent men, whose attempts to produce a reformation were favoured by Divine Providence; so that a large part of the Church of Christ emerged from the surrounding darkness into the light of true religion.—Pp. 633, 634.

Although the Church was much debased, it seemed hardly possible that the consciences and souls of men should become a jest, and heaven be sold for a stipulated price. This unheard of impiety attained its climax in the pontificates of Alexander VI. and Leo X.: the latter, who was the most expensive and luxurious of all the popes, sent his agents into various parts of Europe with full

power to sell remission of every kind and degree of sin. So profitable was this traffic, and so great the necessities of Leo and his fair sister, that in Germany alone, the practice was repeated thrice in the space of three years, viz. in the years 1514, 1516, and 1517. John Tetzel, a Dominican friar, was employed in this affair, and accompanied his offers to sell indulgences, with the most impudent and shameless language, declaring that "the souls of deceased persons would fly from purgatory to heaven, as soon as the jingling of the money, paid for the indulgence was heard in his box." The price of a plenary absolution of every sin was ten shillings, and Christians were persuaded, that they might, at this small expense, ensure a safe entrance into the regions of purity, holiness and joy. The pretexts which were urged to excuse the sale of indulgences were, the expense of building St. Peter's Church, the necessary preparations to resist the threatened invasion of the Turks, and some other trifling reasons; but the true cause is to be found in the luxury and prodigality of Leo and his sister. The circumstance of such repeated sales of pardon for sin, roused the spirit of Martin Luther, and other eminent men, to rescue the church from worse than Egyptian bondage.

Luther was a monk of the Augustine order, a doctor and professor of divinity in the University of Wittenburg. He had long been a zealous defender of the doctrine of Augustine, respecting the free grace of God and the necessity of righteousness of life. His first public act, except his sermons and lectures, was to oppose ninety-five Theses against indulgences, purgatory, penance, and other abuses of the Church, which he offered publickly to defend before the University against all comers. This was in the year 1517. These Theses, with explanatory letters, he submitted to Albert of Brandenburg, archbishop of Mentz, exhorting him to abolish the absurd and sinful practice of granting indulgences. Luther was cited to Rome the next year. In the mean time, he sent other explanatory letters to the archbishop, to John Stupitius, vicar-general of his order, and also to Leo X., to whom as yet Luther referred himself and the whole matter. But the evil was aggravated at Rome. In the year 1518 a new sale of indulgences was advertised by Leo, and the sale made accordingly. The power of the pontiff was extolled more highly than ever, by the writers of the Roman court: letters were also sent to Frederic, elector of Saxony, to forward the views and purpose of Cardinal Cajetan, who was sent into Germany to re-establish the falling credit of paper pardons, and to reduce the refractory Luther and his friends to obedience. He was, however, disappointed. Luther was inflexible. The influence of his doctrines was surprising, and soon spread over Saxony. Some judicious measures which he adopted, such as translating the Bible into the vernacular language, printing sermons, tracts, Psalms, &c., had a good effect, in extending the truth; and from this beginning, the reformation, so ardently desired, proceeded, until a large part of Germany, Prussia, England, Switzerland, Holland, and other countries, renounced communion with the corrupted Church of Rome, and formed religious establishments according to their own ideas of expediency, and the consent of Scripture.—Pp. 639—641.

We have compared different parts of Mr. Wright's volume with Spanheim's original treatises, and justice requires us to state that he is not a servile translator. While he has faithfully given the sense of his author, he has enriched his pages with many interesting and instructive notes; and we regard his publication as a valuable accession to ecclesiastical literature, which will be found peculiarly useful to candidates for Holy Orders, and to clergymen, who will here find a more condensed survey of the history of the Christian Church, than we recollect ever to have seen in the compass of a single volume.

ART. III.—*A Literal Translation of St. Paul's Epistle to the Hebrews, from the original Greek, with copious explanatory Notes, by the late Rev. GEORGE VAUGHAN SAMPSON, M. A. M. R. I. A. H. M. G. S. L. Rector of Errigal, Diocese of Derry, Author of the Statistical Survey, Chart, and Memoir of the County of Londonderry. Edited by his Son, the Rev. GEORGE VAUGHAN SAMPSON. London: Rivingtons. pp. 199. Price 7s. 6d.*

It is something more than confidence that is required in him who offers to the public a new translation of any part of Scripture. To translate the Bible well, demands much :—critical and profound skill in the original languages, thorough knowledge of history and customs, study of ancient versions, acquaintance with primitive interpretation, perfect purity of purpose, and, especially, sobriety of mind, and stoical indifference to hypothesis. All these great and rare qualities, seldom combined in any individual, (never indeed in their perfection,) are yet always justly expected from him who voluntarily undertakes to render the word of God. But the task is eminently arduous, where an attempt is made to improve upon the version authorized by the Church of England : a version not intrusted to the infirmities of any individual, however qualified, but the joint production of an assemblage of piety, learning, diligence, and sober fidelity never surpassed, perhaps never equalled, since the Apostolic age. This version is all that it might be expected to prove ; it is, by common consent of friends and foes (Socinians and Sabellians excepted) allowed to be the most faithful ever given to the world.\* To affirm that it is perfect, would be to follow the absurdities of the Romanists, who contend for the unqualified and perfect correctness of the Latin vulgate : no member of the Church of England affirms any such thing, and scholars have pointed out many minor errors and corrigible points in the Anglican version. Still the general fidelity of the translation is unimpeached, and all who allow the Scriptures the virtue which St. Paul claims for them, admit that the English Bible is able to make men wise unto salvation. If this be the case, some important reason should be manifested why a new English translation of any *entire book* should be put forth ; and the translator should certainly bring with him, in the most eminent degree, the qualifications which his attempt supposes and implies. And if the authorized version be really the faithful representation of the original which it is allowed to be, it will follow that any other version, *widely* departing from it, cannot convey a very just idea of that original.

In the Epistles of St. Paul, the merits of the authorized version do not exactly stand on the same footing as in the other parts of Scrip-

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\* See Horne's Introduction, Part. I. Ch. vi. § 3, where testimonies are adduced.

ture, although the principle of our translators is the same. So cautious were they, and so delicately apprehensive lest they should infuse aught except "the sincere milk of the word," that their principle was to render, not phrase by phrase, or idiom by idiom, but *word by word*; a mode of translation which would utterly disguise the sense of any book except the Scriptures. But the simple and really philosophical construction of the Hebrew language readily allows a permutation, which the refinements of less primitive tongues would render impracticable; and the Evangelists, who all *thought* in Syro-Chaldee, (one, most probably, *wrote* in it,) produced a Greek as capable of verbal translation as the Hebrew itself. Thus the principle of our translators was in the highest degree advantageous, as it secured, for the most part, and with the least controversy, the true sense of the original; or if there was any ambiguity, the translated phrase accurately represented it, and the unlearned reader had it in his power to estimate the question as well as the learned, and to balance conflicting or correlative interpretations. Our translators, however, extended their principle to the writings of St. Paul; and here its application produces very different effects. For St. Paul's style is of the most peculiar construction; highly idiomatic, and its idioms too so different from those of either Hebrew or ordinary Greek, that scholars have travelled to Cilicia in search of them; abrupt, parenthetical, vehement, abounding in aposiopesis and implicit connections. The Epistles of St. Paul are, therefore, as may be expected, the most obscure part of the English Bible; idioms, harsh, yet intelligible in the Greek, lose all their character and signification in literal English. The rhetorical eloquence of the great Apostle disdains the fetters of verbal permutation; and the unlearned reader often misunderstands him, and frequently does not understand at all.

Yet it is scarcely possible to censure the venerable compilers of the Anglican version. No doubt they were as well aware of this inconvenience as any modern theologians. But they were not circumstanced as individual translators. They had upon themselves the provision of every man's spiritual daily bread, in a great people, and to all generations. A mighty responsibility! It was very natural that they should distrust themselves, and not "do their own pleasure," nor "speak their own words." Their self-distrust shrank instinctively from the idea of substituting their own word for the word of God, even where they might feel most convinced that the senses of both were identical. They preferred therefore to apply a principle, which had been experienced safe and solid in other parts of Scripture, to the writings of St. Paul. But, while we do every justice to the correctness of this measure, we cannot disguise the fact that the Apostle's sense has really suffered in the process.

Such being the state of the case with regard to the authorized version of St. Paul's Epistles, it may seem that private translations of this portion of Scripture may have some better warrant than those of other parts of the Bible. Yet it may be again remarked, in proportion to the superior difficulties of the contest, all the important and valuable qualifications of the Scripture interpreter are here required in a vastly superior degree.

The Epistle to the Hebrews, of all others, is that which calls for the most abundant exercise of these great qualities: its style is so copious, rich, figurative and florid, that its genuineness, on this very account, has been debated; its matter is highly mysterious, and can only be faithfully conveyed by the most rigid and scrupulous adherence to the plain intent of its language; attachment to hypothesis, always dangerous, here must be absolutely fatal. If ever sobriety and scholarship were indispensable requisites, they are so here. But so great is the importance of its subject (the development of the proposition, "the law was our schoolmaster, to bring us unto Christ,") that a *good* translation of it, enriched with a *good* commentary, would be invaluable to the biblical student, and useful to the leisurely, but unlearned Christian.

We confess that we opened the volume on our desk with apprehensions; and those apprehensions have not been tranquillized. Mr. Sampson was a man of that true and noble piety which glorifies God in benefiting his creation; whose contemplation is only the nurse of its activity; yet which renders all the glory where it is due, and trusts, in self-abandonment, to the blood of the Saviour, to purify its most hallowed exertions. His scholarship, however, was not equal to his piety; *and he loved hypothesis and the reputation of discovery*; "one thing he lacked," sobriety of judgment, and that was, in this case, "the one thing needful."

The Editor has prefixed an Introduction, which appears to us the most sober and sensible thing in the volume. In it he makes out very probably, that the Epistle to the Hebrews was written in Greek, A. D. 63, from St. Paul's dictation, by St. Luke, which accounts for the variety of the style.

The question respecting the genuineness of this Epistle does not appear to us to affect that of its inspiration. Did it profess to be the production of St. Paul, this argument would be, indeed, decisive. But this is not the case. Little doubt can exist of its great antiquity; there is every reason to believe it was composed before the destruction of Jerusalem; and even those who, in the early ages, doubted respecting the author, esteemed the Epistle canonical. But it would be very satisfactory to prove, by inferential reasoning, that it is really the work of St. Paul, and thus put cavillers to utter silence. Paley,





Timotheus had been dispatched with the joyful tidings to the Helleni, and others, Jews of Judea and Palestine. It appears also, that the Apostle was then waiting at Rome for the return of Timotheus from this embassy to Judea; and, therefore, he says, "with whom if he come shortly, I will see you." It appears also, that Timotheus was the usual companion of the Apostle in his travels; and that St. Paul's growing infirmities made it necessary to wait the return of this companion and messenger: and in looking to verse 16. above, it seems not improbable that Timotheus was to be the bearer of some contribution from the brethren in Judea, whereby St. Paul might be enabled to proceed towards Spain. We learn from St. Chrysostom, (vide Præ.) that St. Paul did, after his acquittal, proceed first to Spain, and thence to Judea. For these reasons I have translated the passage, "Ye know by this time, that Timotheus hath long since been sent on an embassy;" and that this is the received acceptation of the word ἀπολύω, among the sacred historians, the reader will find at Matt. xiv. 15. ἀπολύσον τοὺς ὄχλους, "send away the multitude." As to the interpretation, "That Timothy is set at liberty;" A. V. it no where appears that Timotheus had either been accused, confined, or brought to any public trial. Ph. 197, 198,<sup>3</sup> Note.

Let us examine this in detail:—1st. "the verb γινώσκετε is not in the imperative, but in the indicative mood."—Indeed! Why so?—Mr. Sampson deigns not to say. Yet it surely seems more natural that the Apostle should deliver information, than idly record what his converts knew, especially when he was writing "with hasty dispatch."\* Such a style savours more of the novelist or dramatist than of the real correspondent. "Again, (we are told) the participle ἀπολελυμένον refers to a time long since passed." Another unsupported assertion. If it be meant to say that the perfect tense has necessarily that force, such a proposition is notoriously untrue, and, so far from meriting "the praise of biblical scholars," would be ridiculed by school-boys. The perfect tense is so far from denoting "time long since past," that it often approaches very near to the present. (See Hom. II. A. 37, and Clarke's Annotations.) "Next," says Mr. Sampson, "if the Apostle had intended to say "is set at liberty," he would have used the infinitive mood, present tense, ἀπολύεσθαι. Most assuredly, he would have done no such thing. For that word would have signified, "is now being set at liberty," "is now in the act of being liberated." The English term "is set" is strictly *past* in its signification; it is the "liberatus est," the perfect of the Latins. So that in this short sentence, we have two UNFOUNDED assertions, one of which is either a direct blunder, or very clumsily expressed, and we have besides a very gross error on a very elementary grammatical question. But ἀπολελυμένον, it seems, must mean "long since sent on an embassy"! "We find in Polybius, πάλιν ἀπελύετο, rursum decedebat," "he again departed on an embassy." Mr. Sampson again dispenses with references. But must *decedo*, as well as ἀπολύεσθαι signify *to go on an embassy*? The quotation from Appian might simply be rendered, "he dismissed Archelaus." It is remarkable

\* Mr. Sampson's Translation of διὰ βραχέων.

too, that in all the texts adduced to support this meaning, the verb ἀπολύω does not ONCE occur; the word is always πέμπω: a circumstance, if conviction were wanting, perfectly conclusive. What follows, is an insult to any reader's understanding. "That this is the received acceptation of the word ἀπολύω, consulting the sacred historians, the reader will find at Matth. xiv. 15. ἀπόλυσον τοὺς ὄχλους." What! "Send the multitudes away ON AN EMBASSY!!!" this is really too good. Mr. Sampson himself does not venture to give this rendering; and, unless he does, what advantage can it afford his argument? To crown the beauties of this erudite annotation, we are informed of certain "Heleni," personages to whom Mr. Sampson has previously introduced us. Who can these be? Gentle Reader! we shrewdly surmise that they are persons usually known by the designation of Ἕλληνες.

As to the interpretation "that Timothy is set at liberty," it no where appears that Timotheus had either been accused, confined, or brought to any public trial. True. And what then? Nothing appears to the contrary. It no where appears from the Acts that St. Paul visited Arabia shortly after his conversion; but we find, from the Epistle to the Galatians, that he did. And although no mention occurs of any personal persecution of Timothy, the fact is not so violently improbable as to justify a perversion of the plainest words in order to get rid of it.

We think we have gone far to shew the character of the "learning" which pervades the work. We will now say something on the general principle on which it is conducted.

There are only two senses in which a translation of St. Paul can be said to be good: either where it adheres, like the authorized version, to the strict grammatical meaning of the words, or where it endeavours to approach the sense by deserting the verbal construction. In the first of these excellencies, our version, as a version, cannot be surpassed. A *literal* translation, *widely* differing from the authorized version, COULD NOT be good. Now Mr. Sampson, apparently, endeavours to surpass our translators on their own ground; his version is so extremely bald and awkward, that it must be supposed an attempt to be literal; but it differs so enormously from the unaffected plainness of the English Bible, that this circumstance alone is direct presumption of its deficiency.

Let us, however, advance from presumptive to positive evidence. chap. i. 8. We have ΠΑΒΔΟΣ εὐθύτητος ἢ ΠΑΒΔΟΣ τῆς βασιλείας σου. This Mr. Sampson translates: "the wand of rectitude is the ensign of thy kingdom." The superiority of the authorized version in point of literal accuracy, is too conspicuous to be insisted on.

The opening of the second chapter in the authorized version is clear

and satisfactory. "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Mr. Sampson's rendering is scarcely intelligible :

For this cause we ought the more eminently to restrain ourselves to the things which we have heard, lest at any time we may be borne away beyond these.

The explanation is yet worse.

The 18th verse of this chapter is one of the simplest in the New Testament: it is rendered at once literally and perspicuously by our translators: "For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." The following is Mr. Sampson's clumsy version :

For in this that he himself suffered after having been tempted, he is enabled to be helpful to those who are now subject to temptation.

Ch. iii. 6. οὗ οἶκος ἐσμεν ἡμεῖς.—"Whose house are we." English version. "Of whom, that house we are," (!!!) Mr. Sampson.

Ibid. 14, we have the following most extraordinary rendering, "For we have been made comrades of Christ, if, indeed, we steadily maintain the front rank of our station guard stedfast till the rear." A long note is subjoined to prove, that St. Paul was fond of military metaphors! a discovery which Mr. Sampson appears desirous of appropriating. But we will venture to prefer the plain reading of our translators, who were less fortunate in the paths of discovery; and we do so for the following reasons. 1st, ἀρχὴ and τέλος are very common Greek words, and, in their ordinary signification, they give a very good and intelligible sense. Wherever this is the case, we are not in the habit of seeking more recondite significations. 2ndly. Mr. Sampson's rendering is nonsense, and we defy any man upon earth to reduce it to anything else. A military man would laugh at it outright. To maintain the front rank till the rear, is neither an Hebraism, a Grecism, nor a Cilicism; it is as arrant a Hibernicism as "to keep up the night all the morning."

Chap. iv. 8. οὐκ ἂν—ἐλάλει. Mr. Sampson, "he was not—speaking." This makes nonsense, and, besides, did Mr. Sampson suppose the ἂν had no force at all?

Chap. v. 2. We have μετριοπάθειν translated "to have a fellow-feeling;" and in ver. 4. ἐαυτῷ is rendered "FROM himself!"

In this chapter eleven pages are occupied with a pompous *demonstration* that Melchizedek was—the Messiah! and we are informed, with prodigious parade, that the second person of the Trinity actually appeared to the Patriarchs. We admit the fact. What then? Was he in the likeness of Melchizedek? Here we have an instance how Mr. Sampson's affection for his own reveries carried him against all veneration for Scripture and primitive antiquity. For the latter we

confess we have more reverence than may be palatable in our very liberal days. We believe "quod semper, quod ubique, et quod ab omnibus." And the Scripture is most decidedly against this opinion, exhibiting Melchizedek as a *type* of the Messiah, who was to be a Priest AFTER (κατὰ) his order; but no person can be said to be a type of himself. Yet Mr. Sampson does not seem aware of this absurdity, for he says (p. 57) that he was "one of the most remarkable prototypes of the Messiah!"\* And St. Paul says that he was "ἀφωμειωμένος τῷ Χρῆ τοῦ Θεοῦ." But according to Mr. Sampson, "none but himself can be his parallel."

Chap. ix. Mr. Sampson gives us one of his *assertions*, to which he seems so especially partial. In the first verse we read εἶχε μὲν οὖν καὶ ἡς πρώτη σκηνὴ δικαιώματα λατρείας. Here we are informed that "λατρείας is in the accusative plural, and NOT in the genitive singular." Translate it as you will, the signification is much the same; but we should have preferred Mr. Sampson's *reasons* to his *assertions*. The note in which this observation occurs is too prolix for entire transcription. Yet we will beg the indulgence of the reader in transcribing some of its outrageous mysticism.

The tabernacle contained the candlestick wherein were six branches of light surrounding one in the middle, emblems of him who brought light into the world, and referring also to what in Scripture is called the seven spirits of God, of which we see in nature those extraordinary symbols in the seven rays of the light, and the seven tones of musical sound; it contained also the shew-bread or bread of display, which consisted of twelve fresh cakes placed on the table on the morning of every Sabbath, and when taken away, these became the food of the Aaronical priests, and of them only. It was of this bread which David took and eat, and distributed also to those that were with him: and here we observe a most extraordinary type, which I do not remember to have been noticed by any commentator, but which did not escape the divine intelligence of Messiah, who pointedly referred to this very transgression of the ceremonial ordinances, on that occasion when his disciples plucked the ears of corn, in his presence, on the Sabbath day; and when Messiah replied to the Jews' accusing the Apostles for this breach of ceremonial observances, by referring plainly to David as the prototype of himself, when he says, "the Son of God is Lord also of the Sabbath," and intimating that in place of the twelve loaves of earthly bread were then substituted the twelve Apostles, who were to confer on all believers the bread of life. The seven perceptive faculties in the organs of man, viz. 1st. The sense of the brain, called by the Greeks, φρήν. 2nd. The sense of the heart, θυμός. 3rd. The sense of the touch, external and internal. 4th. The sense of the eye. 5th. The sense of the ear. 6th. The sense of the nose; and 7th. The sense of the palate. To this may be added, as another correspondent septensality the seven primary planets, whose centre and actuary is the great symbolic sun; the seven vocal sounds of the human voice, for there are seven, and only seven, vocally distinct, though alphabetically observed. Pp. 81, 82.

In the note immediately subsequent, Mr. Sampson exhibits his knowledge of the Hebrew tongue.

They are called Χερουβιμ δόξης, or cherubs of glory, which is an Hebrew idiom, in place of the superlative degree, and which most other languages would express, most glorious cherubs. P. 83. *Note*.

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\* How many PROTOTYPES does Mr. S. allow to the same antitype?

Now the merest tyro in Hebrew knows that it is not the superlative, but the POSITIVE degree which is expressed by the adjunct substantive כְּרֻבִים נְבֹדִים which mean "glorious Cherubim," and could mean nothing beyond.

In chap. ix. 9, Mr. Sampson heroically undertakes the Herculean task of proving that ἐνεστηκώς means *past*. We have trespassed long on the patience of our readers, and perhaps we should be trespassing on their understandings, in noticing this passage further.

Chap. x. 33. The common antithetical construction τοῦτο μὲν—τοῦτο δὲ is rendered "this (for example)—to this also."

In a note on Chap. xi. 23, we are told that the word *polite* is derived from "a city;" we must therefore conclude that Mr. Sampson deduced it from πολίτης. Whereas it is evident that it is derived from the participle of *polio*.

We have not noticed one-twentieth part of the errors and absurdities of this book. But we will no longer exhaust the patience of ourselves and readers in correcting its blunders. "UNA LITURĀ potest"—and nothing less can rectify it. It is wholly unredeemed by any piece of sound or original criticism.

It is always painful to be compelled to censure; not least so, when literary deficiency is compensated by excellence of far superior order. To the real greatness of Mr. Sampson's character, a greatness which no critical failures can affect, we have already borne the most cheerful testimony. But we feel it incumbent on us to denounce *fanciful* translations of Scripture, especially when those fancies have no probable ground of defence. Translations of the Scriptures are, and must be, important things: important for good or evil. They should not be undertaken lightly, or pursued to exercise the imagination. A Horne, a Lowth, and a Horsley are not the productions of every day: and hands less consecrated should not approach the ark. A sober explanation of the Scriptures on the interpretation of the Anglican translators could never be *essentially* wrong, and must, in the very nature of the case, prove far more correct and fruitful than the brightest dreams of the most vivid private imaginations. Had Mr. Sampson's work never beheld the light, his reputation would have been, in *all* respects, as perfect as that of any living character.

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## LITERARY REPORT.

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*Liber Scholasticus ; or, an Account of the Fellowships, Scholarships, and Exhibitions, at the Universities of Oxford and Cambridge.* Rivingtons, 1829. Pp. 500. Price 10s. 6d.

THIS little Manual is intended to serve a very useful purpose, and seems well executed. Its object may be learned from the following extract from the Preface :

The object of the following pages is to place before the public the numerous advantages and facilities which are afforded by the Universities and the Public Schools and Grammar Schools of this country, for the education of the middle and higher ranks of society. The compiler has endeavoured to render the work a *practical guide for parents* in the selection of schools for their sons, that they may be enabled to participate in the benefits which the munificent founders of those splendid establishments have provided for them. To those parents especially, who, having a numerous offspring and but limited means, intend to give their sons a collegiate education, the work will be peculiarly acceptable ; as it points out those schools in which, from their beneficial endowments, reputation, or locality, it may be desirable to place them ; and, in addition, contains an account of such exhibitions and scholarships as are in the patronage of Chartered Companies, &c. These, in most instances, are free from restriction as to persons or place. Several of these endowments however, have, from want of timely application for them, fallen into desuetude ; and the compiler is compelled to add, with regret, that the reader will find several instances, where the trusts reposed in these bodies have been either but partially administered or totally perverted. The account now given of these trusts, by calling the public attention to their value, may tend to revive them, and prevent a recurrence of similar neglect. Pp. 5, 6.

The idea is by no means original ; but the information (so far as we remember) has never been so conveniently and so copiously condensed. It is scarcely possible for a compilation of this nature to be minutely accurate ; and accordingly we perceive some very few defects, principally

omissions. But as the compiler has requested that all such may be stated privately, we abstain from any notice of them here. Like the tragedian of old, the compiler has sometimes made his institutions rather what they should be, than what they are.

When we state that the work is got up by Mr. Richard Gilbert, the highly respectable printer, we give it a more effectual commendation than by a lengthy eulogium. Mr. G.'s means of access to authentic sources, combined with his well-known diligence and zeal, are a pledge to the Public that the task has been performed faithfully. We therefore cordially recommend the book to parents.

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*The Visions of Patmos : a Prophetic Poem, illustrative of the Apocalypse ; with an Introduction and Notes.* By the Rev. THOMAS GRINFIELD, M.A. late of Trinity College, Cambridge. London, Hatchard and Son, 1827. Pp. xix. 82. Price 4s.

THIS little volume contains a collection of brief but valuable observations upon the interpretation of the prophecies of St. John, and presents to its readers a concise abridgment of the chief results of those investigations which have thrown the greatest light on the mystical darkness of the divine revelation of things yet in the womb of futurity. The idea of representing the Visions of Patmos in a series of poetical descriptions is a novel one ; and we are at a loss how to characterize it. As a *poem*, it cannot of course be judged by the usual rules of critical decision. As a *version*, it is entitled to some degree of attention. And it is bare honesty to say, that Mr. Grinfield has succeeded in placing before us in correct, and frequently in nervous language, the sublime predictions of the Evangelist. The interest of the poem is injured by the continual introduction of a running comment from history ; but the value of the production is thereby established. It appears to us to have been

written as a University Prize Essay, and afterwards altered. This is, however, conjecture. We beg to offer a few remarks on what seems to us to detract somewhat from the pleasure it affords on perusal. In the first place, there is so frequent a use of *triplets*, that the perpetual recurrence of them wearies the attention and tires the patience of the ear. There are also expressions too ambiguous in such a work; such as calling the Lamb (Rev. vi. 1.) "*Great Master of the Seals*." (p. 7.) Again,

In the rich contrast of its lights and lines,  
Now, Providence, thy *panorama* shines!

p. 48.

Faith, from that old *infernal dragon's* maw.

p. 36.

With such *damn'd* wiles the nations she  
bewitch'd.

p. 41.

are lines which require revision.

But it would savour too much of captiousness to condemn the work for these verbal defects. Mr. Grinfield's name stands too high to suffer on their account. And this volume itself (if *volume* it may be denominated) contains too much real poetry, especially in the Ode on the "*Fall of Babylon*," and in the "*Conclusion*," and exhibits too much unaffected piety of purpose and sentiment, to render him justly deserving of any thing but encouragement.

*An Inquiry, what is the one true Faith, and whether, &c.* London: Whitaker, Treacher, and Arnot, 1829. Pp. xxiv. 393. Price 12s.

WE believe the author of this book, (a Yorkshire layman,) whoever he may be, to be *sincere* in the expression of his belief in this interpretation of the doctrines of the Scriptures: but we fearlessly deny to him the claim of *orthodoxy*; for without reference to any particular church, his opinions on many questions, are most distinctly *heterodox*. His *abstinence* from any consideration of the *nature* of Christ, and of some other points, may mislead many as to the true belief of the author; and his quotations from Church of England divines lead others to believe, that he has a leaning that way: but as far as we can collect from the

opinions stated by him, on other subjects, we have little hesitation in classing him with *one or other* of the various sects of *Socinians*. To take up the time of our readers with any discussion on the point is unnecessary. Had there been more fairness in the avowal of his opinions, and less apparent masking of his purpose, we should, perhaps, have thought the book worth a refutation, where it is in error; but we cannot employ our pages in a debate with an anonymous writer, who avows himself to belong to no particular party, and who may shelter himself under the wing of this or that communion, as it would best suit him. It will be sufficient to justify ourselves as to the prudence of these observations, in the eyes of our friends, to state the following items collected from the work itself. On John x. 34—36, we have this note:—

Certainly Christ, by these words, *meant to express that he had no more declared, in saying that he was the Son of God, that he was of divine nature, than the law declared the prophets, "to whom the word of God came," to be so, because they are called gods.* (p. 12.)

The *eternity* of punishment in the future world is denied by our author, as not sanctioned by the Scriptures. The atonement of Christ; the conditions of salvation, viz. baptism, the Lord's Supper, charity, &c.; the working of the Holy Spirit, independent of the Scriptures; and original sin; are all stated to be doctrines contrary to the Scriptures, or uncertain of proof from them. Baptism is said to be a rite of *profession* only; and the Lord's Supper a rite of *commemoration* only: and whilst the practice of the Romish church is condemned in administering the bread only, the practice of the Church of England is also condemned for administering both the bread and the wine! There are also other inconsistencies which we cannot now find leisure to enumerate; but they are chiefly to be reconciled with the tenets of "*The Book of Common Prayer*," reformed according to the plan of the late Dr. Samuel Clarke, and some other Pelagian or Arian publications. The author says, he commenced his subject in ignorance:—he ends it in worse than ignorance in many points: and whether or not his

intentions were pure, he has sadly soiled his reputation as a Biblical critic by slipping into the mud of Socinian absurdity.

*Sabbath Evening Minstrelsy. By the Rev. JAMES GREEN, Curate of Upton-on-Severn. London: B. Fellowes, - Ludgate Street. 1828. Pp. viii. 144. Price*

It is an unthankful office, to sit in judgment on the well-meant, but weakly-executed, projects of piety and affection: and, hard-hearted as critics are said to be, their employment is no enviable one, when compelled by justice to do that which, as indifferent individuals, they would be saved from, in the exercise of a more benevolent civility. But the truth must be spoken, however unpleasant to the speaker, or however unwelcome to the hearer, when an opinion is called for.

Mr. Green appears to be an amiable and pious man: but as a poet, especially a poet who invokes "the spirit of religion," we are obliged to say, that he has little claims on our notice. Religion, at all times repulsive to those who need a recommendation, beyond itself, of its beauty and power, is not likely to be received the more readily by coming to the objector, arrayed in the tattered garment of thread-bare rhyme. Therefore, while we applaud the motive, we cannot praise the performance of Mr. Green; because there is but little in his "Minstrelsy" to recommend it, save the subjects on which he has touched; and consequently it has nothing to spare for the ornament of those subjects. It is a common mistake of the day, to think, that poetry is made acceptable, because it has a sprinkling of religion about it; or that religion is acceptable, because its precepts are enforced in verse.

The author seems to have been suffering under the pressure of domestic affliction. He has blended the name, and allusions to the virtues, of some deceased friend, "*Mary*" (whether wife, or sister, or sweetheart, we know not), with the name of his Saviour; and has alternately sung the joys of heaven, and the memory of his de-

parted friend. One line in a stanza, the concluding piece of the first part of the work (which first part consists of short poems on the various episodes in the life of the Messiah), will exemplify what we cannot farther explain.

Orif thou hast, O Harp, in these thy strains,  
Wing'd my best thoughts unto the  
blissful sky

Where Mary lives, and where my Saviour  
reigns,

And warm'd my soul with heav'n and  
purity,

Then sweet I'll say has been thy har-  
mony:

Then rest thee, while my weary head I  
fling

Upon the lap of Sleep, her pow'rs to try;  
And then may *Mary* bear, on angel's  
wing,

Her golden dreams, and teach thee sweeter  
strains to sing.

The second part consists of pieces on the "Works of Nature," of which the best is "Summer," p. 98: and the book concludes with three series of stanzas, thus headed:—"To the *Memory of my dear Mary.*" "*Mary's Grave.*"—"On the Anniversary of the Death of *my dear Mary.*" They are among the least acceptable (as far as poetry goes) in all the book; which the advertisement tells us, "*was chiefly written on a Sabbath evening to beguile a lonely hour, and divert sad thoughts.*" The publication is with a view "to direct to pious reflection, and excite pious feeling."

*A Selection of Psalms and Hymns, adapted, in portions, for every Sunday and Festival of the Church of England. By a LAYMAN. London: Rivingtons, 1829. Pp. xiv. 251. 2s. 6d. 12mo.*

THIS selection of Psalms and Hymns appears to be made with a very fair portion of correct taste, judgment and discretion; and though strictly orthodox, nothing has been excluded which, coming from what quarter it may, answers the compiler's purpose. Thus we recognise, though not acknowledged by the Editor, the styles of Heber, Watts, Cotterill, Doddridge, &c.; and discover, that at least forty



of "the Psalms and Hymns" are, if not taken from, found in, the "*Christian Psalmist*" of James Montgomery, from whose pen six or seven of them have flowed. This is as it should be; but a little more care in the choice would, we think, have rendered the selection more popular. The advertised "*Collection of Tunes*," (price 7s. 6d.), expressly adapted for this Selection, will, perhaps, tend more to the selector's object, than any thing we could say in his behalf. But, after all, he must wait the trial of time, the only infallible guide in such a case.

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*A Sermon on Church Establishments in General, and the Church of England in particular; preached on Sunday, Oct. 19, 1828. By the Rev. J. W. CUNNINGHAM, M. A. Vicar of Harrow. London: Hatchard and Cadell. 1828. 8vo. pp. 32.*

WE are the last to deny merit where it is really due; and therefore, however we may differ in opinion from that class of preachers to which Mr. Cunningham has joined himself, we are ready to allow him full merit as the author of the Sermon before us. We are not, indeed, prepared to set our seal to every position which he has advanced, nevertheless, the Sermon is a good Sermon. It is a masterly defence of the claims which the Established Church has to the support of every Englishman; and an able appeal, more particularly in aid of the Church-Building Society, for whose benefit, in compliance with the King's command, it was preached. One word, however, as to Mr. C.'s respect for Dissenters, and his "heartly desire to co-operate with them, as friends and brothers, in all the concerns of our common Christianity" (p. 28.):—We do not much admire the peregrinations of Mr. C. at the cost of the Church (Query *Conventicle*?) Missionary Society.

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*A Hebrew and English Lexicon to the Old Testament, including the Biblical Chaldee. Edited, with improvements*

*from the German works of Gesenius, by JOSIAH W. GIBBS, A. M. of the Theological Seminary, Andover, U. S. London: Howell and Stewart, 1827. 8vo. pp. 656. Price 25s.*

THE merits of Gesenius as a Lexicographer are now fully appreciated in this country; and his larger Lexicon, which is a mass of Oriental learning, is now in the course of publication at Cambridge. The smaller work, abridged by himself from the larger, is well adapted to the ordinary purposes of a Student; and the few alterations and additions which Mr. Gibbs has introduced into his American edition, which has been reprinted in this country, are certainly improvements.

*Village Sermons on Personal and Relative Duties, the Sacraments, &c. By the Rev. WILLIAM BISHOP, M. A. London: Rivingtons. 1828. 2 Vols. 12mo. pp. 234, 248.*

TWENTY-FOUR good practical Sermons, and well adapted to the wants and the understanding of a village congregation. In the three Sermons on the Sacraments there is much earnest and impressive writing; and we are glad to see that the benefits of Mr. Bishop's pastoral labours will be extended by their circulation beyond the limits of his own flock.

#### IN THE PRESS.

Mr. W. Carpenter, author of the *Scientia Biblica*, &c. has in the press, in one large volume, octavo, *Popular Lectures on Biblical Criticism and Interpretation*.

Mr. W. Jones, author of the *History of the Waldenses*, &c. has in the press, a *Christian Biographical Dictionary*, comprising the lives of such persons in every country, and in every age, since the revival of Literature, as have distinguished themselves by their talents, their sufferings, or their virtues. The work may be expected to appear in the course of next month.

## MISCELLANEOUS.

### STATE OF DISEMBODIED SPIRITS.

MR. EDITOR,—I read with deep attention, in the late numbers of your Miscellany, the remarks of a correspondent on the state of disembodied spirits; but those remarks did not seem to carry with them such a decisive conclusion as the writer, doubtless, wished. The subject is one of deep interest, and it would be pleasing to arrive at some satisfactory knowledge upon it. The truth, therefore, is worth inquiring into; and should the state of such spirits be found to be an unconscious state, although the prepossessions of some minds may be violated, yet religion herself would gain by an argument which may be brought so effectually against one of the most essential doctrines of the Roman Church. I would, therefore, in the pure love of the truth, ask you to admit the following observations on your correspondent's papers, together with a few remarks upon the unconscious state of disembodied spirits. That I may not occupy too much of your valuable space, I will briefly point out where the arguments which your correspondent advances do not bear upon his view of the question with any convincing force.

First, he thinks that the argument of the unconsciousness of disembodied spirits, is an encouragement to sin: but if he were to look into the cause of sin, he would find it operating without the aid of any such arguments; which, if ever used, are only used as the wolf argued with the lamb.

In the next place, he says, that unaided reason is able to refute the hypothesis of the insensibility of separate spirits; but he refuses to argue from such a position. I must, however, call his attention to an argument of that kind before I conclude.

I now proceed to notice twelve positions of the writer before me, which he successively takes up as scriptural proofs of the assertion, that disembodied spirits do "live in the possession and exercise of their faculties."

1st. He (the writer of the papers in question) asks, upon the promise of eternal life (John viii. 28), "How can life be eternal, if the soul be buried between death and the resurrection in the stupidity of unconsciousness?" I shall be pardoned if I give a mild answer to this intemperate question. We are taught that eternity will be from the day of judgment. Nor can we conceive one man's eternity to be a day or two longer or shorter than another's, which will be the case if their souls be adjudged as soon as they depart from their bodies. The fact, that we are taught that there will be a day of judgment, answers the question. But the writer, who asks it, seems to be puzzled about the time which will occur between the death and resurrection of men. Now the state of the soul, in that period, can in no wise affect the promise of its eternal life at the end thereof. But is the writer, who so fears lest the soul should be all that time

buried in the stupidity of unconsciousness, assured, that what is time to our mortal perception, will be time to a disembodied spirit; or will be time in the economy of a spiritual state?

2d. "God is not the God of the dead, but of the living." (Matt. xxii. 32.) On which I remark, that the unconscious soul is a living soul.

3d. If the soul "live in the torpor of insensibility, it cannot be said to be the subject of any covenant with the Almighty." In such a state, it is answered, that the souls of Christians are under that condition of the covenant, which claims God as their Preserver. In this condition the soul is represented as sleeping. 1 Thess. iv. 14-16.

4th. That Job did not imagine that death would "fix him in a state of insensibility." But yet Job uses the figure of sleep to represent the peace which he would have found in the grave had he died an infant. (Job iii. 13.)

5th. "They shall rest in their beds, each one walking in his uprightness." (Is. lvii. 2.) In the margin of the Bible we are referred to the parallel passage, 2 Chron. xvi. 14; and we find, that the words, "resting in their beds," relate to their "lying in state." Thus the prophet describes the righteous as entering upon a state which is secure from evil; as undergoing the ceremony usual to the dead; and as departing in his uprightness unto the presence of God. St. Matthew says the saints slept.

6th. "Whence it appears that the soul of Samuel . . . . . was called from a state of comfort and peace." And will not the *repose* or *sleep* of the soul, in the care of God, be a state of comfort and peace?

7th. The parable of Dives and Lazarus is next advanced, to support the position of the soul's consciousness. With Dives I have nothing to do: but Lazarus might have been in a state of unconsciousness, when seen in Abraham's bosom, for any thing that the Evangelist says to the contrary. The author of the two articles under consideration thinks, that Lazarus is represented as seated at a "festive table of spiritual intercourse," and "as enjoying the sumptuousness of a feast." In this interpretation there is too much of the Mahometan paradise. I should rather take the *ἐν τοῖς κόλποις αὐτοῦ* to represent the sleep of a deceased good man.

8th. That Moses and Elias were in a state of consciousness at the transfiguration. But as their bodies were seen, it would appear, if the sight was real, that their souls had been brought from some state, and rejoined to their bodies. How can it be proved that in such a state, the soul was conscious of "its intellectual perceptions?"

9th. There is nothing said in the Scriptures, of Lazarus, the brother of Mary and Martha, to teach us, that his soul was conscious whilst he slept, as Christ said, in the grave.

10th. The state of paradise, into which the penitent thief was assured he should go that day, is not said to be a state of active or conscious happiness.\*

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\* Qu. What place of abode does the author mean, in page 702, line 8.

11th. When St. Paul was caught up into Paradise, the voice which he heard, was doubtless from a waking speaker ; but who can argue from that fact, that the souls of the saints were not asleep, as the Gospel declares them to be ?

12th. In the last place it is asked if St. Paul would have preferred insensibility, to the execution of dignified trusts ? And I may answer, As to die under the new covenant is to sleep in Jesus, the Apostle would be content to be with Christ, let the state be what it may : being assured, as we all may be, that it is one provided by mercy and love.

On these twelve positions, I may say, that they do not bear upon the argument with that clearness and force which it demands : and if the conscious state of the disembodied spirit, be to be proved by Scripture, it must be by plainer and clearer quotations speaking more directly to the question.

In the absence of direct information in the Gospel on this subject, the next best argument would be a critical one. But I venture to say that the critical evidence is on the other side. For, if I be not mistaken, the single word (*κοιμάω*) used by Christ and two of his Apostles, in the literal sense of being dead, is never so used by the ancient writers ; that word being always found in them either in a paraphrase, or joined to some other word or words, when it is meant by the figure of sleep to denote the state of death. Our blessed Lord appears to be the first who used the word without any qualification to denote the defunct state of a human being : and this remark is strengthened by the fact, that this use of the word *κοιμάω* was new to the disciples, who did not understand it literally to mean, that Lazarus was dead. John xi. 11, et seq. In the 26th verse, Christ says—“ Whosoever liveth and believeth in me shall never die :” whence we may conceive, that the beautiful word which our Saviour applied to the decease of his friend, was so applied to illustrate the words of the prophet, that He (Christ) should swallow up death in victory ; and also to explain the words he had previously said to the Jews—“ If a man keep my saying, he shall never see death.” (John viii. 51.) According to this view, we find St. Matthew and St. Paul using the word in its new literal sense, and confining it in that sense to the death of saints and of Christians : “ because of the hope of the resurrection.” There is nothing, therefore, in the sense of the word, as used by Christ and his Apostles, to favour the argument, that the state of sleep, into which the separated souls of men are said in the Gospel to be, (1 Thess. iv. 13,) is a state of consciousness.

Let us, in the next place, apply to reason for further light upon this interesting subject.

Whilst in this state of being, the soul is never active or conscious without the instrumentality of the body. When the body is disordered, as in some cases of mania, the faculties of the soul are also disordered, because the instrument by which it works is impaired : and when that instrument is quite inactive, as in syncope, the soul is also inactive and unconscious. Hence we know not that the soul can be conscious without the instrumentality of the body.

Now when the body dies, the spirit returns to God who gave it. In the language of the Gospel it sleeps in Jesus; and we have no authority for stating, that it will be conscious whilst separated from its instrument, the body. On the other hand, we have a right to deduce from the fact, that when the soul will again require to be conscious, the body will be restored unto it,—that the body is necessary to it as its instrument. See 1 Thess. iv. 14, "Them also which sleep in Jesus will God bring with him." And 1 Cor. xv. 44, "It is sown a natural body, it is raised a spiritual body." "So when . . . this mortal shall have put on immortality," death will be swallowed up in victory. Now when St. Paul speaks, after the manner of Christ, and says, that the saints *sleep* in Jesus, that they are *asleep*, does he mean to speak figuratively, or literally? I think we cannot depart from the simplicity of his words without unnecessary and unwarrantable violence. Many pious people take a sentimental view of the subject, and think that a state of unconsciousness, for it may be many hundred years, is a state of cold and forbidding insensibility. But they suffer their earthly feelings to throw a false light upon the scene which they would contemplate. To an unconscious soul there can be no time. The feeling, therefore, which arises from the thought is a mere sentiment, and ought to be corrected. In heaven, as the angel swears, there will be no time; the glory of the Lord will enlighten it; there will be no need of the sun; there shall be no night there: (Rev. xxi. 23—25 :) and the probability is, that what we call time here, is but a consequence of our mortal state; and after the humane instrument by which it is perceived, is disrupted, that we shall have no more consciousness of it. As there will be no time in heaven, the spiritual body cannot take cognizance of it. To think rightly of the state of the disembodied spirit is to think in faith, that it will be such a state as the wisdom and loving-kindness of God deems most proper for us.

The writer, on whose papers I have commented, says, on the authority of Leibnitz, "The soul is properly an immortal monad." We have, then, a right to argue, that it was as conscious before it inhabited the body, as it will be after such an inhabitation. But if whilst the soul had the use of an instrument of consciousness, it had no recollection of its anterior state of existence, what right have we to argue, that, without that instrument, it will be conscious in a future state? But what will consciousness be without those faculties which alone can be exercised through the instrumentality of human organs? Will monads have size and shape? and if they have, will they also have instinct to distinguish one another? Will they be able to see without eyes, to speak without tongues, or to walk without feet? Supposing the soul, in its separate state, to retain the memory (which we cannot conceive it to do without the brain), yet it would be no boon to be conscious for any length of time only of the past events of life, and to sit, if a monad can sit, and think of those toils, difficulties, and vexations, which in reality so often and so long afflicted and tormented us.

To any one who feels the burden of the flesh, who is heavy laden

and sickened with deferred hopes, the sleep in Jesus will be delightful : it would seem a necessary repose to the soul, that it might have strength to lay hold of the hope which God has set before it.

I am, &c.

A. Φ.

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## COINCIDENCE OF SUNDAYS AND HOLYDAYS.

MR. EDITOR,—The attention of the Clergy has of late been frequently called to the settlement of a question which the Rubrick has left undecided ; namely, *when a Holyday and a Sunday coincide, which service is to receive the preference?* One thing is perfectly clear, which is, that, whether the omission in the Rubrick be intentional or otherwise, a discretion *must* be exercised. But with whom does this discretion reside? I answer, with the Ordinary. The preface to the Book of Common Prayer,\* “concerning the service of the Church,” was evidently intended to supply oversights and laxities in the Rubrick ; to determine ambiguous constructions, and to prescribe the limits of salutary discretion. In that preface I read that “forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same ; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this book: the parties that so doubt, or diversely take any thing, shall ALWAYS resort to the BISHOP OF THE DIOCESE,\* who, by his discretion, shall take order for the quieting and appeasing of the same ; so that the same be not contrary to any thing contained in this book. And if the Bishop of the Diocese be in doubt, then may he send for the resolution thereof to the Archbishop.” From this it appears that the true service in the cases now under consideration must be that, and *that only*, which is appointed by authority of the Diocesan. It would be exceedingly desirable that Bishops, aware of the difficulty, which has lately been very materially felt, and of the confusion and discordance created thereby, should, each for his own jurisdiction, exercise their discretion in this particular, and publicly communicate the result to their clergy. It might be said, perhaps, that it would be a preferable mode of determining this long litigated question, if *all* the Bishops were to promulgate their joint decision upon the subject. But this opinion is more specious than valuable. Such decision could not be binding upon succeeding Bishops. The discretion vested by the Church in the OFFICE, could never be annulled by *any* number of INDIVIDUAL OFFICERS. If, indeed the houses of convocation enjoyed their constitutional power—but why lose time in visionary suppositions?

Although, however, every Clergyman will cheerfully obey, for conscience sake, the determination of his diocesan, still that determination must be guided by the rules of just reason and analogy. In calling, through your pages, the attention of our prelates to this point, I trust they will acquit an humble and anonymous individual of the *intention* to assume any tone inconsistent with the most perfect reliance

on their wisdom and information. I am well assured, Mr. Editor, that, so far from exhibiting any paltry impatience of apparent dictation, they will, on the contrary, weigh every opinion on the subject, not with any view to the merits of its author, but solely in regard to its own. Impressed with this opinion of the bench, which, as a clergyman, as a christian, and as a man, I cannot behold without reverence and honour, I "speak as unto wise men," and entreat them to "judge what I say."

My own opinion as to the course to be pursued, has been some time taken. Yet I have not ventured *wholly* to rely on it. On consulting, however, some good authorities, I am happy to find my independent decision universally confirmed, either by affirmation or induction. Looking backward a few numbers in your valuable publication, I meet with a letter signed "Query," relating to this very subject; and with that letter, I confess, I am entirely agreed. I have read the charge of Bishop Mant alluded to by "Query;" and the extract from Wheatly, (which, by the way, I can no where find in the work itself) and I feel quite satisfied on the subject, for the following reasons.

It seems to be a very safe and clear principle, where the letter is not to be had, to follow the spirit: when we have not the means of discovering how Caius *has* acted in any case, to deduce from his language and conduct how he *would have* acted. Let us apply this to the Book of Common Prayer. In the Rubrick prefixed to the service for the Fifth of November, we read: "If this day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to THIS OFFICE in its place." Whatever importance we attach as members of a nation, or of a national church, to a national dispensation, a providence referring to the CATHOLIC CHURCH OF CHRIST must surely imply more important consequences. *A fortiori*, therefore, the commemoration of such providence must be allowed every privilege granted to the celebration of an inferior event. Therefore, we may infer that the rule which our Church has pronounced to be proper in the case of a national commemoration could not have been disapproved by her in cases of even a more important description.

But, further, to shew that this is the spirit of the Church (although the above instance alone appears to me amply decisive) the Rubrick introductory to the service for the Martyrdom of King Charles I. states, "If this day shall happen to be Sunday, this form of prayer shall be used;" and that for the King's Accession reads, "If this day shall happen to be Sunday, this *WHOLE* office shall be used, as it followeth, *ENTIRELY*."

The objection of Bishop Mant to the addition of the Collect for the Sunday appears to be of no force. The learned prelate is, apparently, decided, by the term "THREE Collects;" whereas it is evident, from the cases to which he himself alludes, that the framers of the Common Prayer did not regard the number THREE of inviolable sanctity. And we see that in the service for Gunpowder Treason it is *implied* that the *general* practice of the Church is to use the Collect for the Sunday in addition to that for the Holyday: "*only*," says the Rubrick, "the Collect proper for that Sunday shall be added:" that is, although

many other additions might seem to be *warrantable*, that only shall be *warranted*. The COMMAND is express, and the implication strong. Further, when the Collect for the Sunday is not to be added, it is EXPRESSLY excepted, as in the service for the Martyrdom of King Charles I. where the Rubrick is, "*instead of the First Collect at Morning [or Evening] Prayer, shall these two which next follow be used.*" (Where we may remark, by the way, another violation of Bishop Mant's *triad*.) And a similar exception is made in the service for the King's Accession.

In fact, the principle of our Church seems to be, as is reasonable and proper, that the more important service should always have the precedence: to make the lesser holyday give way to the greater; as, an ordinary Sunday, for instance, to a Saint's Day; a Saint's Day to one of our Lord's Festivals, and a lesser festival of our Lord to a greater.\* And this principle is plainly reduced to practice in the Rubrick introductory to the Thanksgiving for the Restoration of the Royal Family. "If this day shall happen to be Ascension Day, or Whit Sunday, the COLLECTS of this office are to be ADDED to the offices of those Festivals in their proper places: if it be Monday or Tuesday in Whitsun week, or Trinity Sunday, the Proper Psalms appointed for this day, instead of those of ordinary course, shall be also used, and the COLLECTS ADDED as before; *and in all these cases the rest of this office shall be omitted: but if it shall happen to be any OTHER Sunday, this WHOLE office shall be used, as it followeth ENTIRELY.*" The natural inference from all this is, that, when a greater festival coincides with a less (e. g. Advent Sunday with St. Andrew's Day) the Collect of the greater festival is to be read before that of the less, and all the rest of the service is to be that of the greater. But when a festival coincides with an ordinary Sunday, the service of that festival should be wholly used.

An exception appears very properly to be made in the case where the lesson for the festival is taken from the Apocrypha. None of the lessons for our national commemorations are selected from the apocryphal writings: so that we must look elsewhere for the decision of this part of the question. It certainly appears to have been the *marked* policy of our Church, NEVER to appoint an apocryphal lesson for a Sunday. If we violate this policy, some good reason should be shewn for such violation. But what advantage can ever be gained by the substitution of an apocryphal for a canonical lesson?

From the above considerations, Mr. Editor, I conclude, that, wherever there is a collision of services, that of the more important occasion always takes the lead; the Collects alone for both are used, where there is no express exception; and an apocryphal first lesson gives place to a canonical. I give my opinion, and humbly submit it to the consideration of those who, both by personal qualifications, and the law of the Church, are competent to decide it.

Yours, &c.

RUSTICUS.

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\* Wheatly apud Mant. Charge, &c. p. 17, where see it fully substantiated that the service for the Saint's day, &c. is more important than that for an ordinary Sunday.



## COLONIAL AND FOREIGN ORDINATION.

MR. EDITOR.—In reference to your article on Colonial and Foreign Ordination in your number for January, I entreat your permission to make some remarks, not for the sake of controversy, but of explanation. I am not aware that I misunderstood the subject on which I ventured to address you in the month of July last; and I am very certain, that I was not guilty of wilful misrepresentation. My chief object was to direct attention to Mr. Wood's pamphlet, because I thought his case a hard one. Perhaps, the difficulties which he met with, were occasioned by the novelty of the case. It is at least certain, that for much more than a year, he could not obtain permission to exercise his ministry as a Priest in his native country. I think Mr. Wood mistaken, when he considers the act 59 Geo. III. cap. 60, retrospective, and I so expressed myself; but I am not surprised that he should feel forcibly the restraints which that act imposed upon himself; and I am by no means sure, that the provisions of that act tend in any respect to the security of the Established Church.

When I assumed the signature of "a Sincere Churchman," I assumed a character to which I feel myself conscientiously entitled. I respect the Church of England most sincerely as she stands established by law—an essential part of the constitution of the realm. If it depended upon me, I would rather increase than diminish all her legal securities: but her real strength and her best security consist in that she is a pure part of the Catholic Church of Christ. I am perfectly convinced that 'this strength, and this security, are not increased by those supposed securities which separate her partially, or absolutely, from other branches of the Church equally pure as herself in constitution, doctrine, and worship. The Scottish Bishops were originally consecrated in England, so were those of Independent America. Their authority, therefore, in every spiritual sense is the same; and yet the law, so far as an Act of Parliament can do it, renders ordination by them a *mere nullity*, and precludes absolutely a person so ordained, whatever his qualifications may be, and whatever change of circumstances may occur, from becoming a Clergyman of the Church of England. 'But he may be re-ordained,' said a lay peer, in reference to the penal statutes enacted against the Episcopalians in Scotland in 1748, *there is no law against it*. "Neither," instantly replied Sherlock, Bishop of London, "was there any law in ancient Rome against parricide: it was thought a crime impossible." Every Diocesan Bishop in England and Ireland, has it in his power to admit into orders any layman, or dissenting minister whom he finds properly qualified, and that whether he be a native of America, or of Scotland. But he is absolutely prohibited from admitting to exercise his ministry in England a person ordained in America, or in Scotland, whatever may be his qualifications and his claims, except such person impiously contrive to conceal his sacred character, and submit to re-ordination, which would not have raised him in the estimation of such men as Sherlock, Secker, and Maddox, who exerted themselves to the utmost, to prevent an exclusion so absolute from being extended to the Scottish Episcopalians in 1748. The security to the Church of England as by law established, would be quite sufficient, as great

in effect as it now is, were each Bishop empowered to take the case of any Deacon, or Priest ordained by a Bishop of another Church, who shall have obtained a *bona fide* title in his diocese, into his consideration; and having found him canonically ordained, properly qualified, and properly disposed, were he further empowered to require the usual subscriptions, to impose the usual oaths, and to admit him by a deed under his hand and seal, to the exercise of his ministry of Deacon or Priest, as the case may be. This every Bishop has it in his power to do in the case of a layman, by examining and ordaining him; and he may safely be vested with similar power in the case of a man, who as the preface to the Ordinal expresses it, *hath had formerly Episcopal ordination*, and whom therefore he cannot without impiety re-ordain.

You say, page 49, that the clause which you quote from the act 1819, extends "to ordinations by the titular Roman Catholic Bishops of Ireland, as well as to ordinations by the Roman Catholic and Protestant Bishops of foreign countries." Now, with respect to ordinations by the Roman Catholic Bishops of foreign countries, you are most manifestly wrong; and when you recollect the case of the late Dean Kirwan and others, and the more recent case of Blanco White, you will at once perceive your error. As the law now stands in England, a person ordained by a foreign Romish Bishop, renouncing the errors of Popery, is instantly received and recognised as a Minister of the Church of England. Nay, I have been assured by a respectable Irish Clergyman, that persons ordained by the titular Bishops there, are in like manner received in that part of the Church. But I will not affirm this to be fact, because I do not certainly know it. That privilege however, which is certainly extended to Papists ordained abroad, and renouncing their errors, might with at least as little risk be extended to Protestants canonically ordained, who have no errors to renounce; especially when the granting, or the refusing such privilege, will remain in the hands of those to whom the Church commits the power of ordination.

A SINCERE CHURCHMAN.

We willingly give insertion to this explanatory letter of our correspondent. We must, however, beg leave to observe on our own part, that as to the words "misunderstood and misrepresented," which were made use of by us in our former Number with reference to the exposition and application of the law extended by our correspondent to Mr. Wood's case, and which words seem rather to have been the occasion of offence;—such words were intended merely to express an error into which we then thought, and still think our correspondent had fallen, with reference to the case in question. We by no means intended by such expressions, to impute any thing like ignorance or wilful misrepresentation, but merely such a misconception as any man is liable to adopt when forming an opinion upon the effect of complex statutory enactments.

As to the merits of the question, however, upon which we appear to be at issue with our correspondent, we must beg further to observe, that nothing has been advanced by him to show us in error in the

view we took of Mr. Wood's case. And the division which we made of the subject into colonial and foreign ordinations, appears to have had the effect of eliciting more clearly the real object to which the observations of our correspondent are directed. From the letter above inserted, it now appears that his strictures are pointed to the line of policy which the legislature has compelled the Church to adopt with reference to ordinations by Bishops not within the pale of the Church of England and Ireland. With reference to colonial ordinations, to which character Mr. Wood's ordination clearly belongs, the law is clear and explicit; and, although our correspondent seems still to be by no means surprised "that Mr. Wood should feel forcibly the restraints which are imposed upon him," we think the provisions of the law in this respect are just and judicious; and as to their hardship, we may observe, they are scarcely more severe than the restraints which are imposed upon every Clergyman in England upon changing his diocese. For in strictness, no Clergyman ordained and licensed in one diocese, can remove to any other without first procuring the licence and consent of the Bishop, into whose diocese he purposes to remove. Ceasing, then, to find Mr. Wood's case applicable to form the foundation of the real object of his censure, namely, the policy of the Church with reference to what we have termed "foreign ordinations;" our correspondent has in the above letter clearly stated his sentiments; and these appear to involve the question of the expediency of repealing such parts of our statutory provisions as forbid our Bishops to recognise *Scotch* and *American* ordinations; for with reference to other episcopal ordinations, as by the Roman-Catholic Bishops, there is no express enactment forbidding their recognition; and, therefore, as noticed by our correspondent, such ordinations are recognised by our Bishops as *spiritually* good, although we apprehend,—and in this respect our former assertion was intended to be understood,—they are *legally* invalid, until the persons so ordained have taken the oaths, subscribed the declaration, and complied with the other requisites enjoined by our statute law. Upon this general question proposed by our correspondent, we must decline to enter. But it must not from this be inferred, that we entertain any doubt that the line of policy, adopted by our Church in the instance alluded to, is incapable of defence. The restrictions, imposed in 1748 and 1784 were occasioned by the political wants of the time, and were called for in order to the defence and proper protection of our own Establishment. Whether or not the hour of danger be passed away, and whether or not the removal of the restrictions in question would tend to the promotion of the real interests of the Church of Christ, is matter which will come better and more beneficially under the consideration of others. On entering upon the question of ordinations, we proposed to ourselves merely to state the law *as it is*, not to enter into a discussion as to its merits or demerits.

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## ON THE DEATH OF AN INFANT.

Perpetuum mihi ver agit illachrymabilis urna,  
Et commutavit sæcula ; non obii."

AUSONIUS.

## I.

SWEET flower ! no sooner blown than blighted—  
Sweet voice ! no sooner heard than lost—  
Young wanderer ! instantly benighted—  
Bright barque ! scarce launched ere tempest-tost—  
O ! who would wail thy brief career  
With lamentation's selfish tear ?  
O ! who would stay thy upward flight  
Unto thy native land of light ?  
Who to this world of sin and pain  
Thy spotless spirit would enchain ?

## II.

Thou didst descend from thy bright home  
A son of triumph to become—  
A passing stranger, who didst stay  
One moment on thy heavenward way—  
To take the name and bear the sign  
Of Christ the conqueror divine,  
Who came, himself a houseless child,  
In meek endurance, patience mild,  
And bade his followers, like to thee,  
Put on the robe of purity !

## III.

Blest being ! though a parent's tear  
Bedews her infant's early bier ;  
Though o'er thy pale and lifeless brow  
Young flowers thy earthly sisters throw ;  
— Emblems of what thou wast and art !  
Emblems of what themselves will be !—  
Though we may feel within the heart  
The weakness of humanity ;  
And when Remembrance paints the smile  
Which charmed thy mother's pangs erewhile—  
The powerless trust in which did rest  
Thy speechless lip upon her breast—  
And those sweet visions, which but seem  
The wild deceptions of a dream ;  
Though 'tis in vain to check the sigh  
Which swells for utterance loud and high :  
Yet, when that natural pang is past—  
When that brief agony is o'er—  
And Mercy shines supreme at last,

Reason forbids to sorrow more ;  
 And Joy upon Religion's wing  
 Comes down thy victory to sing,  
 Who, in one short and painless breath,  
 Hast triumphed over life and death!

## IV.

Sweet flower ! transplanted to a clime  
 Where never come the blights of Time—  
 Sweet voice ! which now shalt join the hymn  
 Of the undying Seraphim—  
 Young wanderer ! who hast reached thy rest,  
 With everlasting glory blest—  
 Bright barque ! that, wrecked on life's dark sea,  
 Hast anchored in eternity—  
 To toils so long, so hard, as mine,  
 Be such a recompense as thine !

W. B. C.

## ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

*By analogous Reference to the Practice of other Nations.*

## TENTH CONSECRATED.

Gen. xxviii. 22.—“ And of all that thou shalt give me, surely will I give the tenth unto thee.”

WHEN Xenophon built his temple on the banks of the Sellenus, he erected a pillar with this inscription, “ These lands are consecrated to Diana. Let the possessor offer up the tenth part of the annual product in sacrifice, and out of the surplus keep the temple in repair. If he fails, the goddess will punish his neglect.” The Greeks, also, who survived the retreat, we are informed by the same author, consecrated the tenth part of their spoil to Apollo and Diana of Ephesus.—*Xenophon's Expedition of Cyrus*, Book V.

## LAND MARKS.

Gen. xxxi. 44, 45, 51, 52.—“ Now therefore come thou, let us make a covenant, I and thou ; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee ; this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.”

In the treaty of Nerthinsk between the Russians and Chinese, the ambassadors of the latter, according to a custom of the earliest date, raised two pillars on the spot, to determine the boundaries of the respective empires, and on them engraved the treaty.—*Perrant's View of India*, Vol. III. p. 183.

## MONTHLY REGISTER.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, AND SOCIETY FOR PROPAGATING THE GOSPEL.

#### *Leicester Committee.*

THE proceedings of this committee are arranged under the following heads, as far as the Society for Promoting Christian Knowledge is concerned:

**LOCAL DEPOSITORIES.**—These important conveniences are continued severally at Leicester, Loughborough, Melton, Harborough, Guthlaxton.

Members of the Parent Society, in the Deaneries of

Ackley.....	85
Leicester and Neighbourhood..	70
Guthlaxton .....	23
Framland and Goscote .....	57
Gartree.....	31
Sparkenhoe.....	33

—  
299

#### AMOUNT OF CIRCULATION.

	Bibs. and Testam.	Pr. Bks. and Pslt.	Tracts.
Ackley .....	527	450	2635
Leicester .....	623	1043	3309
Guthlaxton .....	85	120	155
Framland and } Goscote..... }	240	344	2373
Gartree .....	344	194	1150
Sparkenhoe ....	163	317	1718
	1982	2468	11370

**PAROCHIAL LIBRARIES.**—To this most useful measure of the Christian Knowledge Society, there appears to be an accession of three; so that thirteen parishes in the county possess

Parochial Lending Libraries: St. Nicholas; Burbage; Croft; Melton Mowbray; Ashby de la Zouch; Cole Orton, Whitwick; St. George's, Whitwick; Seale; Barrow upon Soar; Loughborough; Charnwood Forest; Moira; Lutterworth; Claybrook; Congerstone; Packington; Worthington.

**SCHOOLS.**—These, which are principally National, and furnished with books from this Society, continue much as last year.

#### COLLECTIONS.

	£	s.	d.
Anniversary at St. Martin's, 1828 .....	24	2	9
Harborough Collection, after Sermon by the Rev. Mr. Scarborough .....	17	16	8
Ashby General District Col- lection, by the Rev. Mr. Coulthard .....	19	1	7
Lutterworth Annual Sermon, by the Rev. Mr. Powell..	11	7	7
Melton Mowbray Collection, by the Rev. W. E. Hartopp	16	15	2½
Hinckley.....	5	0	0
	£94	3	9½

With respect to the Sister Society, for the Propagation of the Gospel in Foreign Parts, every exertion has been made, and, it is hoped, with success, to promote the desirable objects which the Society has in view.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

#### *Chichester Diocesan Committee.*

AT a General Meeting of the Chichester Diocesan Committees of National Schools, and of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, assembled in the Cathedral Library, on Wednesday, 31st December, 1828; present, the Lord

Bishop in the chair; the Duke of Richmond, the Dean, Archdeacon, Precentor, and other Members of the Cathedral; the Mayor, Colonel Beecher, and twenty others of the laity and clergy:—It was moved by the Precentor of Chichester, and after an affecting address to the Meeting by

the Lord Bishop of the Diocese, carried by acclamation, that the following resolution should be entered upon the Minutes:—

*Resolved*—That before we conclude the business of this day, we have a duty of a most painful nature to fulfil, viz. to record, on this first opportunity, the unfeigned regret which we feel, and must long acutely feel, for the loss which the several Committees have sustained by the death of their late very active member, the Rev. Charles Pilkington. To all the Societies established in aid of the Church of England, for the diffusion of Christian knowledge, and the enforcement of Christian conduct, no man was ever more faithfully attached, no man more assiduous in his support. On the present occasion, we would more particularly notice, with our highest commendation, his indefatigable attention as a Visitor of the National Schools of this city, and the surrounding district.

With what zeal from the first institution of National Schools, he devoted all the years of his health to their general superintendence, and with what energy he laboured even in periods of sickness, to maintain and increase their usefulness, is known to all present, and has often received, as such conduct merited, our heartfelt acknowledgments.

We are convinced that the Schools within this city in particular (without undervaluing the aid of others, the benefit of whose services we hope the Schools will long continue to enjoy) are mainly indebted, for their high state of discipline, to his unremitted exertions in enforcing

upon the teachers the most strict adherence to a system which has proved itself beneficial above all others in training the minds of the infant poor to an early apprehension and steady practice of their social, civil, and religious duties. Nor can we soon forget the judgment he invariably displayed in conducting the public examinations; the happy combination of firmness of tone and kindliness of purpose with which he aroused the attention, and promptly drew forth the acquirements of the young scholars; the excellent arrangement of his Questions, by which he led them on, step by step, to the highest points of Christian truth; and, above all, the affectionate earnestness he evinced to the last, in directing the application of their increasing knowledge to the advancement of their present and eternal welfare.

Books distributed since January 1, 1828:—448 Bibles, 308 Testaments, 1322 Prayer Books, 955 bound books, 493 half-bound, 5691 tracts, and 2000 spelling and script cards, at a cost of 237*l.* 19*s.* 2*d.* to the funds of the Committee, and 373*l.* 6*s.* 9*d.* to the Parent Society.

Amount of Subscriptions for 1828 received, 194*l.* 15*s.* 6*d.*

Received for books sold, 143*l.* 6*s.* 8*d.*

A Donation amounting to 112*l.* 14*s.* (arising from a third of the entire receipts of the Committee) is transmitted to the Society towards supplying the loss incurred by the liberal terms on which the books are afforded to the Committee.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

### *Bath District Society.*

AFTER a sermon in the Abbey church, by the Rev. C. M. Mount, the anniversary meeting of this Society was held in the Guildhall, on Thursday, January 15th. The Report was an echo of that of the Parent Society; which being read, several resolutions were passed, and, among the rest, a recommendation for the establishment of two additional bishops' sees at Bombay and Ceylon respectively. In the course of the proceedings, it was stated by Mr. Fenwick, that

The *Christian Observer* charged this Society with being the possessors of slaves, (on an estate at Barbadoes, which was bequeathed to the Society in trust for a particular purpose,) with making use of the whip, and employing a driver to urge them to labour, and that the temporal and spiritual wants of the negroes on their estate were neglected. To these accusations relative to the treatment of the slaves the Rev. Gentleman gave a direct negative; and stated, that the whip was never used but as a means of punishment, that no driver was employed, and that the greatest

attention was paid to the negroes, more especially to their spiritual welfare; which statements, he said, were fully supported by the testimony of the governor of the island. Another accusation was made against the Society on the same subject from a source whence it could scarcely have been expected. In this, the Society was charged generally with being the possessors of slaves, and of depriving their fellow-creatures of their natural rights. Now he (Mr. Fenwick) would ask, what was the meaning of natural rights? He gave up his natural right to wander on the face of the earth as a wild beast, to steal whatever he wanted, or to murder his fellow-beings; to live in society, and enjoy its advantages; children and servants gave up their natural rights to live under the protection and obtain the support of their parents and masters; ladies gave up their natural rights, when they took a husband for better, and, too often, for worse, whom they promised to obey (*a laugh*). He knew not, then, what was meant by the natural rights of the negroes on the Society's estate. They were not dragged from their houses, and severed from their relatives and friends, but were born in a state of slavery; they were treated with kindness, and appeared to be in as comfortable a condition as the labouring classes of this country. The meeting would perhaps be astonished to hear that this accusation was contained in the Report of the Female Society in Birmingham for the Relief of Negro Slaves (*laughter*). He wished the ladies of Birmingham would take example from the ladies of this city; who, though they were at least equally zealous in devoting their time and their means to the relief of the temporal and spiritual wants of their fellow-creatures, never forced themselves to meddle in matters beyond their understandings, but left such things to the determination of more masculine minds; without lessening their own usefulness, and without lessening their character as ladies. He was inclined to believe, however, that this accusation had not originated with the ladies of Birmingham, but was owing to the injudicious selection they had made of their Reporter. If the Society were to restore these slaves to their natural rights, it would

be to restore them to ignorance and barbarism; for their natural rights would restore them to the character of wild beasts.

We have quoted these observations of Mr. Fenwick as a sufficient answer for the present to the invidious attacks which are repeatedly made against the Society on this head. The Anti-slavery Reporter for February has again asserted "the use of the driving whip" on the Codrington estates, in the face of truth and honesty; and has garbled to its own purposes the "statement" which has lately been issued by the members, in reference to these estates. With respect to the accusation of the *Christian Observer* against ourselves, (No. 325, p. 36.) that we advocate the cause of slavery as "*sanctioned by Scripture*," we deny the fact, referring to our journal for testimony against them: and having so done, we leave them to re-consider the purport of the law in Deut. xxi. 10, hoping that their future deduction from it will be less gross, less indecent, and better applied. We shall return to the Reporter next month. In the meantime we have great pleasure in informing our readers, that three bills have lately passed the legislature of Grenada: the first, abolishes all Sunday markets, after the last day of the year 1828, and appoints Thursday and Saturday as market days. The second, admits all free-born, coloured, British-born subjects to sit as petty jurors, with the same qualifications as are required from the whites. The third admits the evidence of slaves in all cases, whether civil or criminal, in the same manner as free persons: but should the prosecution, *upon their evidence alone*, be such as may lead to capital conviction, a list of slave-witnesses must be given to the defendant four days before the indictment, and the judge must certify the conviction in a special manner to the governor in council.

#### NATIONAL SOCIETY.

At a meeting of the General Committee in St. Martin's Vestry Room, on 4th February, 1829, the following Schools were united: Ashley, Staffordshire; St. Chad's, Shrewsbury; Lee, Kent; Linthwaite, York; Ramsey,

Isle of Man; and Usk, Monmouthshire. The grants voted were as follows:—Horndean, Hants, 25*l.*; Charterhouse Hinton, Somerset, 10*l.*; Ashley, Staffordshire, 30*l.*; and Wilsden, York, 20*l.*



## BARBADOS.

*Third Report of the St. Christopher's Branch Association.*

THIS Committee, in presenting their Third Report, have not much additional information to communicate to that contained in the Report of the last year. From the statements of the respective Clergymen, it appears that there are upwards of 500 children in the regular course of education, besides those attached to the several Schools established on the estates. The exami-

nations of the children amply bespeak their improvement.

It appears also that a desire for religious knowledge is generally on the increase; and that although in many cases the attendance at Church is irregular, still the behaviour of those who attend is uniformly correct and attentive. The celebration of marriage also, and the administration of baptism, are considerably sought after.

*Statement of the Receipts and Expenditure, from 1st Sept. 1827, to 1st Sept. 1828.*

RECEIPTS.			1828. EXPENSES.		
Sept. 1.	£	s. d.		£	s. d.
Balance in hand . . . .	93	11 10½	Paid School Room at Old Road	43	6 8
Amount of Subscriptions received . . . . .	74	8 6	Ditto at Basseterre . . . .	60	0 0
Donations from New England Corporations . . . . .	130	0 0	Ditto at Deep Bay . . . .	66	0 0
Collections at the several Parishes . . . . .	44	19 9	Desks, &c. . . . .	14	16 3
			Stationery . . . . .	1	8 1½
			Printing . . . . .	17	2 0
			School Master and Mistress at Nicholas Town . . . .	39	0 0
			This sum advanced late School Master . . . . .	18	0 0
			Balance in hand . . . .	83	7 1
	£343	0 1½		£343	0 1½

## BARBADOS CHARITY SCHOOL.

*Report of the Committee of St. James's and St. Thomas's Parishes.*

UPWARDS of two years having elapsed since the establishment of the Charity School of which they have the superintendence, the Committee feel it to be a duty incumbent on them to present to its supporters a Report of their proceedings, and of the disbursement of the sums that have been placed at their disposal.

The Legislative grant to the parishes having enabled the Vestry of St. James to provide a more commodious Parsonage house for the use of their Rector than the one he had hitherto occupied, early in 1826, the Rector of this parish (after adverting to the ineffi-

cient system pursued in educating the Children of the Poor, who, being scattered about the parish in various petty schools, and beyond the reach of his inspection, either from the incompetency or the neglect of their teachers, gained little or no improvement) recommended to the Vestry a consolidation of the Schools; and as the former Parsonage house afforded every convenience for a boarding-school, he proposed that it should be fitted up for this purpose, and that the Children of the Poor should in future be boarded and lodged, as well as clothed and educated; and as the building was

large enough to accommodate a greater number of children than the parish of St. James could furnish, with a view to extend the benefits of the institution, he recommended that the vestry of St. Thomas's parish be respectfully invited to unite in the establishment. The vestry of both parishes cordially concurring in the measure, the sum of 250*l.* per annum was voted from each for the support of the Institution. The bequest of Mr. Bryant to each parish of 20*l.* per annum for charitable uses, was also directed to be applied to the same purpose; and private subscriptions opened in both, in aid of these funds. The vestry of St. James's added also a further grant of 150*l.* for repairing and fitting up the school-house. A school committee was appointed, composed of the Rector, the Representatives, the senior Vestrymen, and the Churchwardens of the two parishes—and a competent master having been selected in Mr. Richard P. Neblett, a liberal salary of 100*l.* per annum was granted him for teaching, and the further sum of 100*l.* per annum was allowed Mrs. Neblett for her care of the girls, and teaching them needle-work—also, for providing the children's meals, and seeing them decently served up, and for washing and mending their clothes, &c.—including also the hire of servants. The school opened the first week in May, 1826, with 15 boarders from each parish, and 4 day scholars—18 boys and 16 girls; total, 34. Of this number, with the exception of 3 who had been on the Central school, the whole were extremely ignorant: the greater part, even of the alphabet.

The proximity of the school to the church is an advantage in its situation that cannot be too highly appreciated, as it affords the children the opportunity of attending Divine Service on Sundays, both in the morning and evening. Through the kindness of the Organist, they have been taught to sing the Psalms, and they now accompany the Organ in that impressive part of the service, with an effect that is very pleasing.

Upon the death of the Master, Mr. Neblett, which occurred a few weeks after the school opened, Mrs. Neblett was appointed Mistress, and her son,

Mr. John Austin, Master, to act under her direction.

A member of the Committee visits the school once, and often twice a week, to inspect into the conduct of the master and pupils, and to rectify any abuses as they may arise. The visiting member frequently attends at the hour of dinner, when he has uniformly found a wholesome and plentiful meal provided for the children, and always decently served up. A public inspection and examination held this day, has afforded the Committee an opportunity of witnessing the good order and discipline of the school. They have remarked also, with much satisfaction, the healthiness of the children; and, what has naturally resulted from the salutary regulations as to neatness and cleanliness, the evident improvement of their general appearance and behaviour. The examination which they have just passed, has been, upon the whole, a creditable one. The greater part read tolerably well, and answered, without much hesitation, the questions proposed to them on what they were reading. The Church Catechism they all repeated with great accuracy, and many of them the answers to the questions in Crossman's Introduction. Their writing was fair; but the Committee were not altogether satisfied with the progress they had made in arithmetic, and the master was directed to be more attentive in future to that very important branch of education. The specimens of the girls' needle-work, which were exhibited, were, in the opinion of the ladies who honoured the Committee with their attendance on the occasion, all well finished—similar ones having been thought worthy of being presented as their humble offering at the Bazaar held in Bridge-town in aid of the funds of the "Ladies' Association for the Relief of the Indigent Sick and Infirm." They make and mend all their own clothes, and the greater part of those worn by the boys; and execute any orders for needle-work that may be sent them. The boys are also taught to mend their apparel, and patch their shoes. With a view to occupy advantageously their leisure hours, the Committee have directed the purchase of remnants of cloth, to

be made by the girls into cheap articles of clothing, and the money arising from the sale of these, to be expended in little rewards for good conduct ; and also that the boys be taught to plait

straw for hats, and to make horse-nets. There are now on the establishment 33 boarders, and 4 day-scholars—20 girls, and 17 boys—total, 37.

*Statement of Receipts and Expenditure, from March 25 1826, to March 25, 1828.*

1826—7.

To Cash received from the Churchwardens of Saint James's & Saint Thomas's Parishes .	526	10	1½
Private subscriptions col- lected in ditto & ditto	122	15	0

By Cash paid for Repairs of School-house, and for tables, benches, forms, press, kitchen furniture, &c. . . . .	147	13	7 $\frac{3}{4}$
By ditto paid Mrs. Neblett for 9 months and 25 days salary	163	17	9
By ditto paid ditto for feeding children to date, and for soup, candles, wood, starch, & blue	196	3	2
By ditto paid for clothing, including shoes, to date . . . .	97	7	5 $\frac{1}{2}$
By ditto paid for books, slates, &c.	11	1	4
Balance on hand &c. . . . .	33	1	9 $\frac{1}{4}$
	£649	5	1 $\frac{1}{4}$

1828.

To Balance on hand	33	1	9½
To Cash received from the Churchwardens of Saint James's & Saint Thomas's Parishes, to date	498	13	9¼
To Private Subscriptions collected in ditto and ditto	127	15	11½

By Cash paid for shingling the school . . . . .	104	17	6½
By ditto paid Mrs. Neblett one year's salary . . . . .	200	0	0
By ditto paid for feeding children, to date, and for candles, wood, soap, starch, blue, &c. . . . .	243	1	1½
By ditto paid for clothing, including shoes, to date . . . . .	108	19	4½
By ditto paid for stationary and advertisements . . . . .	2	2	2½
Balance on hand, March 25, 1828 . . . . .	0	11	0½

December 5, 1828.

£659 11 6½

£659 11 6¼

## POLITICAL RETROSPECT.

**DOMESTIC.**—The deepest alarm and anxiety has been excited throughout the kingdom, during the past month, by the announcement at the opening of Parliament, through the speech from the throne, that it is the intention of the Cabinet to bring in a bill for removing the disabilities under which his Majesty's Roman Catholic subjects labour, after previously putting an end to the existence of the treasonable Association formed in Ireland by persons of that persuasion. For this purpose, a bill

has passed the House of Commons, empowering the Lord Lieutenant to suppress, by his single act and authority, any meeting which may be convened, for any purpose whatever, at his own discretion, during the space of one year. This is an important and salutary measure; and although perhaps intrusting an individual with arbitrary power over the liberties of his fellow-subjects may prove a dangerous precedent, yet it must be considered that great evils require strong remedies;

and if any unwarrantable action should be committed, an appeal to Parliament in the ensuing Session will always be at the option of the sufferer. In the present instance, however, no danger of this kind can be apprehended: the Duke of Northumberland, though firm and decisive, is equally moderate and lenient; bearing that character which stands foremost throughout the world, an honest and upright English gentleman. On the arrival of this intelligence in Dublin, the Association met and dissolved itself, the members present openly congratulating each other, that the purpose for which they had combined, viz. the intimidating his Majesty's Ministers to the degree necessary to induce them to grant the demands of the Romanists, was virtually effected; but adding a declaration that they will again associate unless all their requisitions are complied with, without any compromise or security. As might well be expected, these demands have risen in proportion with their hopes of obtaining them; and now seem to aspire at nothing less than changing the established religion in Ireland. Should they succeed, how long will the country we have been accustomed to call our sister, continue to form a part of the kingdom of Great Britain?

No other business of importance besides the Catholic question has come before the House, nor indeed is there a chance that any other would be attended to. The Ministers have carefully avoided giving any clue by which the proposed securities could be even guessed, confining themselves to reiterated assurances, that when the bill is laid before the House, it will be found to contain nothing that can in the slightest degree tend to impair the religion or constitution of the country. By the constitution of Great Britain, the legislature of the kingdom must be Protestant; combined with a Protestant Church, and headed by a Protestant King; the admission therefore of Roman Catholics into the legislature must be at once subversive of such a constitution, and is certainly paving the way for a change in the two remaining component parts. The house of Brunswick reigns by this principle; and if this is now set aside it opens a door for claims from the house of Savoy.

Unless the Roman Catholic Prelate is permitted to take his seat in the House of Lords, by the side of the Protestant Bishop, they are not on equal terms. Nor is it possible that an equal participation of civil rights would satisfy the Roman Catholic; the spirit of their religion forbids such a belief. This inculcates that it is an imperative duty to subvert every institution which is not calculated to support and strengthen the Popish hierarchy; no oath or security can be binding upon its professor, because the Church can absolve him from the observance of them; and even teaches that it is unlawful to adhere to them if they should be found adverse to the advancement of the Papal Church: whilst any deception may be practised upon heretics, and deemed praiseworthy if an increase of power and influence to the Roman religion will be the fruits. But leaving all political grounds, and viewing the question in a religious light, we cannot but earnestly deprecate the introduction of the professors of an idolatrous worship to legislate for the followers of that pure religion which it has pleased the Almighty to bestow on these realms, and which has been constantly the channel through which he has poured his choicest blessings on our country, which is in itself the greatest blessing man can receive from his Maker. Since the reception of which, the empire has been raised to the highest rank among the nations; and whilst other kingdoms have been torn and desolated by the accumulated horrors of faction and war, England has been preserved from both; at home she has been tranquil and prosperous; abroad, triumphant and revered. Ireland, where alone throughout the empire the Papists remained in any numbers, has been permitted to feel the effects of either calamity, and that but in a slight degree; for in judgment God remembered mercy. We have now reason to fear, that if we reject the truth, we shall, like the Jews of old, be left to our punishment, arising, like that of the stiffnecked people, out of the crime they boasted of.

The reasons assigned for the necessity of this change of measures, are not such as carry conviction with them; the disturbed state of Ireland,

and the number of large assemblies daily meeting in various parts of it, are the principal ones; but from a document read in the House of Commons, and intended to enforce these statements, the inference may be fairly drawn, that, to say the least, they are greatly exaggerated. That country cannot, in candour, be considered as turbulent; in the most divided part of which, the county of Monaghan, the government does not find it necessary to retain a force of more than one hundred men, in a circle of fifty miles in diameter; and such appears to be the case by General Thornton's statement. And will the future tranquillity of Ireland be insured by consigning her to the guardianship of the furious demagogues who formed and headed the Catholic Association, and the fanatic and ambitious priesthood who promoted the not yet forgotten scenes of riot at Clare and Waterford, tearing asunder what had hitherto constituted one of the strongest bonds of civil society, the connexion between landlord and tenant?

Still we do not despair of seeing this great calamity averted from our country. The Duke of Cumberland has arrived in England, and taken the first opportunity of publicly declaring his firm adherence to those principles which placed his family on the throne. This declaration, which was not made without previously consulting his Majesty, and receiving his approbation, has been received as speaking the king's sentiments, and consequently produced a great effect on the House of Lords, where it was delivered. The nation at large is aroused to the strong sense of its danger, and petitions from all parts are pouring into both houses, against a measure so fraught with danger to both church and state: numerous addresses to his Majesty are in preparation, praying for an immediate dissolution of parliament, that the general sense of the nation on this momentous subject may be expressed in its election of a new one; and for the disfranchisement of the forty-shilling freeholders, that the freedom of election in Ireland may be practically rescued from the tyranny of the papal priesthood. But while we rejoice to see these indications, that the mass of

the people are awake to a true sense of their privileges, and are using every legal means in their power for preserving them, let us not forget that we must look to Him alone for deliverance in this time of danger, without whose assistance "the watchman waketh in vain;" and unite in calling upon Him continually, with increasing earnestness, to protect and guard us from the enemies of his church and people; "to turn the counsel of Ahithophel into foolishness."

It is a matter of congratulation to the country that the Archbishop of Canterbury continues firm in his opposition to all innovation, and is supported by the majority of the clergy. No body can be more interested than the clergy of the Established Church in the settlement of the Catholic question; both as regards the spiritual welfare of the people entrusted to their charge, as well as the far inferior concern of the provision made by Government for their support. For a very short period would the community rest satisfied with the additional burden which must necessarily be imposed, to enable the stipends of the Catholic priesthood to be paid from the public taxes, and it would then be transferred to the revenues of the Church. Already have the Romanists declared, that to render the state of things consistent with the true spirit of toleration, the religious profession of the incumbent ought to coincide with that of the majority of the parishioners, and their methods of deluding the weak and ignorant are too openly practised to leave any doubt that they would shortly secure numerous and increasing settlements in all parts of the kingdom.

FRANCE.—A very strong debate has taken place in the Chamber of Representatives relative to the impeachment of the late ministry for advising the King to suppress the national guards. This impeachment was begun in the last session, and a numerous party desire it should be commenced anew in the present one, whilst the remainder wish to take it up where it was then left, referring, for a precedent, to the proceedings of the English Parliament against Warren Hastings, which were continued during two successive sessions.

SPAIN.—A treaty has been concluded between this country and Great Britain relative to the payment of claims which the inhabitants of both countries make upon each other. By virtue of this treaty, the Spaniards guarantee the payment of nine hundred thousand pounds, the debt on our side amounting to less than a quarter of that sum.

ITALY.—Intelligence has been received of the death of Pope Leo XI. on the 10th of February. No information has yet reached this country as to his probable successor.

MEXICO.—A civil war with all its accumulated horrors is now raging in this country. On the 30th of Nov. the militia of the capital took possession of the general barracks, and the second day after, defeated the Governor's troops and took the city, which was immediately plundered; their fury was principally directed against foreigners and old Spaniards. Most of the latter were murdered, and their houses stripped of every thing. The amount of

plunder is estimated at from eight to ten millions of dollars. A proclamation was then issued by the Government, assuring foreigners that they will be protected, but there not being much appearance of stability in the new order of things, every one is in the greatest consternation. Private letters mention that it is generally considered probable that the Spaniards, who have long been collecting considerable naval and military forces in the Havannah, will avail themselves of this insurrection to make a descent on the coast. Should this prove a well founded surmise, it is by no means improbable that they may regain, at least, for some time, their ancient dominion over the maritime parts of the country. It is a well-known circumstance, that there exists a large and influential party in the Spanish cabinet, who deem it quite possible to regain possession of this most valuable of their ancient settlements; and whether this opinion be well or ill founded, it may very probably stimulate them to make the attempt.

## ECCLESIASTICAL INTELLIGENCE.

### NEW CHURCH.

CHELTEMHAM.—The New Church of St. John, Cheltenham, has been consecrated by the Lord Bishop of Gloucester, and opened for Divine Service. The Sermon was preached upon the occasion by his Lordship, and the collection which was afterwards made towards defraying the expenses of furnishing the Church, amounted to above 200*l*.

### CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Bloxam, R. R. ....	Chapl. at Millford Haven.
Crane, Joseph .....	Dom. Chapl. to Lord Lyttleton.
Hughes, J. W. ....	Dom. Chapl. to Lord Colville.
Lubbock, J. ....	Chapl. to the Lunatic Asylum at Norwich.
Thackeray, Elias.....	Chapl. to the Lord Lieutenant of Ireland.

### PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bartlett, Thomas	{ St. Mildred, R. & All Saints', R. }	Canterb. Kent	Canterb.	Lord Chancellor
Bond, John .....	Romansleigh, R.	Devon	Exeter	Sir T. D. Ackland, Bt.
Clive, Archer ...	Solihull, R.	Warwick	Lichfield	Earl of Plymouth
Davies, James .	{ Windrush, V. with Sherborne, V. }	Gloucest.	Gloucest.	Lord Sherborne
Downes, S. ....	Haltwhistle, V.	Northumb.	Durham	Bishop of Durham
Eyre, Lawrence ..	Hanging Eaton, P. C.	York	York	V. of Dewsbury
Foot, Lundy ....	Longbredy, R.	Dorset	Bristol	R. Williams, Esq.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocess.</i>	<i>Patron.</i>
Frowd, J.	Brickenden Letcombe Bassett, R.	Berks	Salisbury	Corp. Chr. Coll. Oxf.
Hollingsworth, N. J.	West Boldon, R.	Durham	Durham	Bishop of Durham
James, John ....	{ V. of Southwick, to a Prebend in the Cath. Ch. of	Northam.	Peterboro'	G. F. Lynn, Esq.
Jones, Thomas ....	Creton, R.	Northam.	Peterb.	{ Rev. E. T. Beynon and Mrs. Beynon
Liddell, H. G. ....	Whickham, R.	Durham	Durham	Bishop of Durham
Messiter, Richard	{ Pürse Caundle, R. & Stourton Caundle, P. C. and Bratton, R.	Dorset	Bristol	Sir R. C. Hoare, Bart.
Moseley, Thomas ..	St. Martin's, Birmingham, R.	Somers. B. & Wells	U. & G. Messiter, Esqs.	
Mousley, William ..	Cold Ashby, V.	Warwick	Lichfield	
Nairne, Charles ..	Carrington, P. C.	Northam.	Peterboro'	Rev. W. Mousley
New, E. P. ....	Northmore, P. C.	Chester	Chester	Earl of Stamford
Norris, Dennis G.	{ Belaugh, R. and Scottow, V.	Oxford	Oxford	St. John's Coll. Oxf.
Prowett, John ....	Heigham, R.	Norfolk	Norwich	Bishop of Norwich
Richards, G. Pierce	Sampford Courtenay, R.	Devon	Norwich	Bishop of Norwich
Rouch, Frederick ..	St. Mary Magd. R.	Exeter	Exeter	King's Coll. Camb.
Seymour, J. Hobart	Preb. in Cath. Ch. of	Bristol	Bristol	Marquess of Chandos
Sicklemore, G. W. .	Milton Malsor, R.	Gloucester	Gloucester	Lord Chancellor
Webber, C. jun. ..	Canon Resident in Cath. Ch. of	Northam.	Peterb.	{ L. H. Petit, and J. G. Childen, Esqs.
Whish, J. K. ....	Christ Church, P. C.	Chichester	D. & C. of Chichester.	
		Gloucester.	Gloucester.	The Trustees

## CLERGYMEN DECEASED.

On the 22d of August, 1828, on board the East India Company's Ship the *Marquis of Huntly*, the Right Reverend JOHN THOMAS JAMES, D. D. Lord Bishop of CALCUTTA.

Crowe, William ..	{ Alton Barnes, R. and Saxton, P. C. and Llanymynech, R.	Wilts	Salisbury	New Coll. Oxford
	Prebend in Cath. Ch. of	York	York	Sir T. Gascoigne, Bt.
Egerton, Hon. F. H.	Middle, R.	Denbigh	St. Asaph	Bp. of St. Asaph
E. of Bridgewater	{ and Whitchurch, R. with Tilstock, P. C.	Durham	Bishop of Durham	
Hudson, James ..	Stapleford Abbott, R.	Salop	Lichfield	Earl of Bridgewater
Marsh, Henry ....	Manuden, V.	Essex	London	Lord Chancellor
Mastin, John ....	{ Naseby, V. and Cold Ashby, V. and Dunton Bassett, V.	Essex	London	Rev. H. Maish
Michell, William	{ Compton Dundon, V. and Llantrissant, V.	Northam. Peterboro'	{ The King Rev. W. Mousley	
Owens, Owen ....	Llanylar, V.	Leicester	Lincoln	G. Payne, Esq.
	Preb. in Cath. Ch. of	Somerset	B. & Wells	The Prebendary
Parsons, Joseph ..	{ Peakirk, R. with Glington, R. and Holwell, R.	Glamorg.	Llandaff	D & C. of Gloucester
Quartley, J. ....	{ Ribchester, R. with Stidd, Ch.	Cardigan	St. David's	Bp. of St. David's
Robinson, W. V.	{ Grafton Underwood, R. and Irchester, V. with Wollaston, V.	Peterb.	{ Bp. of Peterboro'	
Salmon, H. ....	Culworth, R.	Northam. Peterb.	Bedford	Lincoln
Scott, William ....	Aldridge, V.		Mr. Radcliffe	
Simpson, Maltyard	Mickfield, R.	Lancaster	Chester	Bishop of Chester
Spurgeon, C.	{ Harpley, R. and Great Bircham, R.			Earl of Upper Ossory
Walker, Charles ..	{ Black Notley, R. and Fellow of St. John's Coll. Cambridge	Northam. Peterboro'	F. Dickens, Esq.	
		Northam. Peterboro'	Rev. W. Greenwood	
		Stafford	Lichfield	Sir J. Scott, Bart.
		Suffolk	Norwich	D. Simpson, Esq.
		Norfolk	Norwich	J. Spurgeon, Esq.
		Essex	London	Rev. C. Wyvill

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Welfitt, Samuel ..	East Theddlethorpe, V.	Lincoln	Lincoln	Joseph Alcock, Esq.
Wise, G. Furlong	{ Bigbury, R.	} Devon	Exeter	Lady Sandwich
	{ and Churstow, V.			Lord Chancellor
	{ with Kingsbridge, V.			

<i>Name.</i>	<i>Residence.</i>	<i>County.</i>
Andrew, William .....	St. Austle .....	Cornwall
Francis, R. Clement .....	Fellow of Caius College, Cambridge	
Hartcup, Thomas .....	Dieppe	
Hassall, William .....	Manchester .....	Lancaster
Norris, B. G. ....	Taunton .....	Somerset
Shirreff, T. D. ....	Kennington .....	Surrey
Tremayne, H. Hawkins .....	Heligan .....	Cornwall
Wainewright, Abel .....	Cavendish Square .....	Middlesex

## UNIVERSITY INTELLIGENCE.

### OXFORD.

The Rev. John Matthias Turner, M.A. of Christ Church, Prebendary of Lincoln, Rector of Winslow, Lancashire, and Examining Chaplain of the Bishop of Chester, has been nominated to the See of Calcutta, vacant by the death of the Rev. Dr. James.

#### *Degrees conferred.*

##### MASTERS OF ARTS.

Rev. William Palmer, Magdalen Hall.  
F. Hague Greswell, Fell. of Brasenn. Coll.  
Rev. Henry Freeman, Wadham Coll.  
Robert Charles Dallas, Oriel Coll.  
Rev. H. Weir White, Fell. of Jesus Coll.  
Rev. W. S. Harris Braham, Lincoln Coll.  
R. Clarke Sewell, Demy of Magd. Coll.  
John Priestley, Trinity Coll.  
George Dawson, Fell. of Exeter Coll.  
Rev. Francis Drake, Worcester Coll.  
Thomas Stokes Salmon, Brasennose Coll.  
Grand Compounder.  
Roger Pocklington, Exeter Coll.  
Rev. John Day, Exeter Coll.

##### BACHELORS OF ARTS.

John Johnes, Brasenn. Coll. Grand Comp.  
John Mills, St. Edmund Hall.  
Henry Roberts, St. Edmund Hall.  
Charles Elliott, St. Edmund Hall.  
John Hill, Brasennose Coll.  
John Phelps, Jesus Coll.  
Thomas Shann, Scholar of University Coll.  
Henry Cox Morrell, Christ Church.  
Robert S. Holford, Oriel Coll.  
John J. Scott, Exeter Coll. Grand Comp.  
Henry Vaughan, Schol. of Worcester Coll.  
William Nash Snowe, Worcester Coll.  
Thomas Page, Magdalen Hall.  
Frederick Powell, Christ Church.  
William Phillips Vyner, University Coll.  
Charles Winsor, Wadham Coll.  
Lord Harry George Vane, Oriel Coll.  
Grand Comp.  
Richard Barneby, Brasennose Coll.  
John Wilson, Wadham Coll.  
Henry Dyke, Wadham Coll.  
Christopher William Puller, Christ Church.  
Clement Madely Newbold, Brasenn. Coll.  
George Docker Grundy, Brasennose Coll.

### CAMBRIDGE.

#### PRIZES.

The late Dr. Smith's Annual Prizes of 25*l.* each, to the two best proficient in mathematics and natural philosophy among the Commencing Bachelors of Arts, have been adjudged to Mr. Cavendish, of Trinity

College, and Mr. Philpott, of Catharine Hall, the second and first Wranglers.

#### ELECTIONS.

The Rev. Edward Baines, M.A. Fellow of Christ College on the foundation of



Sir John Finch and Sir Thomas Baines, has been elected a Foundation Fellow of that Society.

Hensley Wedgwood, Esq. M.A. of Christ College, has been elected a Fellow of that Society on the foundation of Sir John Finch and Sir Thomas Baines.

Andrew Amos, Esq. M.A. formerly Fellow of Trinity College, has been appointed to the Auditorship of that Society, vacant by the promotion of Sir James Parke to the Bench.

The Syndicate appointed to take into consideration the practice of Degrading in the University, have made the following report to the Senate:—

Conceiving the practice of *Degrading without any limitation* to be liable to abuse, they recommend to the Senate the adoption of the following regulations:—

1. That from and after the tenth day of October, 1830, no person, who has degraded, be permitted to become a Candidate for University Scholarships or any other Academical Honors during his Undergraduateship, or for Honors in the Mathematical Tripos, unless he shall previously have obtained special permission for so doing from a Syndicate hereafter to be appointed for that purpose.

2. That this Syndicate do consist of the Vice-Chancellor, the Public Orator, the Greek Professor, and the two Moderators for the time being, who shall be invested with full power to examine into the cases of applicants for permission to become candidates for Honors after they have degraded, and to grant or withhold such permission, as they may think proper.

3. That this Syndicate do meet on a certain day in October in each year, of which notice is to be given by the Vice-

Chancellor, for the purpose of taking into consideration the cases of applicants; and that all applications be made in writing by the Tutor of the person or persons making such application, accompanied with certificates of ill health, or such other certificates as he may consider necessary.

#### Degrees conferred.

#### DOCTOR IN DIVINITY,

(By Royal Mandate.)

Rev. William Hodge Mill, M.A. Trin. Coll.  
Principal of Bishop's College at Calcutta.

#### HONORARY MASTER OF ARTS.

Hon. John Charles Dundas, Trinity Coll.  
son of Lord Dundas.

#### MASTERS OF ARTS.

George Coster, St. John's Coll. Archdeacon  
of Newfoundland.  
Frederick Grant, St. John's Coll.  
William H. Ricketts Bayley, St. John's Coll.  
Francis Osley Martin, Fell. of Caius Coll.  
John Streatfield, Christ Coll.

#### BACHELOR OF ARTS.

John Mainwaring, Caius Coll.

Philip Whitcombe, B.A. of Brasenose College, Oxford, has been admitted *ad eundem* of this University.

#### MARRIED.

The Rev. Henry Venn, B.D. Fellow of Queen's Coll. and Perpetual Curate of Drypool, Yorkshire, to Martha, daughter of the late Nich. Sykes, Esq. of Swanland.

### NOTICES TO CORRESPONDENTS.

The works mentioned by a "Staffordshire Curate," and one of those by a "Lay Subscriber," are under review. The other may possibly be examined. We thank our latter friend for the list of Preferences, and hope that the favour will be occasionally repeated.

We are always glad to hear from "B. B. P."

"J. M." has our thanks. His communication shall be attended to.

"A Clergyman and a Tory" came too late.

"W. V." has been received.

Next month we shall endeavour to meet the wishes of "W. M."

# THE CHRISTIAN REMEMBRANCE.

APRIL, 1829.

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## REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *A Manual of Parochial Psalmody; comprising Select Portions from the Old and New Versions of the Psalms, together with Hymns for the principal Festivals, &c. of the Church of England; revised and adapted to the Service of the Church, for every Sunday, &c. throughout the year. By the Rev. THOMAS HARTWELL HORNE, M.A. London: 1829. Cadell. Price 1s. 6d. 2s. &c. (according to the binding.)*
2. *A Selection of the most approved Psalms and Hymn Tunes, adapted to the Manual of Parochial Psalmody, by the Rev. Thomas Hartwell Horne, M.A. The whole arranged by THOMAS HENSHAW, Organist of St. Pancras New Church. London: 1829. Cadell. 4to. Price 6s.*

THE neglect of sacred poetry cannot justly be laid to the charge of the present age. There has evidently been a growing taste for it; and many productions in this department of literature have been lately given to the public which are worthy to be ranked with any compositions of a similar kind that our language has to boast. As the singing of psalms and hymns has ever formed, and, from its fitness to excite religious feelings, and to elevate the soul with the liveliest emotions of piety, ever will form a part of divine worship, it was to be expected that to this a due share of attention would be directed. Such, accordingly, has been the fact: and many attempts have been made, and various suggestions offered, for the improvement of our metrical devotion, which, in the almost unanimous opinion of all parties, requires some regulation and amendment. Among these attempts, the Manual announced above is, from its intrinsic merits, entitled to a distinguished place. The author does not aspire to the praise of original poetry; his is the less splendid, but not less useful design to compile select portions from the Old and New Versions of the Psalms, together with select hymns, and, by a careful revision, to

adapt them to the service of the Church for every Sunday and Festival throughout the year. How far his efforts have been successful we shall endeavour to show in the sequel.

The Psalms being for the most part too long, when accompanied with music, to be used entire in divine worship, it is necessary to select portions of them; and the principles by which Mr. Horne has been guided are thus stated:—

As the design of this manual is, to render the singing of Psalms an interesting and edifying part of our Church Service, without having recourse to any other metrical translations than those which have received the sanction of the highest Legal and Ecclesiastical Authorities; those portions of the Old and New Versions have been principally selected, which celebrate the Praises and Perfections of God, the Works of Creation and of Providence, and the Blessings of Redemption. Where entire Psalms, or connected portions of them could not be adopted, it has frequently become necessary to disregard the order in which the verses stand in the original, and to select such passages of a Psalm as form an extract, containing a distinct and simple subject, and “conveying some acknowledgment of Christian faith or duty, some sentiment of penitence, of praise, or thanksgiving.” All those passages, which are exclusively applicable to Jewish Worship, have been omitted. Slight verbal alterations, to connect passages brought together from different parts of a long Psalm, have necessarily been made: and where a sentiment has been introduced into the version of Tate and Brady, which is at variance with other parts of Scripture, such exceptionable sentiment has been corrected. To each Psalm is prefixed a short preface, pointing out its subject, and, if it be a prophetic Psalm, its spiritual application to the Messiah or Christ. These short prefaces are abridged, either from those of the late learned and pious Bishop Horne, in his Commentary on the Psalms, or from those of the Right Rev. Dr. Mant, Bishop of Down and Connor, in his recent metrical version of the Book of Psalms with notes, or from the prefaces prefixed to the Psalms, in the earlier black-letter editions of the Old Version, some of which are very judicious; although they have been very improperly omitted in the modern editions of that version.—Pp. xiii. xiv.

The short prefaces which the author has prefixed to each psalm greatly enhance the value of the work. The design of the Psalmist is briefly developed, and will contribute in no small degree to enable the worshipper, while he sings “with the spirit,” to sing “with the understanding also.” (1 Cor. xiv. 15.) It has been the author’s aim to select such verses from each psalm as will serve, in the most prominent manner, to point out and illustrate the subject of it in correspondency with the prefixed preface. This is a point to which we attach very great importance. Since entire psalms cannot be used in singing during divine service, it is desirable to select such parts of each as may most clearly exhibit its general design and purport. Thus the extract will not only be a whole in itself, but will, in some measure, include the sum and substance of the entire psalm.

Mr. Horne’s selections are taken from the Old and New Versions of the Psalms, with some verbal alterations by which, as he con-

ceived, they would both be improved, and be fitted to answer more perfectly the objects of such a compilation. Neither of these versions forms an integral part of the Book of Common Prayer, nor is either sanctioned by *the same authority* as the Liturgy. The introduction of that by Sternhold and Hopkins was, it is true, with the sanction both of the Crown and of the Convocation; but this seems to have gone no farther than to *permit*, not to *enjoin* its use in Churches; and though a few excellent individuals pertinaciously defend its adoption, it has fallen into almost total disuse; from which fate, considering the lameness of its versification, its generally bold, prosaic, obsolete style, and its utter discordance with the fastidious taste of the present age, it is morally impossible to rescue it. The New Version by Tate and Brady was published in 1696, several years subsequent to the last revisal of the Liturgy, which was finally ratified by Act of Parliament, and received the royal assent in 1662. It is, therefore, perfectly allowable to depart from the Old and New Versions, whenever such deviation is required by the laws of sound criticism, and is calculated to further the legitimate objects of parochial psalmody. This, it is acknowledged, is a matter of extreme delicacy. It may be thought dangerous to grant such a liberty to individual judgment, inasmuch as it may open the door to a wild spirit of innovation, the progress of which it may be impossible to arrest. With this representation, to a certain extent, we readily concur. It is the part of wisdom to pause and hesitate before attempting any change in that which is sanctioned by authority, or, what is almost equivalent, by long and reverential custom. In whatever is intrusted to the guardianship or administration of men, there is danger from perverted opinion and mistaken zeal: but it were unreasonable to urge this against a reformation where the reformation is evidently wanted. It is, therefore, worth while to inquire briefly into the principles by which every alteration in our metrical versions should be guided and regulated.

It may, in the *first* place, be laid down as a general rule, that *such verbal alterations may be made, if consistent with a regard to the sense of the original, as are requisite for rendering the psalms more appropriate for congregational singing.* What is intended to be used by a multitude of persons at one and the same time should not be private or particular, but general, such as is in a greater or less degree applicable to all, and in which every individual in the assembly may fairly and reasonably join. But many parts of the Psalms relate to the history and fortunes of David, to the peculiarities of the Jewish ritual, or to the especial circumstances of the Jewish nation, while others, by a slight change, may be rendered more generally applicable. Whenever this can be effected without departing too widely from the sense of the original, it is surely highly desirable, as rendering

psalmody more effective and edifying. We shall quote a few examples.

Ps. xvi. 1.—“ My lot is fall'n in *this* blest land,  
Where God is truly known;”

which is properly altered from Tate and Brady's version—“ In *that* blest land.”

Ps. xxii. 4.—“ O may the glad converted world  
To God their homage pay;”

in Tate and Brady it is—“ Then shall the glad,” &c. v. 27. Ps. xxxvi. 2, is properly substituted for Tate and Brady, v. 6. See the author's *Pref.* Note [A.] Ps. lxxv. 2, “ *our* humble prayer,” for “ *my* humble prayer,” in Tate and Brady. Mr. Horne has adopted a similar change of number in other places. Ps. lxxviii. 1, “ *To God*,” for, “ *To him*,” in Tate and Brady, in order to render the extract consistent and entire. Ps. lxxx. 1, “ *Great God! our Shepherd and our Guide*,” for “ *Israel's Shepherd, Joseph's Guide*,” thus applying it to the spiritual Israel. Ps. lxxxvi. Pt. 2. v. 3—

“ *Redeemed by Thee from endless pain,  
Redeemed from dread of hell;*”

for Tate and Brady, v. 13—

“ For thou hast oft redeemed my soul  
From lowest depths of hell.”

Ps. cxv. 3, “ *his chosen ransomed Church*,” for Tate and Brady—“ *Priests, Levites, Proselytes*,” which is thus made to represent the Church. Ps. cxvi. 3, “ *who saves the helpless*,” for “ *the harmless*,” in Tate and Brady, v. 5, 6, which, in a Christian sense, is inapplicable to men. Ps. cxix. Pt. 4, v. 1, “ *shall*,” for “ *will*,” as no one can say that he never will go astray. Ps. cl. properly altered to suit it to a Christian congregation. For other examples we refer to Ps. iii. 1.—v. 4.—xix. Pt. 2. v. 3.—xxvii. Pt. i. v. 2.—xxviii. Pt. 2. v. 3.—xxx. Pt. 2. v. 1.—xxxii. 1.—xxxvi. 1.—xlvi. 2.—lxii. 2.—lxvi. 2.—lxxiii. 1.—lxxxv. 1.—lxxxix. Pt. 1. v. 2. Pt. 2. v. 1.—xcvii. 2.—cxlii. 2.—clxix. 2. Besides these, and a few other alterations, some of the Psalms, which are only adapted to the circumstances of David, or of the Jewish nation, are omitted; all which changes are surely warranted by the end and object of parochial psalmody.

In the second place; *such verbal alterations are admissible as serve to point out more perfectly the spiritual application of the psalm.* But in order to apply this rule soberly and discreetly, it is requisite to confine it to *such alterations as are not inconsistent with the sense of the original, and to such spiritual applications as are confirmed by scriptural authority.* With these limitations it precludes the appre-

hension of danger from its abuse by an over-heated imagination. It is agreeable, moreover, to the soundest principles of theology ; for if the Psalms have, in any instance, a typical or spiritual reference to Christ and the Christian Church, which cannot in fairness be doubted, these references can only be *proved* by the authority of the sacred writers themselves ; and wherever this authority applies, it is justifiable to adopt such alterations in our metrical versions as will indicate it more clearly, provided they do not deviate too far from the original. By thus showing the true meaning and application of the Psalms, the edification of the worshipper is promoted ; and the selections are rendered much more suitable to the devotions of a Christian assembly. For example, Ps. ii. is prophetic of Messiah's kingdom, and accordingly Mr. Horne omits the dialogue, retaining only what is applicable to the Messiah ; and in v. 5, altering " appease," in Tate and Brady, into " *approach the Son.*" Ps. xl. refers to Christ, Heb. x. 5—10 ; and the alterations which Mr. Horne has adopted, we believe from Mr. Kennedy, render this reference more clear, as will be evident from comparing his selection with v. 6, 7, 17, 5, of Tate and Brady. Ps. cxviii. is prophetic of Christ ; and in Pt. 2. v. 1, 2, Mr. H. has rejected the purely Jewish expressions in the Old Version, and substituted others more accordant with the prophetic character of the psalm. With these and similar alterations, the most zealous defender of the Old and New Versions may well be satisfied, when he recollects that the singing " with the understanding," and the spiritual advantage of the congregation, are considerations in comparison with which all other things are of little moment.

The last rule we propose is, *That such verbal alterations are admissible as render the version a more exact representation of the original.* Fidelity, the primary virtue in all translations from other languages, is indispensable in those of the Sacred Writings. In a metrical version, the trammels imposed by the versification, and the necessity of adhering to a poetic diction, requires that some licence in this respect should be granted ; but the more faithful, consistently with the essential characters of poetry, the more excellent it is : those verbal deviations, therefore, from our metrical versions are to be approved, which are made for the sake of a nearer approximation to the original. In this part of his undertaking Mr. Horne has laboured with diligence and success ; but not to weary our readers with the citation of examples, we shall merely refer to some of those places wherein the rule above stated has been applied : *e.g.* Ps. viii. 4.—xix. Pt. 1. v. 3.—xxxiii. Pt. 2. v. 4.—xxvii. Pt. 2. v. 4.—lxxxiv. Pt. 2. v. 4.—xciv. 1.—civ. Pt. 1. v. 1.—cxii. 2.—cxxx. 1, 2.—cxliv. 3.—cxlix. 3.—cl. 3.

Such are the principles which ought to be applied to a selection of suitable portions from the Old and New Versions of the Psalms of David, for the purposes of congregational worship; and we have seen that Mr. Horne has been guided by them in the compilation before us.

A still nicer and more delicate task remained, namely, the selection of an adequate number of Hymns, adapted to, and corresponding with the pure, and mild, and rational service of the Established Church. Many learned and distinguished individuals, some of whom will ever rank among the brightest ornaments and ablest supporters of the Anglican Church, are hostile to the introduction of hymns; and the use of them in public worship has been stigmatized as a violation of ecclesiastical discipline, proceeding from a schismatical spirit, and fraught with incalculable mischief. Of some hymns this may certainly be affirmed, and we will go as far as any man in the condemnation of *some* collections which we could name; but to extend this sweeping charge to *every* selection for the use of congregations would surely be to overstep the bounds of reason and of candour. If some hymns, and some collections of hymns, are absurd, fanatical, unscriptural, we see not how this can be regarded as a valid argument for the exclusion of all. If there is danger lest erroneous doctrine should be instilled into the minds of the people by the use of hymns, so is there from the discourses of some who, in the opinion of many, are highly-gifted, and who unquestionably are popular preachers. It were no difficult task to lay our finger upon certain published sermons as much at variance with sober piety as any hymn, and which might seem to be intended rather to encourage the bodily mortification and the dreaming enthusiasm of the monastic cell, than an honourable and manly discharge of the civil and social duties of life. The utter worthlessness of some hymns, and the dangerous tendency of others, cannot therefore be urged for the entire rejection of such compositions in divine worship: and the most that can be allowed to the objection is, that it supplies a very cogent motive for the utmost care and caution in selecting, and for the exercise of a vigorous judgment in correcting them.

The Psalms of David are an inestimable treasure, abounding with strains of the most sublime piety, such as no human composition can equal, and calculated above all others to kindle the ardour of devotion to the common Father of all. Yet something in addition seems wanting to the due performance of Christian adoration, something more spiritual, something which more literally represents the history and doctrines, the hopes and promises, of the Gospel. In this feeling, at least, there appears to be an almost universal agreement, since in

nearly every large congregation in our National Church, some hymns founded on evangelical events and evangelical views, have been admitted. On this subject let us hear our author himself:—

But highly valuable as the compositions of “the sweet Psalmist of Israel” confessedly are, as supplying the most considerable as well as the most important matter for church-music, and answering purposes which no uninspired compositions can answer; yet it has been long and generally acknowledged, that to a *Christian Congregation*, something is yet wanting in this department of public worship, which (to borrow the elegant statement of the Rev. Dr. Maltby), in addition to the holy effusions of the Old Testament, may convey that clearer view of God’s dispensations, those astonishing hopes, and consoling promises, which are supplied by the inspired penman of the New. For, although, in sublime description of the attributes and perfections of the Almighty, in earnestness of supplication, and in warmth of adoration, the royal Psalmist must ever stand unrivalled; yet his knowledge of divine things was necessarily incomplete, because the *day-spring* had not yet dawned *from on high*. (Luke i. 78.) Even under the influence of prophetic inspiration, David saw, but as *through a glass, darkly*, the saving truths of redemption and sanctification. These truths, therefore,—taught as they were by our Lord and his Apostles, and illustrated by the great transactions of His life and death,—may surely form in a Christian Congregation as fit subjects for devotional melodies, as the events of Jewish History and the Precepts of the Mosaic Law suggested to the Holy Psalmist.”—Pp. xiv. xv.

That religious subjects are unfit for poetical ornament, and that “poetical devotion cannot often please,” is maintained by Dr. Johnson in his life of Waller, with a vigour of thought and energy of diction, to which perhaps no parallel can be found in any other writer. We look up to this great critic and moralist with a respect little short of reverence; and we are slow to believe that his conclusions on any subject to which the powers of his vast and capacious intellect have been applied, are wholly erroneous. To form a right notion of the point at issue, poetry must be taken in the sense in which he understood it; and admitting his definition, we are constrained, by the overpowering force of his reasoning, to acquiesce in his decision. If, as he observes, “the essence of poetry is invention, such invention as, by producing something unexpected, surprises and delights,” poetry in this sense is an unfit vehicle for the topics of devotion, which “being few are universally known; but few as they are they can be made no more; they can receive no grace from novelty of sentiment, and very little from novelty of expression.” But if there be, as unquestionably there is, a species of poetry which, though it proceeds not from the more exalted inspirations of genius, is soothing and delightful, which, though it does not surprise and transport, appeals to the heart and the affections, and which is by turns narrative, descriptive, argumentative, didactic; then such poetry may be applied, and often is, with advantage, to sacred themes.

In this conclusion, we doubt not, Dr. Johnson would have expressed his concurrence; but be the decision of the question what it may, the lofty flights of poetic genius are altogether out of place in the



Christian hymn. Engaged in the holy office of worshipping the Creator, the mind spurns the embellishments and the colouring of imagination. It is not fine poetry that we want in these devout exercises, but sacred poetry: unfeigned piety, therefore, is the essence of the hymn, and simplicity is its appropriate garb. Every sentiment, every idea, should be scriptural, and the expressions, if not literally so, should at least be formed upon the model of scriptural phraseology. Not that every thought and image are to be rejected which are not found in the sacred writings; but that, both in matter and style, it should be in the most unqualified sense accordant with the spirit of Christianity. For this reason all attempts to describe invisible things by images of sense, overstrained expressions of love, joy, or hatred, terms of familiarity and endearment, ebullitions of fanatic fervour, every thing which agrees not with a reasonable service, every thing which is not tempered by the mild tone of the Gospel, should be rejected, as not only producing disgust in well-regulated minds, but inconsistent with the reverential awe inspired by genuine humility and faith. Hymns intended for the sacred services of the Church should be such as in subject and sentiments accord with the spirit of evangelical religion, or convey the sense of Scripture, in language plain, simple, and perspicuous, such as may at once animate the warmth of piety, and at the same time preserve the sobriety of Christian devotion. Of this description are those now under our notice.

It is also the design of Mr. Horne to present a collection of hymns adapted to the various festivals and occasions in which a Christian congregation may be engaged, and selected from the most approved sources. Hymns in our language are extremely numerous, and it is this very abundance which makes the task of selection difficult. When such a multitude are to be examined, some of the most excellent may be overlooked; and of many good it is not always easy to choose the best. That in the able hands of Mr. Horne the work would be executed with judgment and ability might reasonably be anticipated; and upon examination of the work itself, it will be seen that, in the arduous office of selection, he has exercised a sound discrimination.

Important as is the office of selecting hymns with judicious care, it is moreover requisite to review them with the keen eye of a critic and a theologian. There is scarcely a single hymn in the whole compass of our sacred poetry, in which some expression or other is not liable to objections; and in most of them occasional words and phrases may be advantageously altered for the sake of a more exact accommodation to the sense of Scripture, or of a more strict accordance with the spirit of genuine religion. To alter the compositions of others for the sake of some fancied elegance, is a liberty which we are scarcely warranted in taking; but in this case, the importance of the end will

justify the adoption of those critical emendations by which it will be more effectually secured. Religious worship being of infinitely greater consequence than earthly fame, our deference to any writer or poet, however admired and eminent, must be circumscribed by the consideration of what will contribute to the spiritual advantage of the congregation. This is an object paramount to every other; and it is not only allowable, but ought to be regarded as an imperative duty, to make such alterations in ~~merely~~ human productions, as will better fit them for congregational praise and adoration. Mr. Horne has adopted this undeniable principle, and in the application of it has exhibited a cool and discriminating criticism, avoiding the extremes of negligence on the one hand, and of rashness and temerity on the other. His deviations from the originals will, with very few exceptions, be acknowledged to be improvements, either by expunging what was open to some objection, or by drawing a nearer approximation to the tenor of Scripture, or by substituting what is better calculated for the public expression of praise and thanksgiving. We shall fortify our opinion by a few examples.

Hymn 6, v. 2, for the Fourth Sunday in Advent, it is—

“All nations join to magnify,  
The great, the wondrous love.”

but as all nations do not join in this, Mr. Horne has altered it to “Let nations join to magnify,” &c. Hymn 9, for Christmas-day, is from the hymns annexed to the New Version of the Psalms, and v. 5 is,

“When shall we reach those blissful realms,  
Where Christ exalted reigns?”

which Mr. Horne has altered into “O may we reach,” &c. which is much better. In the beautiful anonymous hymn 23, v. 2, the original is,

“Finished all the types and shadows  
Of the ceremonial law;  
Finished all that God had promised,  
Death and hell no more shall awe.”

The second couplet is not true; and Mr. Horne has thus corrected it:

“Finished now is man’s redemption,  
Death,” &c.

Hymn 26, for Easter Day, is in the supplement to Tate and Brady, from Watts, but Mr. Horne’s selection of verses and arrangement are certainly preferable. In v. 4, of hymn 38, from Logan, it is,

“She (*i. e.* Wisdom) guides the young with innocence,  
In pleasure’s path to tread.”

which is ambiguous; and therefore Mr. Horne has changed it into “True pleasure’s path to tread.” In the preceding verse also; instead of “The prize of fame,” it is changed into “enduring wealth,” to

\*correspond with Prov. iii. 16, to which passage the hymn refers. Hymn 41 is taken from the supplement to Tate and Brady, and v. 3 is,

“ His bride herself has ready made,  
How pure and white her dress ;”

the meaning of which is not very clear; but in Mr. Horne's Manual it stands,

“ His bride, the Church, is new arrayed,  
How pure,” &c.;

in conformity with Rev. xix. 18. The original of hymn 51 is,

“ O thou, that from the mouth of babes,  
*Art wont of old* to perfect praise ;”

of which the words in italics are strange, if not a bull; but our author has properly amended them,

“ O thou, that from the mouth of babes,  
And infant tongues, didst perfect praise ;”

as Matt. xxi. 16. For equally judicious improvements, see hymn 52, v. 2, 4.—56, v. 4.—58, v. 1.—60, v. 2, 5.—62 throughout; to which, for the sake of brevity, we merely refer.

To the Psalms and Hymns thus judiciously selected and revised, the compiler has prefixed an ARRANGEMENT, by which they are adapted to every Sunday, Festival, &c. of the Church throughout the year. This must have cost much time and thought, which, we think, have been well bestowed, since it will contribute to the very desirable object of rendering the psalmody accordant with the service for the day. The plan pursued in this arrangement is thus stated :—

1. For the MORNING-SERVICE, three portions are assigned; viz.

(1.) After the third collect, where a psalm is now generally sung, conformably to the directions of the Rubric.

(2.) At the end of the Morning Prayer and before the Communion Service. This Psalm is generally the same which was directed by the Rubric, in the first Liturgy of King Edward VI. (printed by John Oswen, at Worcester, in 1549); and which was adapted to the respective Sundays or Festivals. From its being directed to be sung or said, while the officiating minister made his entrance within the rails of the altar, it was called *Introitus* or *Introit*.

(3.) After the Communion Service and before the Sermon.

2. For the EVENING-SERVICE, two portions are assigned; viz. after the third Collect, and before the Sermon.

3. Where there is a THIRD SERVICE, any portions can be selected at the option of the Officiating Minister; or, some one or more of the portions for Morning or Evening may be repeated, as the congregations will most probably be composed of different persons.

4. Where it is usual to sing after the sermon, either of the concluding hymns or doxologies may be selected.

In this ARRANGEMENT, for every Sunday, &c. in the year, references are placed within parentheses, pointing out those passages in the first lesson, epistle, or Gospel, or to the collect for the day, to the subjects of which the Psalms, &c. are generally applicable.—Pp. xvii. xviii.

From the observations which we have made, it must be evident that Mr. Horne's Manual of Parochial Psalmody is not a mere com-

pilation of Psalms and Hymns. The author, exercising a sound discretion, has selected convenient portions of the old and new versions of the Psalms, and of the most approved Hymns, which he has carefully revised, and adapted for public worship, and arranged for every Sunday throughout the year. To please all in such an undertaking, when we consider the infinite diversity of tastes and opinions, were a perfectly hopeless task; but after an attentive examination of the work before us, we can cordially recommend it to the attention of the public, and particularly of our brethren among the clergy, as a judicious and valuable compendium of psalmody.

From any discussion of the question as to the propriety of introducing UNAUTHORISED HYMNS into our congregational worship, we have purposely abstained. Our remarks on this subject were intended to go no farther than to enforce the expediency of using some hymns; but whether in the present constitution of the Church it be justifiable to use any at the discretion of the officiating minister, we have not the presumption to decide. It appears, indeed, to us previously requisite to ascertain what is meant by being *duly authorised*, a point which we have never seen satisfactorily determined, and which has been strangely neglected in the controversy to which the question has given rise. Is this authority to come from the Convocation? Alas! this body, to the great regret of so many churchmen, is in effect defunct. From the United Parliament? Then, we fear, it were vain to expect it. From the Royal licence? or from the Bishops in their respective Dioceses? These last may seem the proper authorities to regulate the performance of divine worship; but then it might possibly fail of producing that unity of practice, the violation of which the anti-hymnists so strongly reprobate. Many, however, of the most enlightened advocates of Christian hymns wish only for a collection *sanctioned* by the recommendation of those who occupy influential stations in the Church, not *so authorised* as to be legally binding upon the clergy, in the persuasion that it would gradually, yet certainly, work its way into general estimation and use. As to the success of this, and other suggestions, we shall offer no opinion; but if the old version of the Psalms be, as is confessed, unsuitable to the taste and refinement of the present age; if the version of Tate and Brady be often faulty: if the portions of the Psalms should be judiciously selected, in order that the congregation may sing with the understanding; if, in addition to the strains of the sweet singer of Israel, something more evangelical is required in the service of a Christian assembly; if it be a widely-extended opinion, even among those who are most attached to the national Church, that our psalmody is, in its present state, the least edifying part of her devotional services; and if there be a prevailing, nay, almost universal wish for

some improvement in this department of her public worship, we cannot but express a hope that the members of the Establishment will not long be without a Manual of Psalms and Hymns, so sanctioned as to satisfy the most scrupulous, and so compiled as to be a fit accompaniment to our admirable Liturgy.

As to the selection of the psalm and hymn tunes, which are adapted to the above Manual, we will say but few words. In the execution of his design, Mr. Henshaw has very properly given the preference to those fine *Church* tunes, which have so long been familiar to the ear and delightful to the minds of the devout members of our Church. Among these, we recognise the compositions of Ravenscroft, Drs. Arnold, Burney, Croft, Dupuis, Harrington, Heighington, Howard, Nares, Randall, Worgan, and Wainwright, the Venerable and Rev. Wm. Jones, of Nayland, Sir George Smart, and others. To their productions have been added several popular and modern tunes, together with some compositions by Luther, Handel, Haydn, Mozart, Pleyel, Beethoven, and other distinguished foreign masters in the art of sacred music. Mr. Henshaw has furnished an original melody, called Peterborough; and he has admirably arranged a composition of Beethoven's for the ninety-sixth Psalm of the New Version, Jackson's (of Exeter) grand tune being suited only for choirs, or professional singers, not for congregational worship. The tunes called St. Philip's and Paris are of foreign origin: they are very pleasing, and have been harmonized and arranged by Mr. Jollie, organist of *St. Philip's* chapel, Waterloo-place. Two double chants, a Kyrie Eleeson, and a "Glory be to Thee, O Lord," with a Doxology, conclude Mr. Henshaw's publication, which we recommend to the attention of those clergymen who are desirous of improving Church psalmody among their congregations; as the tunes are so arranged that they may be learnt with facility, after being heard once or twice, by every one who has the slightest ear for music. As much inconvenience has frequently arisen in consequence of *grave*, or other unsuitable tunes, being appropriated to *cheerful* words, and *vice versâ*, Mr. Henshaw has prefixed a table (copied from Mr. Horne's Manual of Parochial Psalmody) explaining the nature of the various metres occurring therein, and disposing the tunes in *classes*, whether grave, cheerful, plaintive, &c. with references to those psalms or hymns, to the *general character* of which they are best adapted. This we consider an improvement, as it will save the clergy much trouble in the selection of tunes, at the same time that organists or choirs will be enabled in the first instance to choose those which are best known, and afterwards gradually to add other appropriate melodies.

ART. II.—*A Scriptural Investigation of the Doctrine of Holy Places. A Sermon, preached at the Church and Chapel, of St. John, at Hackney, on the Two succeeding Sundays, the 28th of December, 1828, and the 4th of January, 1829, on occasion of the Royal Letter in aid of the Society for Repairing, Enlarging, and Building of Churches. By the Rev. H. H. NORRIS, A.M. Perpetual Curate of St. John's Chapel, Prebendary of St. Paul's and of Llandaff, and Chaplain to the Earl of Shaftesbury. London: Rivingtons, 1829. Pp. 56.*

A BRIEF notice is all that we usually afford to single sermons; and there must be something either specially bad or specially good within the compass of half an hour's reading, the exposure or commendation of which will exceed the limits of our Literary Report. The discourse before us is not only of the latter order in regard to the excellence of the matter, and the importance of its subject; but the depth of research which it exhibits entitles it to much more than ordinary attention. In its published form, with a preface and three appendices, it assumes the form of a dissertation rather than a sermon; and presents a full and comprehensive investigation of the doctrine of holy places, the means and intent of their sanctification, the awful consequences of their desecration, and the duty of the Christian world to provide an adequate number for the universal *hallowing of God's name*. Mr. Norris has selected for his text the petition of the Lord's Prayer relating to this Christian duty; and after tracing its dependence upon the two succeeding petitions, he proceeds to explain the meaning of the expression, *Name of God*.

To come at once to the true import of the expression—*name of God*—it is only necessary to advert to our Lord's intimation respecting the Divine Being, that His person “no man hath seen at any time;” because, as God declares himself, “no man can see it and live;” and, therefore, when Moses besought Him, “shew me Thy glory,” He replied, “thou canst not see My face, but I will proclaim the *name of the Lord* before thee.” The *name of God*, then, is that symbol of the inaccessible Divinity, which represents Him here below to us frail and fallen creatures, and is, to all intents and purposes, *Himself* subdued in glory to our capacity of endurance, in all the respects of intercourse between us; both as we are the works of His hands, and the objects of His redeeming love; and in all the interchanges of providential and mediatorial superintendence on His part, and of duty, affection, and penitence on ours. Thus, with reference to God, *His name* is said to be “a strong tower”—“a defence,”—that through which “enemies are overcome,” and “the horn of those in covenant with Him exalted:” and thus also is it said of men, that they “love *His name*,”—that they “fear it,”—“trust in it,”—“call upon it,”—walk in it, and “suffer for its sake.” In all which instances God himself is obviously spoken of representatively, under the symbol of *His name*, it being the divine appointment compassionately accommodated to the distempered state of man, as David sets it forth with critical discrimination, that His “glory should be set above the heavens,” whilst *His name* should be excellent in all the earth.”—Pp. 3, 4.

To make *this name* excellent—to make it the object of fear and

dread, as well as of trust and confidence, to those to whom it was revealed, was the purpose of the Almighty from the earliest times. Immediately upon the introduction of the Mosaic economy he announces his intention of recording it among his chosen people, and promises that, "in all places where he shall so record it, he will come unto them and will bless them." The fulfilment of this promise was accomplished in the setting up of the tabernacle and in the dedication of the first and second temples; to which the author necessarily confines himself as the retrospective limit of the inquiry in the sermon itself; reserving for an appendix the consideration of the sacred records respecting holy places, antecedent to the Mosaic dispensation. In this appendix the reader is conducted backward, through the patriarchal ages, from God's declaration to Moses from the burning bush, that Mount Sinai, whereon he stood, was holy ground, and that his people should in after ages serve him there, (Exod. iii. 1, 1 Kings xix. 8,) to the sacrifices of Cain and Abel, which were evidently offered at a set time and in a set place of religious designation.

Thus does it appear, that throughout the whole of the covenanted intercourse between God and His ancient people, His jealousy for the sanctity of *His great name* most punctiliously limited the invocation of it to places of His own special selection, where, conformably to the announcement made to Moses, it was recorded by Himself, and that, moreover, with such circumstances of awful solemnity and reservation, as most impressively proclaimed Him "very greatly to be feared in the assembly of His saints, and to be had in reverence of all them that are about Him."—Pp. 14, 15.

The means however which were thus taken by the Almighty for the sanctification of *his holy name* among his chosen people, was only preparatory to the extension of his worship among the Gentiles. This his ultimate purpose he clearly intimated by the appropriation of a court in his house to their reception as worshippers before him; by putting it into the mind of Solomon to engage the co-operation of a heathen nation in the erection of the first temple; and by ordaining a heathen prince to superintend the building of the second, which his successors enriched with all things necessary to the sacred service. Hence it was that our Saviour, both at the commencement and the close of his ministry, cleansed the court of the Gentiles from those profanations which had been suffered to pollute it: citing at the same time the prophetic declaration, that "His house should be called the house of prayer for all nations." But the iniquity of Israel was now nearly at its full; the "abomination of desolation" was doomed ere long to stand in the holy place, and the house of prayer to be transferred to another chosen people. Henceforward, according to the prediction of Malachi, (chap. i. 11,) "*dwellings for his name, where he would record it, were to be erected in every place:*" and our Lord himself sanctified the first Christian house of prayer by the

institution of the Eucharist, "to shew forth his own death till he come." That this *upper room*, in which the Paschal Supper was celebrated, was never diverted from its hallowed appropriation, and that the disciples continued to assemble in it for the purpose of Christian worship and communion, the traditions of the Church abundantly testify; and as the Gospel spread, wherever the converts were sufficiently numerous to form a congregation, a similar apartment was furnished by some eminent disciple for the place of solemn assembly. We have instances of this at Joppa, and at Troas, mentioned in Acts ix. 37; xx. 7; and Mr. Norris has collected the authorities in proof of the fact, which occur in the New Testament and the Ecclesiastical writers, in an Appendix (No. II.) replete with the most interesting and valuable information.

Thus did God's house become a house of prayer for all nations; and though parties were formed under different teachers, even in the apostolic age, yet never was a *rival edifice*, wherein *his name* had not been *authoritatively recorded*, erected in opposition to the Church, which was "*the one place to which they came together.*" In like manner *all the churches of God in our land* are to be considered as composing *together* that integral portion of the Christian temple, in which all amongst us in this particular nation of the earth, "*with one mind and one mouth,*" glorify God, and present "*with one accord* our common supplications." The severe judgments inflicted upon the whole congregation of Israel at Peor, when only a part had turned aside to worship their own inventions, are fearful proofs that the *due hallowing of God's name* is a matter of *public responsibility*; and therefore, with every feeling of respect for the *truly conscientious* seceder from the divinely prescribed unity of the Church, we cannot but join with Mr. Norris, in severely reprobating those, who, differing as widely among themselves as they differ from the Church of England, "*cast their heads together with one consent, and become confederate against her.*" Here there can be no conscience; and though God does not take instant vengeance upon such as seek him not "*after the due order,*" their punishment will not be eventually less severe. Nor will the plea avail them, which is so often alleged in their defence, that the courts of the Lord's house, dispersed throughout our country, are utterly disproportionate to the surrounding population; at the same time that the fact should impel each of us to do his utmost to supply the deficiency. With an eloquent and earnest appeal to this effect, and in accordance with the royal command, in which the discourse originated, Mr. Norris concludes; urging upon his hearers the examples of the Israelites in their overflowing contributions towards the building of both their temples, and of our own forefathers in the erection of those splendid piles, which sanctify this



Christian land; and obviating the shallow pretext of eleemosynary charity, which some have not hesitated to adduce, as interfering with their pious contributions towards the erection of dwelling-places for the name of the Most High. Upon this subject the following eloquent and forcible observations of the judicious Mede are appended in a note; and the reader will be amply recompensed by a perusal of the entire *Concio* from which they are taken, and from which Mr. Norris has availed himself of some excellent matter in the composition of his discourse.

At interim meminerint velim hujusmodi sermonis autores, nos non absolute sed comparatè locutos de Templorum ornatu, ut ne sint minus quam hominum ædes ornatæ. Deinde sciant non Templa sola hoc quod intorquent ariete, sed, et Regum conquassari palatia, sed multas privatorum ædes. Pauperes egent? Quin igitur tu ædes tuas dirue, quin Regum et nobilium palatia demolire. Pauperes egent? Quid igitur tibi tantus domi apparatus? Quid tot contignationum at concamerationum deliciæ? Quid reliqua suppellex otiosa, ornatus supervacuus? Aufer, aufer hæc, inquam, sine quibus et tibi satis erit domi, et pauperi inde multum eleemosynæ. Postea si indignant pauperes, causam non dico quin Templis omnem auferas ornatum, imo ipsa; non enim pro Templis homines, sed pro hominibus Templa sunt condita, ut in re Sabbatica dixit Servator."—Mede's *Concio ad Clerum de Sanctuario Dei*. Works, Vol. I. p. 513.—P. 32.

We have now followed the author through his excellent Sermon; and we might part with him by repeating our thanks for the valuable information which he has brought to bear upon the important doctrine of *Holy Places*; and for the pious zeal and uncompromising firmness, with which he upholds the claims of the Established Church to the support of its members. Turn we, however, for a moment to his preface; in which, after adverting to the *special* presence of God in those places where he is said to *dwell*, to the sanctity thereby communicated to them, and to his jealousy of their promiscuous usage and desecration, he writes thus:—

Such is the wisdom the Scriptures teach. But human wisdom, in our age and country, is wise not only *above*, but *contrary* to, what is written: for the popular opinion upon the subject, as a great authority lays it down, is, that "the Church is the place, however unpretending, where the faithful assemble to worship the common God and Father of all;" and the Law of England, as the same great authority promulges it, is, that "such a place once registered," (whereby it is *legally* constituted a "*a place of religious worship*," ) "is registered *for ever*;" and so indefeasibly, that no "application to secular uses can vitiate the registration;" for which this portentous reason is assigned, that were it not so, "it would be necessary, in *many* cases, to procure a new certificate *every week*." —Pp. iv. v.

The opinions here referred to are cited from the speech of a professed Unitarian; but it is no less true than lamentable, that they are practically, if not avowedly, maintained by many, from whom we might hope better things. Frequently do we see our Churches, those venerable seats in which the Almighty has condescended to *record his name*—desecrated to the most sacrilegious uses. Tumultuous vestries,

noisy ballotings, and profane disputes, are conducted with impious irreverence on the holy ground of the sanctuary; and the devout worshipper is scandalized at the idea that "the Lord is in these places," and that these mockers "know not of it." Well may such practices be charged with the increase of ungodliness and of crime which deluges the land; nor can we hope for a more favourable result, till the idle parade of Christianity which characterizes our day, is exchanged for a purer and more vital spirit of religion, and our "houses of prayer" are no longer converted into "dens of thieves."

ART. III.—*Typical Instruction, considered and illustrated, and shown to be suited to all, but particularly the early ages of the Church.* By JOHN PEERS, A.M. Sunday Evening Lecturer of St. Antholin's, Watling Street, and late of St. Mary Magdalene College, Cambridge. London: Hatchards, 1828. Pp. xii. 584. 8vo. price 14s.

THE study of types, and the discovery of their corresponding anti-types, is one of the most interesting, as well as most instructive, of theological inquiries. It is interesting, because it exercises,—and instructive, because it convinces the mind. But amusement and conviction ought not to be the sole objects of pursuit with him who professes to be a student in the school of religion, and who wishes to become a teacher in things that concern not merely the temporal interests, but the undying hopes, of an immortal being. With such a man there will be a higher aim, and a more ennobling principle; to him the evidences of his faith will not be a mere exercise of reason or of judgment, a means of displaying earthly knowledge, or of boasting mental superiority; but they will operate in a more enlarged and more enlightening sense, and, whilst increasing and improving every faculty of thought, will reach forward to a higher object—the *conversion of the heart*. This, indeed, is the simple and pervading object of the Scriptures; and he that considers them merely as a fountain of wisdom for the supply of speculative conjectures, or of even sensible commentaries on the being, attributes, and purposes of the Deity, robs them of their greatest honour: for they are a well-spring of eternal life; and we are commanded to "*grow in grace*" as well as "*in the knowledge of our Lord Jesus Christ.*" (2 Pet. iii. 18.)

Now the typical instruction of the Bible is precisely of this nature: and though, doubtless, an excess of ingenuity in discovering an allusion, or a superabundance of zeal in the application of it, may lead to error, and perplex rather than elucidate; still the sensible and humble-minded teacher will, in the types of Sacred Scripture, find an unending series of examples, and an unceasing supply of arguments, for the instruction and the improvement of his people. Mr. Chevallier,

who (though we spoke of him on a late occasion,—and we are convinced he deserved it,—in a tone bordering on harshness) has on this subject shewn more acuteness than on many others, has ably illustrated our position in his Third Hulsean Lecture for the year 1826; pointing out the indefensible extravagancies of the early Christian commentators, and of the self-blinded Church of Rome, in the abuse of typical interpretation: an abuse the less to be tolerated, on account of the abundance of instances in which that species of argument may be safely and consistently employed.

But whilst the doctrine of types is applied individually, rather than collectively, there can be little fear of an author's either under-reaching or over-reaching the mark; for having only one object in view, viz. spiritual benefit, his labours are directed solely to that point, with a sincerity and singleness of purpose little likely to be diverted or destroyed by the operation of extraneous causes: and if he should occasionally miss the limit of sound reasoning, having no sinister aim, little evil can arise either to himself or to others. Regarding the subject in this light, we had long contemplated a consideration of one branch of Mr. Peers' inquiry—the *types connected with the History of the Israelites under Moses*—as a topic capable of much useful illustration in the way of *Christian* instruction. It has, therefore, much pleased us, to find the matter of our prospective employment brought before us by a writer, who appears every way capable of doing justice to it, and who has, in our ideas, satisfactorily established the point which we allude to—viz. the application of the histories and the institutions recorded in the Old Testament to the situation and the progress of those who live under the institutions recorded in the New. It must never be forgotten, that there is this difference between the Jewish and Christian dispensations, —viz. that whilst the origin, progress, and decay of the one is recorded in the Old Testament, and its final overthrow, in the completion of it, recorded in the New—the *establishment alone* of Christianity is the subject of Gospel history. The *progress* of the religion of Jesus is *not* there given; there are no *sacred annals*, save in the prophetic discoveries of the Apocalyptic visions, of the march of the cross—that must be sought for elsewhere, in the pages of profane or of secular learning. Now to elucidate this subject, left, as it is, in obscurity, and without a clue to guide, the typical illustration of the Scriptures seems to be not unscripturally employed. For, whether regarded in the mass, or applied to the case of any given believer in the Church, the observation of St. Paul is to be remembered and attended to: “*whatsoever* things were written aforetime *were written for our learning.*” (Rom. xv. 4.) Thus the types in Paradise—the types connected with Noah, Abraham, Moses, Joshua, David, Solomon, and the Prophets, all illustrate the progress and perfection

of the kingdom of the great focal anti-type, of which these events and these personages were the types. And, though no man with the eye of fleshly-wisdom can penetrate the unapproachable glories of futurity; or can measure with the most capacious faculties the illimitable purposes of the Eternal Counsels; or with the scanty line of human intellect can fathom the unfathomable depths of the Divine mind; yet, guided by the evidence and the instruction offered in the books of the Old Testament, when coupled with the revelations of unfulfilled prophecy, the events to come may be in some measure discovered, and the necessity of scriptural views on all broad questions of policy, or on the more humble, but not less influential, conduct of a simple individual, may be clearly and irreprehensibly established.

The author of the work before us has not undertaken to explain *all* the types which have been thus employed by the Head of the Covenant; but only such as illustrate the mode of teaching so employed, which he earnestly recommends to all Christians, but particularly to ministers. From a volume of such abundant matter, even a selection of the main arguments would too much enlarge our present notice: but it would be but a sorry return for the gratification derived from the perusal of it, if we dismissed it, after the manner of a moderator's compliment in the schools, with a "*Bene disputasti, Domine.*" Although we cannot, however, make many extracts, we will make a few, trusting to their merit for a sufficient authority to recommend the book itself, which without all controversy, is one of the best upon the subject we have yet met with, and which we confidently recommend, as containing an abundant source of instruction on many of the chief points of Christian inquiry. We take the following from the chapter "on the Historical Types previous to the Deluge."

Enoch bore his testimony before a generation, whose corruption and depravity called down a most signal display of the wrath of God against their unrighteousness; and he did this with a fearlessness of consequences corresponding with the exalted station which he held as an inspired minister of God, filled with zeal for his service, and the honour of his name; resembling one yet more exalted, of whom it is recorded—"And his disciples remembered that it was written, 'The zeal of thine house hath eaten me up.'"

When he had thus, by a life of holiness, with a bold and animated declaration of the counsels of the Almighty, condemned the practices of a sinful world, and exhorted them to repentance, that they might have life, he finished his course, not by that death which is the common lot of all men, but God took him, both body and soul to heaven; thus giving proof of the efficacy of the covenant of grace, and the sufficiency of the redemption by the Messiah, which, though not completed, was yet powerful to save from condemnation, to triumph over the dominion of death, and exalt to glory.

The typical resemblances to a yet more exalted character appear in the singular holiness of his life, which as far as that which is imperfect can bear an analogy to that which is perfect, corresponds with the immaculate purity of the Son of Man, "who did no sin, neither was guile found in his mouth;" in the doctrines which he preached, salvation, righteousness, and judgment to come; in the energy with which he warned, reprov'd, and in-

structed a corrupt world, exceeded only by him who "clad himself with zeal as with a cloak;" in his gift of prophecy, and that particular subject of it, the doom of a sinful generation, the measure of whose iniquity being nearly filled up, the wrath of God was about to be displayed in a manner equally signal and awful, by an universal judgment, in which the ungodly should be swept away by an overwhelming deluge; whilst the little flock who feared the Lord, and had his name always in remembrance before them, should be as miraculously saved, as the former would be marvellously destroyed. The mighty power of God in bringing to light the secret wickedness, and punishing the open rebellion, or hidden works of darkness of the one, and justifying the other, who in meekness and patience committed their cause to him who judgeth righteously.

His ascent into heaven, without tasting death, at what can only be deemed a youthful period of that longæval race, but when his work and testimony were completed, presents a symbol of the triumph of the Lord of life and glory, over whom death and the grave had no power, but who made a show openly of his victory over them, and who having fulfilled the work of the covenant, trampled upon them and upon him who had the power of them, and was received into glory.

This translation of Enoch took place about fifty years after the death of Adam, but before that of Seth or the other patriarchs; consequently, this eminent type of our blessed Lord and Saviour, in his holy life, his ministerial labours, his zeal and fidelity, and his entrance into heaven, was exhibited to almost all the inhabitants of the old world.

At length the period arrived, when God in his wisdom determined to close the day of mercy to the antediluvians, and to let loose his stores of vengeance on those who had so long neglected or despised his warnings, abused his long-suffering, and hardened themselves in iniquity. Yet, he remembered Noah, the man born to "comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed;" and who "found grace in the eyes of the Lord;" who "was a just man, and perfect in his generation.—1'p. 165--168.

Of the rainbow, as the sign of a covenant, we think there is given a more satisfactory explanation than can be found in Ambrosius, of whose interpretation a recent writer has spoken with some truth, but with too much severity. Of a *relaxed* bow, certainly there can be but little to observe; of the bow, as considered by Mr. Peers, there is much to be said.

The seal of this covenant is equally remarkable with its extent and perpetuity. A sign placed by the Almighty in the clouds, visible to all living creatures, under the recurrence of those circumstances which might call their attention to the deluge, or excite their apprehension of its return. It never appears but by the power of the Creator; no exertion of man can procure the manifestation of it; therefore, whenever it appears, God gives a renewed confirmation of this his covenant with all flesh. The sacrament is singular in its nature, being both general and particular: general, as a sign visible to all; particular, as no two individuals can see the same, but each one observes his own separate and peculiar symbol; so that every appearance, whilst it confirms the promise to the whole of the inhabitants of the world, seals it separately to each.

The very symbol chosen for this purpose, bears the strongest evidence of the divine intentions of mercy and benevolence towards those for whose use it is intended. The bow is a warlike instrument, the one of all others most universally employed, and as such it has become the very emblem of war; God employs it for that purpose, and recording his judgments against the adversaries of his people, uses the remarkable expression, "thy bow was made quite naked;" but in this sacrament it is a bow without a string, or an arrow; useless as an instrument of war, and only suited to imply that hostilities have terminated, and that peace is established. the very weapon formed for destruction being employed for the assurance of tranquil security.—Pp. 191—193.

Some may think the following passage rather overdrawn, though the intention is excellent, and the general allusion correct.

Moses could not smite the rock till the Lord was present upon it, when it exhibited a type of the human and divine natures united in the person of Messiah, suffering under the wrath of the offended lawgiver. The effect of this act of Moses was the pouring forth of an abundant stream of water, which not only saved the Israelites from immediate death, but which followed them ever after till they reached the confines of Canaan. The sufferings of Christ, the rock of our Salvation, have been the source of that water of life, the streams of which follow his church all through the wilderness, saving, refreshing, and comforting her in every step of her pilgrimage.—Pp. 424, 425.

No fault, however, can be found with the ingenious passage relating to Joshua.

The local situation of Joshua at another most awful and important period, strongly indicates his typical character. The tabernacle of God was removed from among the people, and it was filled with the glory of the Lord whilst standing remote from the camp. On this most memorable occasion, when Moses, as the mediator, was passing to and fro between the Almighty and his people, Joshua, his servant and successor, remained in the tabernacle, and enjoyed the glorious presence of Jehovah. As a public functionary, his active ministry had not then commenced; but he was appointed to conduct the final issue of the work of mercy then carrying forward. He tarried in the emblematical heavens, whilst the rebellious people were separated from God: and Jesus, the real Joshua, the Saviour, abode in the presence of the Father, till the fulness of time had come when the ministry of Moses should pass away; he then left the glorious presence of the Most High, which no man hath seen or can see, but which the only-begotten, who is in the bosom of the Father, has declared, that he might complete the salvation of his people.—Pp. 450, 451.

Let us pass away from these to our author's remarks upon the Sacraments: where, if there be an appearance of too great a desire to say all that could be said, there is also the appearance of, in some degree, a partial view of the questions offered to consideration, arising less from the inability of the writer than the difficulty of the subject. We have ever considered baptism as the contract by which the Almighty is pleased to admit man to the privilege of salvation, and as a pledge and a means of grace for the performance of the things required in that contract. And we are inclined to think that baptism in its nature, as an *immersion*, is really a type of the dying-*to*-sin of the believer, in agreement with the dying-*for*-sin of Jesus Christ. Mr. Peers, however, regards baptism as administered from its institution under the three forms of sprinkling, affusion, and immersion: and we agree with him; but there can be little doubt that Rom. vi. 34, does especially refer to the latter. In a note at the end of the book, he alludes to the words, *ὑδάτα πολλά*, in John iii. 23, (as signifying *many small streams* flowing from the high-lands into the Jordan), by way of proving his assertion respecting the occasional use of *affusion*. It is curious to observe how six or seven of the acknowledged biblical critics allege *these same words* as an argument for *immersion*, asserting

that a Hebraism lies couched in them. It matters not ; for if an out-pouring of the Holy Spirit takes place, *affusion* is a type of it.

There is every reason to believe, that each of these modes has been employed by the Church from the earliest ages ; and either of them correctly suits the thing signified—the blood of Jesus Christ, applied by the Holy Ghost, to take away the defilement of sin.—P. 539.

Now as to the *contract* above alluded to, there is no mention in this work. The act of baptism is only considered as “one of *memorial* and *admonition*.” Are not all included in it ? The distinction in the cases of an adult candidate and of an infant, is well pointed out ; and infant baptism is properly defended. Yet we are at a loss what to say of the following quotation, although it appears plausible and correct ; conceiving, that where Christianity is proclaimed, the rites enjoined by it are a *sine quâ non*.

“Whoso believeth and is baptized, shall be saved ; but, he that believeth not shall be damned.” Here is no sentence of condemnation to the believer who is not baptized, to mark that salvation is the effect of faith, not baptism. The reception of the latter is a duty he owes to the Church, a testimony of his grateful acceptance of redeeming mercy, a promise of self-devotion to the service of God ; a source of consolation flowing from the author of the covenant, and a warning which ought to sound continually in his ears, that he has separated himself from the world that he may be joined to the Lord. It is also commanded by the Lord. These are overwhelming reasons why he should be baptized, but yet such circumstances may occur as may render compliance impossible. The rite must be administered by a minister, whose presence is required, and whose judgment must be exercised, perhaps erroneously. Or the candidate, however desirous, may be prevented the reception of it, by the unjust interference of others, as in the case of believing slaves of unbelieving masters. Where such obstacles exist, the grace of God shall not be hindered by the feebleness, the fraud, or violence of men. None can be saved without faith, but some will inherit the kingdom of God without baptism.—Pp. 541, 542.

This is narrowing the question, because the act of baptism in an adult is a proof of faith, and faith may exist without baptism, but the being taught and instructed in the faith implies the presence of a teacher, and as such, one capable of baptizing. Moreover, the one would naturally lead to the other ; as the author properly says in the very next sentence.

Believers in Jesus Christ will always feel his command paramount evidence of the necessity of receiving this symbol of adoption into the family of God.—P. 542.

So again.

The command to preach and baptize, requires faith in the candidate for this holy ordinance ; but it speaks of those only, who having been brought up in ignorance of the Gospel, receive it by the preaching of faith. It is perfectly silent concerning those who have been born of parents who have already received it. Adults have no right to receive it, unless they are believers : their baptism by water is the sign of their having been baptized by the Holy Ghost. Infants receive the seal under very different circumstances ; with them it is not retrospective, but prospective : it is the parent's devotion of their children to God, the engagement on their part to bring them up in the fear of Him who promises to accept and bless their labours.—Pp. 548, 549.

Here a question arises, whether it be lawful to baptize the children of unbelievers without consent of their parents, that is, *per force*. We should like to have an answer on this point from some one or other of our brother correspondents.

These lengthened remarks have led us beyond our prescribed limits, especially as the "*typical*" argument does not appear so intimately connected with the chapter on baptism as with many others. One word on that relating to "*the Lord's Supper*," and we have done. The pervading topic is here clearly developed, and well followed up by pious and judicious reflections. And the whole concludes with a sensible warning on a subject not often attended to; a subject which has engaged the notice of dissenters from our communion, and which they make a main principle and means of discipline. It certainly requires attention.

The ministers to whom our Lord has committed the services of his sanctuary, and the feeding of his flock, are required to exercise a diligent care that they do not admit unworthy persons to this holy sacrament. And for this purpose they are in duty bound to make themselves personally acquainted with the individuals of their charge, to know their profession of a sound faith, and the moral consistency of their conduct. Where these are evident, to encourage them to come to the holy communion of the body and blood of Christ; but where these are wanting, it is equally their imperious duty to restrain such persons, or even peremptorily to refuse them the symbols of the dying love of a Redeemer, in whom they have no present interest. Nor will this rule of conduct act as a discouragement; for, if rightly explained, it must be manifest, even to these individuals, that they are not included in the Saviour's invitation; and on these, the offers of grace and promises of mercy, if rightly and affectionately stated, in a manner becoming the ministers of the everlasting gospel, may be expected, under the divine blessing, to produce a powerful impression, and awaken a deep concern for their soul's welfare: but if they should fail in this, the duty of the minister is clearly prescribed to him, and he is not answerable for the consequences. These God has reserved for his own judgment.

Hence, we observe the erroneous practice of those who administer this sacrament to persons in the prospect of death, without a full persuasion, the result of a careful inquiry, that their repentance is sincere, their faith genuine, and that there is a reasonable hope that their future lives, if spared, will be such "as becometh godliness."

We also perceive the reason why infants are not permitted to receive these sacred symbols. They cannot examine themselves. They cannot discern the Lord's body, the spiritual intent and meaning of this typical institution. Their faith cannot be strengthened, nor their souls comforted by it. These are graces which can only be enjoyed or exercised by minds which have attained a certain maturity; therefore, with respect to infantine subjects, the participation of this holy communion is justly deferred until they be of sufficient age to understand the mysteries of the kingdom of heaven, and rejoice in the privileges of the covenant.

In this sacrament, as in that of baptism, the want of the external symbols cannot hinder or prevent the internal grace. Circumstances may debar even the heirs of heaven the comfort of these holy institutions, but they cannot deprive them of the glorious inheritance to which they are sealed by the Holy Ghost. But this exception extends to those only who are involuntarily and necessarily excluded by the operation of causes which they cannot control. Any professed disciple, who lives in the wilful neglect of this exalted privilege, gives a strong



indication of the insincerity of his profession. If he is a real believer in Christ, he will be anxious to avail himself of every help which his Redeemer has graciously bestowed to strengthen his weakness, to comfort his affliction, to encourage and confirm his hope of glory.—Pp. 570—573.

Having thus quoted at large, and stated our opinions "*currente calamo*," we take our leave of Mr. Peers, with many thanks for the useful work he has put in our power thus to notice. We wish it the success it merits.



ART. IV.—*A Charge delivered to the Clergy of the Archdeaconry of Lincoln, 1827. By CHARLES GODDARD, D.D. F.S.A. Archdeacon of Lincoln.* London: Rivingtons. 1828. pp. 59.

THE primary object of Dr. Goddard in the above Charge, appears to be to collect into a plain and concise form the leading provisions of our law, with which it is desirable that the officiating minister of a parish should be acquainted. The interesting nature of its contents, as well as the able manner in which such contents are arranged and stated, would have claimed our earlier attention, but we delayed our notice in the hope that we might have been in possession of an appendix, promised by the author, containing notes and references explanatory of the legal authorities upon which his statements of law are founded. Some unforeseen circumstance has, however, we suppose, occurred to delay the publication of this latter document; we therefore proceed to notice the contents of the former; and, we believe, we may venture to affirm that, although the Doctor has not as yet given his authorities, his legal disquisitions possess a character of general correctness which would do credit to a professed lawyer.

We have always considered it a matter much to be desired, that the parochial clergy should possess some general acquaintance with the provisions of our law upon those numerous subjects which relate to the rights and duties of a clergyman, in his character of parish priest. At the same time, however, we regret to say that we have been compelled to observe that our parochial clergy are, in too many instances, deficient in this very useful knowledge. Whether or not the existence of this ignorance, and its consequent inconveniences, have forced themselves upon the mind of Dr. Goddard, so as to induce him to turn the attention of his clergy to the provisions of the law, with a view to the removal of the evil, we cannot determine. But we must confess that we perused the Charge in question with great interest, as much because we conceive it to be calculated to supply some remedy towards the evil we so much lament, as on account of the intrinsic merits of the task itself. Upon a former

occasion we have taken the opportunity of awarding our praise to the zeal and ability with which the Archdeacons of Stow and Bedford have applied themselves to the same honourable task ; and we are happy to be able to announce so able a fellow-labourer as Dr. Goddard.

The numerous topics treated of in the Charge will be best stated by giving the heads of the contents. It would be impossible to give any further analysis without transcribing the greater part of the work, for conciseness has been the next object to correctness.

Uniformity of Ministration—Manner of performing Service—Interruption to it from personal disagreement—Baptism—Churching—Catechising—Communion—Offertory money—Repelling from Communion—Matrimony—Visiting of Sick—Hour of Funerals—Strangers habitually officiating, and Curates departing without notification—Intrusion into the parishes of others—Dilapidation as connected with non-residence—Licence of ditto—Curates—Demolitions, additions at Glebe-houses—Selling timber—Cattle in Church-yard, and violation of rights of Sepulture—Church-yard fences—Draining—Encroachments by paths or doors—Fees—Parish Clerks—Surrogates—Attendance of Churchwardens at *Visitations* to be sworn—Beautifying—Mortgage of Church rates—Recovery of ditto—Repairs involving cessation of duty—Lay Chancels—Vestry Room—Wine for Communion—Bells—Singers—Burying near walls—Broken tombs—Inscriptions—Election of Churchwardens—Duties of ditto—Accompts of ditto—Moral presentments—Pews—Parish Registers—Briefs—Schools in Churches—Sequestrations—Character and Conduct of Clergy.—P. 13.

But although we are unable to extract to advantage the legal portion of the Charge, we give with pleasure the venerable author's sentiments upon the character and conduct of the clergy, which cannot fail to be read by all with interest, by some, perhaps, with personal advantage.

It has, I am aware, been contended, that provided a minister preach the truth, and faithfully discharge this portion of his functions, any inconsistency perceptible between what he recommends and what he practises is comparatively immaterial, and principally concerns himself. But they know little of human nature, or of the proper character of religious and moral truth, and require in consequence a great deal too much from the generality of hearers, who thus would argue ; conduct, the conduct specifically of a parish minister, attracting as it does the attention of all, is a far more efficacious species of teaching than language, when detached from it, can ever furnish. It is an evidence, not only of the sincerity with which he preaches, but of his capacity for edifying. No composition from the pulpit can have a proper measure of knowledge and of feeling, of earnestness and of influence, can be directed suitably and sufficiently to the heart or understanding, where the subject matter has not been so thoroughly interwoven with the thoughts and habits of the preacher, as to have effectually wrought upon his own life and actions. In order to successful application to the minds of others, our knowledge must have a practical character which personal experience alone can give. *Λογὴ παιδεύων, καὶ βεβαιῶν τῷ βίῳ τὸν λόγον*, are fruits essentially of the same mental condition. By the "life and doctrine" conjointly, and not by the doctrine alone, will God's "true and lively word" be adequately "set forth." Whether for the discovery of truths of this sort, or for the communication of them, a moral state of the mind, such as cannot exist where the conduct does not correspond, is absolutely requisite. The power of religion over our own hearts must be the key by which we are to unlock the hearts of others. Much that may be defective in style, or manner of delivery, will be neutralised, will be forgotten, if there be truth, and

honesty, and consistency. Where morals and religion are concerned, our example becomes a main part of duty, because it has an intimate relation with what we have to teach; because truths of this description involve, and are seen to do so, the obligation to act up to them; because, where they are not so acted upon by ourselves, the better in other respects we preach, the more fully do we lay open our own errors. There must be an habitual conformity of the thoughts and language with the actions, and of these with the invariable requisitions of religion and virtue, or we shall not "bring forth much fruit," nor will "our fruit remain."—Pp. 55—57.

With equal pleasure and satisfaction do we observe the confirmation which is given in this work to the sentiments we have humbly, but earnestly endeavoured to propagate, upon the subject of what is at the present day 'cantly termed "Conciliation." Having shown the error of making any concession in matters of Christian duty to the erroneous opinions and sinful practices of the world, the learned author proceeds in these words:—

Nor let such conformity endeavour to shelter itself under the title of Christian charity and forbearance; for charity is something else, and more than feeling, it is a principle; and consists not with lukewarmness in respect of the doctrines we have engaged ourselves to teach, or the discipline by which we have declared we will be guided. We thus in fact should part with the means of being truly charitable and liberal; for they only are put to the test and give the requisite proof of the possession of these virtues, who are seen to reconcile a full indulgence to the understandings and consciences of those who differ from them with an intelligent and undeviating adherence to their own belief and engagements. To bear with the opinions of others upon points concerning which we entertain no real solicitude, or to have no determinate opinions about which to care, these are very questionable evidences of our liberality or our charity; and if the points be at the same time those which constitute the theory of our profession, and are the foundation of its practice, such indifference or indecision may bring into doubt our possession of the still more indispensable quality of moral honesty. We are members and ministers, it is true, of the Church of Christ, and should never lose sight, as such, of the catholic spirit of the religion we profess; but then we also belong to a specific branch of that universal body, the Church of England; and it is only by a faithful regard to our particular engagements towards this branch that we can effectually promote the interests of the Church of Christ itself.

With as little reason can a spirit of undue concession veil itself under the pretence of a more than ordinary *piety*. For this is a condition of mind and heart known only to God, and to ourselves, the parties whom it in effect regards. Some positive external fruits no doubt it has, which cannot easily be mistaken; but negatively, the absence of all ostentatious pretences to this habit of mind is among the principal. These justly create a suspicion of its not being the modest and retiring excellence of the Gospel. But *piety*, even where real, has no tendency to relax any one moral or religious obligation. It binds them all, on the contrary, still further on the mind and conduct by the habitual reference which it ensures to the source and arbiter of duty, and it infuses into forms a spirit and vigour that provide for their due observance, and render them effectual to the ends for which they have been instituted.—Pp. 8, 9.

We can only, in conclusion, recommend the above Charge to the careful and attentive perusal of the clergy in particular; and also suggest to them to follow the example of Dr. Goddard, in devoting some time and attention, in order to make themselves acquainted with that portion of our municipal institutions, which it is equally their duty and their interest to understand.

## LITERARY REPORT.



*The Protestant Cause, and other Poems.*  
By the Rev. C. R. ASHFIELD, one of  
*His Majesty's Justices of the Peace*  
*for the County of Bucks.* Aylesbury,  
J. May. 1829. 12mo. pp. 108.

It is but rarely that the poetical effusions of Divines on sacred subjects come, in the present day, under our review. Why, we stop not to inquire; whether it be that, indeed,

Themes so high  
Mock the weak notes of mortal minstrelsy,

or that the Clergy of our Church, in the exercise of a sound discretion, are apt to restrain rather than give the reins to fancy and imagination; certain at least it is, that there are now in Holy Orders few living Poets who have proved themselves worthy of the designation, whose names, as such, are likely to descend with any great degree of reputation to posterity. To any deficiency of vivid feeling or poetic talent, this defalcation can scarcely be attributed with justice; the splendid passages which abound in the discourses of many of our best modern theologians forbid the conclusion; and, on the whole, we are inclined to think that practical utility being his grand object, the Clerical writer is naturally led to adopt the severer form of prosaic composition, as being the one best calculated to enforce the great truths he is teaching, and, of course, affording greater facilities for promoting that object, than any instruction promulgated, however gravely, through the channel of metrical didactics. Instances to the contrary do, nevertheless, sometimes occur; and in the one before us Mr. Ashfield, while sending forth his "address," is avowedly acting upon the supposition that on extraordinary occasions extraordinary means are to be employed, and that a poem may make its way where a sermon would perhaps fail of attracting attention. That such are his motives we gather both from his preface and dedication, the latter of which is addressed to the Marquis of Chandos, a young

nobleman who has so highly distinguished himself of late in the defence of Protestantism. We need scarcely add that Mr. Ashfield is a firm and uncompromising champion in the same cause; to the execution of his self-imposed task he has brought a degree of talent decidedly above that mediocrity which, in poetry especially, both "gods and men" are said to "abhor," an ear correctly attuned to rhythm, a familiarity with his subject, and no want of either energy of diction or facility of expression. The Poem commences with a general reference to history for a refutation of that argument, false in fact, and inconclusive if true, so frequently insisted on by the advocates of what is called Catholic Emancipation, when they attempt to throw respectability on their tenets by claiming Alfred, and other popular characters in English history, as adherents to their opinions and professors of their faith. In exposing the falsehood of these pretensions, Mr. Ashfield is very happy, as well by the closeness of his reasoning as by the harmony of the numbers in which it is conveyed. We have not space sufficient to accompany him through the Poem, but must confine ourselves to the following extract, at once a proof of the author's freedom from the acrimony of intolerance, and a fair specimen of the general execution of his work:

But in that Word, though we our faith  
repose,  
Which, in defiance of their God, they close,  
With their belief, we war not—and if they  
Prefer the tinsel mockery of display  
To our pure Creed, we quarrel not with  
them,  
Nor to eternal woe their souls condemn.  
If they can think the Godhead's power  
divine  
Dwells in the bread, and mingles in the  
wine—  
If they believe that men, in sins who live,  
To sinful man impunity can give—  
If they imagine that one child of woe  
Indulgences on others can bestow;  
Or that a creature, plung'd in guilt and  
shame,  
Superfluous righteousness can ever claim,

In idol-worship, if the knee they bow,  
And at the shrine in humble supplication  
vow :

May God in mercy on their errors look,  
And pitying angels raze them from his  
book !

But here they rest not—they in wrath  
presume

To pass on others a tremendous doom,  
Who build their hopes on gospel-truth  
alone,

Nor bend with awe before the Papal throne.  
These frail inheritors of sin and dust  
League in their cause the holy and the just ;  
And think the Saviour will approve the  
deed, ~

If slaughter'd hecatombs of martyrs bleed.  
The fire they kindle and unsheath the  
sword

In His great name, for wondrous love  
adored,

Who stoop'd from Heaven omnipotent to  
heal

The deadly wounds which suffering mortals  
feel.

There are some smaller\* poems at-  
tached to this volume not without  
merit, but which, from their subjects,  
do not come regularly under our con-  
sideration.

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*The Sinner's Justifying Righteousness ;  
or, a Vindication of the Eternal Law,  
and Everlasting Gospel. By JOHN  
BEART : Abridged, with a Brief In-  
troduction, by THOS. JONES, Curate  
of Creden. London : Seeleys. 1829.  
Pp. 146.*

THERE is little in the work itself, and  
still less in the introduction, which is  
intelligible; and nothing in either which  
should have been printed by, or under  
the direction of a Clergyman. Who  
or what *John Beart* was, the Editor  
does not seem to know; at least he  
does not inform us. Our readers will  
appreciate his exposition of the Law  
and the Gospel, when they are told  
that the following are among the errors  
which he has undertaken to refute:

That Christ died to render the whole  
world *salvable*, or to put them in a capacity  
of *being saved*, by their fulfilling the con-  
ditions of this new law. ~

That the *gospel* is a law, containing  
precepts, and also promises and threaten-  
ings, as the sanction of those precepts.

That the covenant of grace is *condi-  
tional*, and that justification and salvation

are to be sought in this way, that is, of our  
fulfilling the conditions.—Pp. xiv. xv.

*An Examination of St. Paul's Doctrine  
respecting the Divinity of Christ, in  
which are noticed some of Mr. BEL-  
SHAM'S Arguments in his Translation  
and Exposition of St. Paul's Epistles.  
By the Rev. T. S. HUGHES, B.D. late  
Fellow of Emmanuel College, Cam-  
bridge, Christian Advocate of that  
University, &c. Cambridge: Newby.  
1828. 8vo. Pp. 77.*

THIS pamphlet is an official refuta-  
tion, by the Christian Advocate, of the  
Socinian assertion that no traces of the  
doctrine of our Lord's divinity are dis-  
cernible in the writings of St. Paul. After  
proving, by an induction of passages  
from his several Epistles, the truth of  
St. Luke's declaration respecting his  
companion and fellow-labourer, that  
*he preached Christ in the Synagogues,  
that he is the Son of God*, (Acts ix. 20)  
Mr. Hughes proceeds to show, from  
the Scriptures of the New Testament,  
and the opinions of the early fathers,  
that this title was not considered as  
merely implying adoption, or a spiritual  
connexion with God, but real and essen-  
tial divinity. An examination then fol-  
lows of those passages which plainly and  
directly announce, and of those which  
satisfactorily infer, the divine nature of  
Christ. To these is subjoined a review  
of the argument to be drawn from the  
Apostle's statements respecting the im-  
portant doctrines of sacrifice, atone-  
ment, and redemption; and the whole  
concludes with such supplementary  
remarks, critical and philological, as  
could not conveniently be introduced  
into the body of the essay. These  
annotations we consider of the highest  
importance. They are a luminous ex-  
amination and exposition of various  
texts in the epistles of St. Paul; and  
evinced a depth of reading and critical  
accuracy, which, we trust, will not be  
left unimproved, although Mr. Hughes  
has now bequeathed his office to other  
hands.

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*A Short and Familiar Explanation of  
the Order and Contents of the Holy  
Bible, and various matters connected  
with it, designed to assist the young*

*and the unlearned in understanding the System and Objects of the Holy Scriptures.* By WILLIAM HUSSEY. London: Longman. 1829. 18mo. Pp. viii. 100. 2s.

THIS little manual was originally designed for the author's family exclusively; and it is just such a compendium as every parent may put with advantage into the hands of his children, for the purpose of supplying them with an elementary knowledge of the history, contents, and purport of their Bible. The language is unaffectedly simple, the information well selected for that early instruction with which the infant mind should be imbued; and to the whole is affixed an explanation of those technical words, which occur in the Bible itself, or are frequently employed in the exposition of it, but which are somewhat above the comprehension of the young and unlearned.

1. *Early Impressions, or Moral and Instructive Entertainment for Children, in prose and verse.* London: Hatchard. 12mo. Pp. xiv. 216. 6s.
2. *Domestic Instruction on Useful and Interesting Subjects.* By Mrs. MATTHIAS. London: Seeleys. 1829. 2 vols. 12mo. Pp. xx. 201. 1829. 5s.

THOUGH both of these little works are nearly allied in the object of their publication; and although the latter has perhaps the greater claims to merit in point of composition,—we can by no means visit it with the same share of approbation as the former. There can be no objection to making the amusements of a child the vehicle of moral and religious instruction; but we very much doubt the expediency of impressing the susceptible mind of youth with such sanctimonious ideas, as must almost inevitably train him up into a devotee or a hypocrite. Fanaticism is not religion; and we do not like the taste of spiritualising with a child upon a frock or a wax doll, and interlarding a lecture on geography with a petition for a penny out of his toy-money, in favour of the Bible and Missionary Society. The other little book will accomplish the end for which it is intended with far less questionable efficacy, and draw forth the reflecting

powers of the infant mind, without tinging them with that affectation of piety, which is the sure path to spiritual pride, if not to Pharisaical hypocrisy.

*Plain Sermons on some of the leading Truths of the Gospel.* By the Rev. WILLIAM MOUSLEY, M. A. late of Queen's College, Cambridge. London: Hatchard. 1829. 24mo. Pp. xii. 331. 5s.

THERE is much good and powerful writing in these Sermons; nor is there any thing so materially objectionable in the doctrinal parts of it, that we should have gone out of our way to find fault, were it not for the fourth Sermon. Herein the nature of *Regeneration* is set forth in terms, which are entirely at variance with the Articles and formularies of the Church of England, and with Holy Writ. Upon this ground, therefore, we are compelled to withhold our approbation from Mr. Mousley's volume.

*Parochial Sermons on the Lord's Prayer, the Beatitudes, and the Sacrament of the Lord's Supper, adapted to Family Reading.* By S. WIX, M. A. F. R. & A. S. Vicar of St. Bartholomew-the-Less, London. London: Rivingtons; and Wix. 1829. Pp. xii. 300. 8s. 6d.

If there is nothing new under the sun, there is certainly nothing new in theology; and all that can be expected in a modern Sermon, is the placing of old truths in a more striking light, and their adaptation to particular objects and occasions. In this essential the volume before us is eminently successful; and much as has been written on the subjects of which it treats, we know of none so well calculated to be read with interest and with profit in a family. The duty, the efficacy, and the consolations of prayer; the beautiful and appropriate simplicity of our Lord's divine formulary; the nature and intent of the sacrament of the Lord's Supper; and the several graces of a Christian life, with the temporal and eternal blessings to which they are entitled, are set forth with that fervour of true devotion and pious exhortation, which cannot fail of finding its way to

the heart. We were especially struck by the dedication to Mr. Wix's volume. The expression of fraternal and friendly feeling, and the unaffected goodness, which it exhibits, led us almost involuntarily to exclaim—"Behold an Israelite indeed, in whom is no guile."

*Sermons, Plain, Brief, and Explanatory, on the Lord's Prayer and the Ten Commandments.* By JOHN NANCE, D.D. London: Hatchards. 1829. 12mo. Pp. 378.

TWENTY-TWO plain sound discourses, replete with unaffected good sense and practical piety. Dr. Nance, it will be recollected, is already advantageously known as the author of several volumes of sermons, a polemical tract, entitled *Friday Evening*, &c. nor will the volume before us detract from his character, as a clear and judicious expounder of the Book of Life. His present work, as may be inferred from the title-page, is divided into two parts, each prefaced by an introductory discourse. The one prefixed to the consideration of the decalogue is especially useful, from the appropriate and perspicuous manner in which, previous to treating of the great moral obligations imposed upon mankind, it handles the alleged discrepancies between the writings of St. Paul and those of St. James, satisfactorily demonstrating the concurrence of both apostles in one doctrine, viz. the necessity of Faith as the basis of practice, and of practice as the fruit and evidence of faith. These discourses are unostentatiously announced as being more particularly intended for "young and teachable, though not entirely uneducated minds;" they will, however, be perused with profit as well as interest by the more advanced student in divinity.

*Two Sermons; one on the General Errors, the other on the Particular Pretensions, of the Romish Church. To which are prefixed some Thoughts on "Catholic Emancipation."* By the Rev. EDWARD RICE, M.A. Vicar of Horley, Surrey, &c. &c. London: Wix; and Rivingtons. 1829. Price 2s. 6d.

AFTER reading Mr. Rice's Thoughts,

we were indeed most agreeably disappointed in the perusal of his Sermons; than which we have seldom met with more excellent compositions, either in respect of style, or matter, or of method. The first is a clear and faithful statement of the doctrinal errors of the Romanists; the latter, an able refutation of the Popish pretensions to spiritual supremacy and infallibility, and an exhortation to hold fast by the principles upon which the Reformation was founded. We do not agree with Mr. Rice in his interpretation of the celebrated text of Matt. xvi. 18, though, perhaps, the majority of commentators are with him; and even, if he be incorrect, his error does not diminish aught from the soundness of his doctrine, the clearness of his views, and the strength of his language. But how does it happen, that a man so orthodox in his religious views of the subject, should be so much at fault in regard to its political bearings? We will not quarrel, however, with an honest avowal of sentiments, which differ from our own; though we could probably point out some little inaccuracies in our author's cogitations, which would make him think again. And second thoughts, says the proverb, are sometimes best.

#### IN THE PRESS.

He is Risen; an Easter Offering, inscribed to the Governors and Masters of Christ's Hospital. Demy 8vo.

#### WORKS PREPARING.

We understand that the Rev. Dr. Wait (of Cambridge) is about to commence a "Repertorium Theologicum," or Critical Record of Theological Literature; in which Dissertations on Theological Antiquities, the State of the Text, and other Subjects of necessary Inquiry, will be contained; in which, also, foreign Works on Divinity will be condensed, so as to form a complete Work of Reference to the Biblical Scholar.

The Rev. H. J. Todd is preparing for the Press, a Life of Archbishop Cranmer. In 1 volume, 8vo.

The Rev. P. Allwood will shortly publish A Key to the Revelation of St. John; or an Analysis of the Parts of that Prophetic Book, relating to the State of the Christian Church in After-Times. In 2 volumes, 8vo.

## MISCELLANEOUS.

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SCHISM.

(Continued from p. 118.)

WE resume our examination of Mr. Towgood's FALSE AND IGNORANT OBJECTIONS.

2. Mr. Towgood objects to the matter of our XXth Article; and perhaps his followers may have expected us to notice this objection first, as their leader is ready to rest on this single point, the whole matter in debate. But Mr. Towgood, as the reader must have already seen, was no very acute reasoner: and his readiness, to stake the whole question on the single authority of the XXth Article, is an additional proof of the fact. Because, if the XXth Article were entirely true, it would be no argument for submission to the Church of England. The Article claims authority for THE CHURCH; i. e. THE CHURCH OF CHRIST: if therefore it could be afterwards shewn, as Mr. Towgood contends it can, that the Church of Christ, and the Church of England, are "Societies of a quite different frame,"\* nothing would be gained by the proof of the Article in question. It was therefore necessary to shew that the Church of England is not contradistinguished from the Church of Christ; which, we think, has been satisfactorily done. We may now therefore proceed to a vindication of the XXth Article, in which, if we succeed, we have Mr. Towgood's admission that the question is settled.

The controversy between us, Sir, I apprehend, may easily be brought to a plain and short issue, if you will heartily join in it. It turns upon the single point of the XXth Article of your Church, viz. *That the Church hath power to decree rites and ceremonies, and authority in matters of faith.* For, if the Church hath really this authority and power, then all objections of the Dissenters, about sponsors, the cross in baptism, kneeling at the Lord's supper, and every other thing, are impertinent and vain: the Church, having this authority, ought reverently to be obeyed. And if, instead of two or three ceremonies, it had enjoined two or three score; and if to the thirty-nine Articles it had added a hundred besides, we ought meekly to have bowed down to her spiritual jurisdiction, and to have believed and practised as the Church had taught and enjoined.† — P. 2.

And again, he repeats, (p. 4.) "This is the grand hinge upon which the whole controversy turns." This issue, we *will* heartily join; and it is to be expected from the candour of those who advocate Mr. Towgood's principles, that they will, if this one point appears clearly made out, conform without delay to the Established Church.

The Article consists of two members: the first claims, for the

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\* Towgood, p. 17.

† The history of the clause in the XXth Article, to which Mr. Towgood objects, is curious, but obscure. Some affirm that it was intruded by Archbishop Laud, others by Archbishop Parker, others, again, by Queen Elizabeth. It is certain that it never was composed by, or exhibited in MS. to a Convocation. Such a power might not have been authoritatively claimed by the Church, lest offence should be taken at a time of general irritation on the subject of ecclesiastical jurisdiction; there does not, indeed, appear sufficient reason for making it an "*Article of Religion*;" but the matter of the clause is, nevertheless, ETERNALLY TRUE.



church, power to decree rites and ceremonies; the second, authority in controversy of faith. We shall consider these separately.

We have laid it down already as a principle, that "*it is schismatical to depart from a church on matters of mere ceremony:*" and we here contend, against Mr. Towgood, that "every particular, or national Church, hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority."\* This we support by an argument, which the Dissenters must admit; as it is one founded upon their own practice. Sarcastically as Mr. Towgood treats, in a passage which we shall hereafter have to notice, the precept of the Apostle, and the correspondent practice of the Church of England, that "all things be done decently and in order;" Dissenters themselves must allow, that, without some semblance of this decency, their own congregations could never be retained in unity. There is a *form*, even in extemporaneous prayer: it precedes, or is preceded by Psalmody, according to previous arrangement; the same may be said of public preaching. Although the Dissenters, strangely enough, object to *kneeling* in prayer, they would never allow their congregations to sit during that holy exercise. Besides, they make several additions to what our Lord has expressly ordained. He has not commanded any prayer to be used, but that which he himself appointed: the Dissenters add others. He has given a very short and simple form to be employed in baptism: the Dissenters accompany this with other forms, or with extemporaneous prayers. The same may be said of the administration of the Lord's Supper. On what authority are these additions made? Clearly on that of those who have assumed it in dissenting congregations. Human authority is, in their case and ours, the foundation of rites and ceremonies: and though Dissenters may quarrel with our *appointments*, they cannot consistently quarrel with our *principle*: and it is with the principle that the article is concerned. We are not at liberty to omit rites and ceremonies of divine appointment; we are not at liberty to decree any thing contrary to the decisions or spirit of Scripture; but we are at liberty to act where Christ has left us free; and if *some* rites and ceremonies be, even on Scripture grounds, necessary; then, where Scripture has been silent, the Church must use that latitude which her Head has allowed her: remembering, however, her responsibility for every privilege which she enjoys.

But (says Mr. Towgood) mark, Sir, I beseech you, the consequences of this claim. If the Church of England hath really this authority and power, hath not the Church of France, the Church of Spain, the Church of Rome, the very same power? Hath England, in this matter, any privilege from God, any spiritual prerogative, any charter from heaven, which its neighbouring countries have not? You can have no pretence to assert that it has. But, if it has no such privilege, or prerogative, then the Church of France and the Church of Rome have also, you must acknowledge, power to decree rites and ceremonies in God's worship, and authority in points of faith; consequently all the fopperies, and superstitions of the Romish Church, at least such as cannot be proved to be contrary to the Word of God, are to be reverently submitted to by all the members of those churches, and to be cordially received.—P. 4.

Mr. Towgood might have spared all this interrogatory declamation,

had he taken the trouble of reading the XXXIVth Article, which we have just quoted; and the XXXth Canon, which expressly says, "so far was it from the purpose of the Church of England to forsake and reject the Church of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised; that, as the apology of the Church of England confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of God, nor offend the minds of sober men; and only departed from them in these particular points, wherein they were fallen, both from themselves in their ancient integrity, and from the Apostolical Churches, which were their first founders." So that the Church of England *has* "marked the consequences of this claim," AND ADMITTED THEM. We are no admirers of "fopperies and superstitions;" but if ceremonies "cannot be proved to be contrary to the word of God," we still must think that it is more CHRISTIAN to receive them, than to slight St. Paul's solemn adjuration "BY THE NAME OF THE LORD JESUS CHRIST," that there be no schisms amongst us. Our separation from the Church of Rome, was not on account of negative ordinances, however absurd, but on grounds of the most vital moment. We never denied her authority to ordain rites and ceremonies not "contrary to God's word written." We are therefore released from replying to Mr. Towgood's observations on the authority of the Church of Rome; yet, as these contain some very gross MISTAKES respecting the nature of *consecrations*\* in our Church, we shall recur to them under our second division. In the meantime, we would strenuously assert that this undoubted privilege of the Church is to be exercised with care and caution. Ceremonies must be ordained, changed, and abolished, with a diligent reference to the letter and spirit of Scripture, and to the circumstances of the times. For, although all ceremonies not repugnant to the word of God ought to be received where the guilt of Schism is the alternative: and whatsoever of this kind is bound by the Church on earth, will be bound in heaven; still the rulers of every particular Church must account to Christ for the sincerity and efficacy with which they have laboured to edify his mystical body, and to extend his glory. They must act with caution, and with liberality; they must indulge the scruples of weaker brethren, and improve the knowledge of the stronger.

The second member of the Article claims for the Church "authority, in controversy of faith."

This claim naturally arouses Mr. Towgood's eloquence and indignation. But, as our object is to reply to his arguments, (or intended arguments) we must keep our readers ignorant of much magniloquent rhetorick; unless they have perused his work, which is probably the case with those who are likely to feel interested in this treatise. The substance, however, of his whole object, is, that the Church of England arrogates the very power which she denies to the Church of Rome. Now what the poet said of Virtue,

"Virtus est medium vitiorum, et reductum,"

holds equally good of truth; we must seek her in the centre of opposite

\* Particularly the Consecration of Churches and Burial grounds.

errors. The conflicting errors here are, (1.) That the Church has *infallible authority*; and, (2.) that she has *no authority at all*. The intermediate truth is, that she has an authority; but that authority is not infallible.

The nature, as well as the degree of authority claimed by the Church of England, differs greatly from that in the Church of Rome. The latter promulgates her decrees upon HER OWN responsibility: the former declares that "HOLY SCRIPTURE containeth ALL things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be regarded of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."\* The authority claimed by the Church of England, is the decision of CONTROVERSIES. Wherever a controversy exists, a doubt is implied. Who then so proper to decide such doubt, as the authorities of the Church? They are presumed to be, and must be, fitter for the task than any assemblage of ordinary Christians. They are fallible men, and may be deceived; but the probabilities lie to the contrary. And every humble Christian (that is, every REAL Christian) will submit his private judgment to such decision; at least, so far as not to separate communion. The twelve Judges are fallible men, and may be mistaken on a point of law; but their opinion is, rightly considered, the best that can be had on a legal question: and to it, the bar and the legislature submit. Yet, in such submission, regard is had to the *law of the land*, not to the *opinion of the Judges*; for that is only the interpretation. In like manner, when we yield to the Church in controversies of faith, it is the Scriptures in reality that we regard; only we wisely and humbly prefer the interpretations of the Church to our own; just as the interpretations of the Judges are rightly to be preferred to the construction of private citizens, or even lawyers.

But Mr. Towgood ingeniously argues, that all Church authority must be infallible, if it exists at all. This argument is stated with all the strength of which it is capable, in the following words:—

That, to whomsoever God gives *authority in controversies of faith*, he gives also *infallibility*, incontestibly appears hence, viz. that otherwise a man might really have authority from the God of truth to lead men into error; he might have a power, a right from heaven, to seduce and to deceive. The absurdity of which is so apparent, that it needs not farther to be exposed.—P. 214.

Now the fact is, this reasoning proves too much. The Bible, in strictness, is the authority, and this *is* infallible. But where there is a *controversy*, (which is the case contemplated by the Article), the interpretation must be doubtful, otherwise no controversy could arise. How is this doubt to be settled? "By the Church," say we. "By the private reader," says Mr. Towgood: "for if you claim this authority for the Church, you claim infallibility." Well, Sir, suppose we allow your reasoning? What is it then that you do, when you claim THE SAME authority for YOURSELF? No man can have any power from heaven to seduce and deceive you. True. But have you any such power to seduce and deceive yourself? The argument

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\* Art. VI.; see also Art. XXI., wherein, even the decisions of GENERAL COUNCILS are brought to the touchstone of Scripture.

which proves our claim to ecclesiastical infallibility, demonstrates yours to personal.

It is to be observed, that it is to controversies only, that this authority extends. Whatever the private Christian, (*on plain Scripture grounds*) deems *essential to salvation*, he must follow. This is the great line between lawful separation and schism. The very same thing holds of rites and ceremonies. The Church distinctly declares in this same XXth Article, that it is not lawful "to ordain any thing that is contrary to God's word written; neither may it expound one place of Scripture, that it be repugnant to another."

But Mr. Towgood has yet an objection in store:—

The limitation, or guard, which the Article seems to put upon this power of the Church, is really of no force, and is in fact no limitation at all. For though it is said that the Church *may not ordain any thing contrary to God's Word, nor so expound one scripture, as to be repugnant to another*, yet, of this repugnance and contrariety, the Church alone, you will observe, and not every private person, is allowed to be the proper judge: for otherwise, the Article is absurd; it actually overthrows itself, and takes away with one hand what it gives with the other. For if every private person hath authority to judge of the Church's decisions, and to reject them, if they appear to him repugnant to Scripture, then the Church's authority, in points of faith, is entirely destroyed. It is an authority to decree where no one is bound to submit. But such a senseless, unmeaning, impertinent claim, can never be the design and import of this Article. It does claim, therefore, for the Church, some real authority to settle points of faith; consequently, to points thus authoritatively settled by it, private Christians, its members, are reverently to submit, even though to their own judgments they appear repugnant to the Word of God.—Pp. 6, 7.

It is curious to observe how extremes frequently coincide. This is the identical argument brought against PROTESTANTISM in general, by Bossuet, in his "Exposition de la doctrine de l'Eglise Catholique;" and, in his Controversy with Claude. It admits of an easy answer, by means of a parallel case. It is allowed by all the Christian subjects of this realm, that the King, with the advice and consent of his Parliament, can make laws which bind the subject on his allegiance. Yet every Christian also affirms, that no act of the legislature could make that obligation which the law of God has already forbidden. If our Parliament, (like the legislators of revolutionary France) were to decree the desecration of the Sabbath, and the adoration of prostitutes; does any Christian suppose that it would not be his duty to violate the law? Yet it does not hence follow that the State's authority is "entirely destroyed;" or, that "it is an authority to decree, where no one is bound to submit." Now, in what respect does this case differ from that of the Church? The sensible Christian may as readily distinguish the cases in which the Church has exceeded her commission, as he can the similar transgressions of the State. Such cases must always be *extreme*; and must, therefore, be always *manifest*.

Let any candid person consider, whether the Reformation was not one of these cases. It no more overthrew the doctrine of submission to the *just* authority of the Church, than the Revolution of 1688 abolished the doctrine of submission to the constitutional claims of the King. The Church's rights do not extend to the ordaining any ceremony contrary to the word of God. Now this the Church

of Rome had unblushingly done. Image worship, under every modification, is condemned by the word of God. The Church of Rome did not deny it. She mutilated the decalogue to support it, and gloried in her authority to suspend or abrogate the Scriptures. She took the cup from the laity by a decree, in which she *professed* she did so, "NOTWITHSTANDING CHRIST'S AUTHORITY." And in matters of faith she claimed, not the decision of controversies, but the infallible promulgation of doctrines. And, whereas the Church ought not to enforce any thing to be believed *for necessity of salvation*, besides the Scriptures; \* the Church of Rome had enforced many such things; transubstantiation, purgatory, indulgences, invocation of saints, &c.; most of which, she admitted, rested on no Scripture authority. She did not allow her disciples the opportunity of judging whether she acted conformably to Scripture or not: she declared herself superior to Scripture, and claimed to be obeyed on that superiority. This was a case too plain to admit of hesitation, with any man acquainted with the Scriptures, and the evidences of his religion.

The Church of England, by this XXth Article, expressly renounces all right to submission, where she is not consonant to Scripture. It is in *indifferent* ceremonies, and in *controversies*, subjects which the Scriptures and primitive church have left undecided, and which by no means affect the *substance* of our faith, that she claims an authority. And, then her authority is not infallible, but it is the best that may be had; and all the acquiescence she demands is, that her decisions should not give occasion to relinquish her communion. If any man believe she has erred on *essential* points, to that man she has neither power nor authority. His salvation is concerned, and he must quit her. This is the private judgment which the Protestant Church allows. But, before a man takes upon himself the peril of schism, he must have profound learning; a heart purified from worldly prejudices and sinful passions; a devoted love of truth; and a calm religious search of it in the fear of God. If a man thus furnished, believes that the Church has erred in essentials, (nay, in *one* essential point) he remains a churchman at his eternal hazard. But to talk of a *right* of private judgment where there is no qualification to judge is outrageously absurd. We might as well maintain the *right* of a new-born infant to stand alone. And yet, what is the description of people who are most declamatory on the subject of private judgment?

That the Church of England has not erred in essentials, may be inferred from the language of her Protestant opponents. Even Mr. Towgood does not pretend that she omits any indispensable article of belief, or has made any additions or alterations in *CHRISTIANITY*;†

\* Art. XX.

† A greater than Mr. Towgood, even Robert Hall, the Anabaptist minister, to whom it might be said, "Talis quin sis, utinam noster esses!" admits that he does not dissent from the Church on essentials, when he says, "How much is it to be lamented, that the Christian world should be so violently agitated by disputes, and divided into factions, on points, which, it is allowed, in whatever way they are decided, do NOT enter into the *ESSENTIALS* of Christianity!" (Preface to Discourse at Ordination of Rev. J. Robertson.) "How much is it to be lamented," to retort this great man's own words, that he should not allow THE CHURCH to decide these points; since, "in whatever way they are decided," no essential point of Christianity is compromised! May the unity of the Spirit so lightly be broken?

although, absurdly enough, he contends she is no part of the Church of Christ; when, for all that he has made appear, she is, in all *essential* points of doctrine, in union with that Church: and therefore, according to our definition, cannot be deserted without the guilt of schism.

But another difficulty presents itself to the mind of Mr. Towgood. Who are meant by "the Church" in the XXth Article? This question he frequently puts, and insists on; so frequently indeed, and in so confused and unconnected a manner, that it is with the greatest difficulty that his argument can be elicited. When divested, however, of its rhetorical ornaments and extraneous embarrassments, the substance of the whole is found to be, that "this power to order the manner of God's worship, and to settle articles of faith, is lodged ENTIRELY in the King and Parliament of these realms:"\* and, therefore, though we might claim something for the authority of the Church, we can claim nothing for the ecclesiastical authority of the civil magistrate.

We have already examined the connexion of the civil with the ecclesiastical establishment, and shewn that it in no way prejudices the claims of the Church. Yet Mr. Towgood insists so strenuously upon it, that it may not be unadvisable to revert to it. To say that the King and Parliament have the ENTIRE power "to order the manner of God's worship, and to settle articles of faith," is palpably absurd. And we have seen, from the Articles and Canons, that they have no such power *at all*; but no alteration can be made in the Liturgy, without the King's *approval*; no Liturgy can be the law of *the land*, which is not sanctioned by Parliament also; and no Articles of Faith can be offered *for subscription*; no formal acts of the Church can pass into declarations, or canons, without the King's sign-manual. And the propriety of this power, and its accordance with the spirit of Christianity, we have already demonstrated. We have shewn that no objection lies against the Church because it is established; but very much the contrary. If a Church is established at all, it must be under a control of this nature: and, at all events, it is not to be superior to the chief magistrate.

Mr. Towgood insists much on the fact, that the Convocations, in the early part of Elizabeth's reign, were favourable to Popery. There is nothing surprising in this circumstance, for they were, for the most part, the creatures of Mary, and their president was BONNER. They were Papists, and could not be expected to reform the Church. Elizabeth's was an extreme case. She was chargeable, doubtless, with many violations of what would now be called the Constitution, both in Church and State. But her situation was so extraordinary, that it could not be drawn into a precedent. Had she been a subject, it would have been her duty to be a dissenter from the ruling powers of the Church, because she considered them, and on just grounds, wrong on points of *ESSENTIAL* obligation. But the errors of the Church were not merely speculative. They had assumed a form of as fearful action as the opposite blasphemies of the French Revolution. She

was bound, by every tie of humanity and justice to her suffering subjects, to release them from their civil and spiritual thralldom. That a Dissenter should object to her conduct is astonishing. The measures which she adopted were no other than necessary for the just vindication of that political and religious liberty which is perpetually figuring in the language of Dissenters. Her circumstances and reformation resembled those of Hezekiah; and when we consider the temper and principles of the times, and the character of Elizabeth itself, it is impossible not to confess the overruling hand of Divine Mercy, in the moderation with which those changes were conducted.

Yet this reformation, under circumstances altogether so extraordinary, is regarded by Mr. Towgood as an instance of the established practice and law of the English Church.

So far, Sir, were the Bishops and Clergy from having any hand in the first forming our present Established Church, or in ordering its rites and articles of faith, that it was done not only without, but in actual opposition to them. "For, in the first of Queen Eliz. the Parliament alone established the Queen's supremacy and the Common Prayer Book, in spite of all opposition from the Bishops in the House of Lords; and the Convocation, then sitting, were so far from having any hand in those Church acts for reformation, that they presented to the Parliament several propositions in behalf of the tenets of Popery, directly contrary to the proceedings of the Parliament."

Hence, then, Sir, I think you must be compelled to own (what I know gentlemen of your robe do not care to hear), viz. That the Church of England is really a Parliamentary Church; that it is not properly an ally, but a mere creature of the State. It depends entirely upon the acts and authority of Parliament for its very existence and frame. The qualifications of its ministers, their power to officiate, the manner in which they are to administer the sacraments, are all limited and prescribed by authority of Parliament; and this authority, which at first made, can alone alter and new make it; can abolish or add to its articles or rites, according to its pleasure, even though the whole body of Bishops and Clergy should ever so much dislike or protest earnestly against it.

It is a point therefore incontestible, that the Church, which your Article declares to have this authority and power, is no other than the King and Parliament of these realms.—Pp. 9, 10.

Let us now see how Hume (a very valuable, because *necessarily* an impartial authority in such circumstances) mentions these transactions:—

Elizabeth proceeded to exert, in favour of the Reformers, some acts of power which were authorised by the extent of royal prerogative DURING THAT AGE. Finding that the Protestant teachers, irritated by persecution, broke out in a furious attack on the ancient superstition, and that the Romanists replied with no less zeal and acrimony, she published a proclamation, by which she inhibited all preaching without a special licence; and though she dispensed with these orders in favour of some preachers of her own sect, she took care that they should be the most calm and moderate of the party. She also SUSPENDED THE LAW so far as to order a great part of the service, the Litany, the Lord's Prayer, the Creed, and the Gospels, to be read in English.—Chap. xxxviii.

So then we see that those acts which Mr. Towgood considers constitutional in the Church of England, are regarded by at least as good an authority as A SUSPENSION OF THE LAWS, and A PREROGATIVE ONLY AUTHORISED BY THE TIMES.

Elizabeth superseded the convocation as other sovereigns had superseded the parliament; but the real rights of convocation were no more committed by such a measure, than the privileges of Parliament are now at the command of the crown.

With respect to the Articles, Mr. Towgood says—

“These,” you allege, “were some years after passed in a Convocation of the Bishops and Clergy.” Whether they were passed in a Convocation or not, with regard to their authority, is of no moment at all—P. 129.

Indeed! we think it of the very first moment, and even decisive of the question. But let us hear Mr. Towgood a little further, and then the reader may fully judge.

You still insist upon it, as if it were of some weight, that the Convocation at last gave their assent. Pray, how did they give it? Not till they had been first garbled and packed by the magistrate; all the Bishops, save one, exiled, imprisoned, turned out, by his authority; and new ones, according to his taste, put into their room: besides this, the invincible artillery of Deaneries, Prebends, snug and fat livings, played strongly upon the inferior Clergy, who hoped that by their submission, they might the more readily succeed those dignitaries who had been deprived by the civil power. And is it strange that the Convocation, thus powerfully attacked, made no long resistance, but yielded, however reluctantly, to what Parliament had done? But their concurrence, I must again tell you, whether free or forced, gave, and could give, no authority to the new establishment; because, by our constitution, they had not the smallest degree of authority to give. Suppose the Convocation had refused their concurrence to that act of the legislature, would the law not have had its force? You dare not affirm it. Suppose, again, the Clergy had established any new forms without an Act of Parliament, would the people have been obliged to yield obedience to them? Neither durst you assert this.—Pp. 239, 240.

Now let Mr. Towgood's friends assign the reason why Elizabeth took pains to make herself unpopular by “garbling and packing” her assemblies, and “exiling and imprisoning” her subjects; why she made so lavish an expenditure of patronage upon the clergy, if “their concurrence, whether free or forced, gave and could give, no authority to the new establishment?” If, “by our Constitution, they had not the smallest degree of authority to give,” why did not the Queen at once enact her Articles by her parliament, without incurring all this labour, obloquy, and expense? There are only two suppositions: the Queen was less clear-sighted than Mr. Towgood; or the intervention of the convocation *was* constitutionally necessary. The reader will not have much difficulty in adjusting the balance. Perhaps, if the Convocation had not assented, the law *might* have had its force; but this would not have been any *general* prejudice of the Convocation's power, but manifestly an extension of prerogative, arising from the very peculiar circumstances of the times, and certainly no warrant for future parliaments or sovereigns. If the Convocation had established new forms by the Queen's consent, without an Act of Parliament (the use of such forms not endangering salvation), the people, as Christians, would certainly have been bound by them, although those forms would not have been *the law of the land*.

Let us, however, for a moment, grant Mr. Towgood the full length of his assumptions—what is the result? If a ceremony or doctrine



be innocent, does it become criminal by the sanction of the civil power? If it be dangerous to salvation, we avow that even the ecclesiastical cannot enforce it on the conscience of a Christian. So that even were the magistrate to ordain every thing in the Church, it would only be time to break up the communion when sinful terms were required.

But "Christianity is so far from enjoining, that it actually forbids obedience to civil governors in all things of a religious nature." What? if his commands happen to coincide with those of Christ? "No; they *cannot* coincide; because the Scriptures are positive on this point. (See Matt. xx. 25; xxiii. 8, 9.)" Mr. Towgood, like many other interpreters of Scripture, does not trouble himself to consider the context of which he quotes. Both these passages were addressed to the disciples under similar circumstances. The first was a rebuke of that spirit of worldly ambition which had already shewn itself in the sons of Zebedee, and an exhortation to mutual lowliness of mind; the other was a censure of the Jewish teachers, and a warning to beware of contracting their arrogance and superciliousness. Neither had the slightest reference to the present question. In short, if the expression—"call no man your father upon earth," be literally interpreted, it will apply to political as much as ecclesiastical subjection, and one will be as unlawful as the other. So that this argument, like some others from the same pen, proves too much for its purpose.

We must really entreat the reader's pardon for reverting so much at length to a subject, which we think we have before settled to the satisfaction of every candid mind. The fact is, as we have previously stated, that Mr. Towgood's work is so ill arranged and digested, that it is almost impossible to answer it without transferring some portion of its irregularity. If we have treated this branch of the question at greater length than it deserved, we think, moreover, that we have satisfactorily proved *the right of the Church to ordain rites and ceremonies conformably to Scripture; and to determine controversies of faith in like manner; the Church being represented by its Convocation, and the assent of the king being necessary to all its public acts.* But before we proceed to draw from this conclusion the important consequences which it infers, we must attend to another little difficulty of Mr. Towgood's, which is so profoundly ridiculous, that, did it not present a fair specimen of his reasoning, we should hesitate to notice it at all.

Hence, by the way, you see the extreme vanity of your imagination,—"That the civil magistrate, by ratifying the XXth Article, hath recognised and owned the power to be not in himself but in the Church:" i. e. as you are pleased to understand it, in the Clergy. By what logic, Sir, do you make the Church, in that Article to mean the Clergy? Are not the laity also an essential part of the Church? Does not the very preceding Article, the XIXth. expressly declare that they are defining the Church *to be a congregation of faithful men*? But, would you impute to the magistrate so tame, so absurd, so ridiculous a part, as publicly to disown himself to have any power in Church matters; yea, to deny himself to belong to the *congregation of the faithful*? Yes, with astonishment

be it seen, this is what you are not ashamed openly to impute to him. "But the King and Parliament (you say) have plainly disowned any such power as we are speaking of in themselves, and recognised it to be in the Church; and nobody imagines, that, by the Church, they mean themselves."—But, if by declaring it to be in the Church, they have disowned it to be in themselves, they have thereby also disowned themselves to be of *the congregation of the faithful*; for, *this congregation* they declare to be *the Church*, to whom this power belongs. Besides, this is supposing the King to disown and give up a power which the whole legislature hath solemnly vested in him, and which every Bishop and ecclesiastic in the kingdom (till the time of King William) did swear, that he believed in his conscience to be true, under the penalty of a premunire, viz. "That the King is the only supreme governor of this realm, as well in all spiritual or ecclesiastical things, or causes, as temporal: and they will assist and defend him in such jurisdiction and authority."—Pp. 236, 237.

It would be easy to paraphrase the terms of the XIXth Article in a definition of a State. We might say, "the State is a congregation of loyal men, in the which the government is duly administered:" and we might say afterwards, paraphrasing the XXth Article, "The State hath power to decree laws and statutes." Both these affirmations would be true, and involve no contradiction: yet, if Mr. Towgood's argument be correct, every individual member of the State has this legislative power, unless he would "deny himself to belong to the congregation of the" loyal. The absurdity of this statement is no other than that of Mr. Towgood. When we speak of power, either in Church or State, we of course only speak of those to whose hands such power is confided.

Let us now review the inference from what we have proved. A most important inference it is—the concession of the whole question in debate. For "this is the grand hinge upon which the whole controversy turns." Such is Mr. Towgood's admission in his own words!

We call, therefore, upon the Dissenters, as honest and religious men, to yield up their cause, as untenable upon the very grounds on which their chief advocate has rested it. But we have not yet dismissed the subject. We have annihilated all the *gravamen* of the charge against the Church, and overthrown Mr. Towgood's favourite bulwark: but we must not leave him here. Nothing, indeed, that he has said beside is, on the principles which we have laid down, a sufficient excuse for dissent; and the soundness of these principles, the more we consider them, we cannot but regard unquestionable; nay, on his own principles, the Dissenter is bound to concede the rest. But we are desirous of exposing the weakness of this "masterly"\* production, and of the cause which it was written to support. We are desirous of showing how much the Church has been misunderstood, and how little the importance of spiritual unity has been recognised. This, however, must be left to another opportunity.

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### THE CATHOLIC QUESTION.

OUR table is covered with pamphlets on this all-engrossing topic; the consideration of which we had at first intended to have embodied

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\* Pref. to 9th edit.

in a Review, but the bare enumeration of their titles would occupy a larger space than we can allot to the full discussion of the subject. So often, indeed, have the Popish "claims," as they are called, been examined in all their various bearings, that little or nothing can be said which has not been said a thousand times before, as far as the *political or religious rights* of the claimants are concerned. The question has now resolved itself into one of *expediency*. Referring, therefore, to the host of pamphleteers, who are daily sending forth their statements in defence of the Constitution, as by law established, in Church and State, and particularly to the masterly appeals of Messrs. Soames, Warner, Vever, Townsend, Chesnutt, and "*A Devonshire Freeholder*," for the general bearings of the question, we shall confine ourselves to the particular of *expediency* only, more especially in connexion with the *alleged securities* for the INVIOLE preservation of the Protestant Establishment. We would also direct the attention of our readers to the parliamentary speeches, now published by authority, of Mr. Sadler and the (*late*) Attorney-General; to the "Plain Reasons why Political Power should not be granted to Papists," published by Mr. Wix, in the year 1822; and to the celebrated Letters of Dr. Phillpotts to Mr. Canning, written before his shameless apostacy from that Church, from the revenues of which he is "laying up for himself treasures upon earth."

It is deemed *expedient* then to grant the proposed concessions to the Romanists; and for these three reasons:—1. Division in the Cabinet. 2. The distress arising to Ministers from their repeated minorities in Parliament. 3. The agitated condition of Ireland.

With respect to the first of these reasons, it seems something strange to allege divisions in the Cabinet upon a particular measure as the cause of making it a Cabinet measure. One would rather suppose that the natural tendency of such division would be to exclude the question entirely from their councils; as its discussion could only end in breaking up the ministry altogether, or in the ultimate ejection of one party or the other. In the present instance, the latter alternative has been the result; and Sir C. Wetherell, with a few others who have dared to be consistent, and to keep their faith at the expense of their places, has been informed that his Majesty has no further occasion for his services. In fact, the only intelligible inference that can be drawn from the whole course of proceedings since the contents of his Majesty's speech were publicly known, is this: that the Premier was determined to have no division in the Cabinet; and that those who differed from his Grace on this important measure have, with little exception, from motives of *private expediency*, fallen into the ranks of emancipation, and nodded an immediate assent to the opinions which he had evidently long entertained, but thought it more prudent to conceal. We do not mean to affirm *positively* that matters stand precisely in this posture; but upon any other view of the case within the limits of our conception, the sudden conversion of the present Government must be ranked among the most portentous miracles in the annals of Popery, not excepting those of Hohenlohe himself.

It is easy to believe that repeated minorities are not very agreeable

to a ministry ; but it is strange that the present Government should ever expect to command a majority again. We do not suppose that those staunch friends of the Constitution, who have been deserted in time of need by their legitimate guardians, will be less true on that account to the interest of their country, and cease to support her in the struggles which the reckless indifference, not to say the heartless treachery of her accredited champions, will inevitably entail upon her. But those who now occupy the ministerial benches will quit them upon the first measure which is brought forward in opposition to their enlightened views ; and Ministers must be prepared to go all lengths in order to keep the Emancipationists on their side. They now vote with Government, or rather Government votes with them, in support of their own darling object ; and their next step will be a union with the Catholic members, which the " Relief Bill " will admit into the House, in extorting fresh concessions, in setting aside the *nominal* securities at present offered, and in paving the way for the renewal of those scenes which have *invariably* marked the blood-stained annals of Catholic ascendancy. We shall probably be stigmatised as bigots, or fools, or worse, for holding these antiquated notions ; but greater men than ourselves or our opponents have fooled in the same way, and we are content to partake in their folly. In a sermon of one of these great men, the late Dean of Carlisle (Dr. I. Milner), preached before the University of Cambridge in 1807, we meet with the following passage, which we cannot forbear from quoting :—

I say nothing of the follies ; I confine myself altogether to the dangers of Popery. The Romanists maintain not only the Pope of Rome's supremacy, but also his dispensing power ; and their clergy are sworn to do their utmost to extirpate heresy. Therefore, to effect their purposes, say what they will, do what they will, or take whatever oaths they may, the Pope and his substitute, at any convenient moment, can, in any one instant, dissolve in the minds of such men, every human obligation which the heart of man can conceive. In fact, it is well known that one of the conspirators in the business of the fifth of November, (1605), who escaped the hand of justice here, met with both commendation and reward at Rome ; nor can it be doubted that if their plot had succeeded, the memorable day would have been marked in the Popish calendars, as glorious and triumphant, as it is now in the Protestant, as a day of divine interposition and deliverance.

Such are the systematic doctrines and practices which render it unfit for Protestant governments to trust any material power in the hands of Romanists.

But, then, it is here said, these representations, at the present day, are absolutely fabulous, and altogether unworthy of the notice of wise men.

The answer is, if this indeed be so—if the objectional doctrines of the Romanists have really terminated their disgraceful existence, every true Protestant will rejoice in the event of such a revolution, and be heartily disposed to allow them the utmost licence of rational toleration. He will, however, expect to have better proof of their sincerity, than the mere declaration, or even the signatures, of a few interested members of that communion, collected at suspicious moments, and to serve particular purposes. You know that no people on earth are more completely under the dominion of their clergy than the congregations of the Roman Catholics ; and you know, also, that their clergy, *as a body*, have not relaxed or amended in any one syllable of their ancient, most atrocious, and detestable doctrines. And is it not, therefore, with a fearful astonishment, that you hear it gravely affirmed in Parliament, that all the peculiarly odious, offensive, and dangerous parts of the Romish religion have long since been done away ?

Let me ask—Do you believe that the numerous sanguinary decrees of the Pope and his councils, which for so many years have been the disgrace of reason and humanity, are now actually repealed? Do you believe that the Roman Catholic clergy, particularly those of Ireland, do now avow, before all the world, this revolution which is said to have taken place? And do you seriously think, that they are now instructing their deluded congregations in these new and reformed doctrines? Forgive me: to believe these things would require a most uncommon portion of credulity! Yet you would not deny that there may be several humane Deists, or half Deists, nominally of the Romish communion, who may sincerely detest many of the political doctrines, and the scandalous practices of the Church of Rome; and to their candid concessions, most probably, we are in part to ascribe the favourable impression concerning the present state of Popery, made on the minds of several leading characters in our own country. But surely, wise and watchful British senators would not suffer themselves to be ensnared by such partial and unsatisfactory professions; surely they will examine, and even scrutinize, with an industrious and jealous attention, whether the great body, particularly the clerical body, of the existing modern Roman Catholics, are not themselves educated, and are at this moment educating their offspring, in precisely the same systematic plans of bigotry, persecution, contempt, and hatred of Protestants, which caused their forefathers to be guilty of so many horrid plots and massacres. Yet, God forbid we should harbour the smallest degree of unchristian animosity towards any of our fellow-creatures, of whatever persuasion they may be! Let our abhorrence be always not of the men, but of the cruel, unrelenting *principles* in which the Romanists are steadily educated.

From the ruinous operation of *these*, may Almighty God protect us! And be it our earnest prayer, that (as one very material mean of our protection) He would be pleased to give our senators wisdom.

Heartily and fervently do we unite in this prayer;—devoutly do we pray for the removal of that judicial blindness with which, as a warning to our guilty land, the Almighty seems to have visited those who have the rule over us. Nothing less than infatuation could possibly have produced the renunciation of their former sentiments, and induced them to give up those principles in a moment, which have “grown with their growth, and strengthened with their strength.” But it is time to say a few words respecting the third reason, which renders concession necessary. *Emancipation* is to unite the Cabinet! to place ministers in a majority!! and—to *tranquillise* Ireland!!! If it do all this, we really should not wonder if it did one thing more;—convince the people of the policy of granting it. But Emancipation has just as much to do with the peace of Ireland as with the amelioration of the slaves in the West Indies. The Irish want work, they want bread, they want civilization; and, in one respect, they want emancipation—but it is emancipation from the tyranny of their priests. The grievances which they suffer, and which give rise to the broils and tumults in which they are for ever engaged, originate in the deprivations and spoliation to which they are subjected by the unnatural agency of the middle-men—a race of beings who defraud the land-owner, while they gripe the labourer. Hence the destitution of the lower orders, which their priests take every opportunity of fanning into discontent; and of which the agitators persuade them that emancipation is the only remedy. If Ireland is on the eve of a rebellion it is not concession that will quench the flame. The true remedy for the evil will be found in the residence of the land-holders upon their estates, which ought to be enforced by a

heavy tax; in the abolition of the middle tenantry; in the rational supply of education, and in the diffusion of that variety of comforts which makes the English peasantry a happy and contented people. By these means the tyrannical authority of the priesthood would be gradually diminished; the agitator O'Connell, and his crew, would sink into the insignificance of Hunt and Cobbett among ourselves, and Emancipation would be rendered unnecessary by the speedy diffusion of Protestantism. The measure now before Parliament has been aptly illustrated by the Scripture proverb, of *giving a stone to those who ask for bread.*

Having disposed of the *expediency* of breaking in upon the Constitution, we have but a few words to say upon the *securities* which are offered for its INVIOULATE preservation. The citadel is first to be surrendered, the enemy are to be admitted within the walls, and we are then to be secured against the plunder of the soldiery, and the entire demolition of the fortress! This, it must be owned, is *something*, provided we can trust to the guarantee. Let us then see what these boasted securities are: and to any one, who is even superficially acquainted with the history of Romanism—of which, by the way, there is a pitiful ignorance within the walls of Parliament, as the subjoined letter from one of our correspondents will testify—their value will be duly appreciated. Two state-offices, forsooth, are to be reserved exclusively for Protestants; *at least till the first Catholic Parliament shall decree otherwise*: Catholic Bishops are not to assume the titles of Protestant Sees; as if Dr. Doyle will be a whit less powerful, as Vicar Apostolic at Clackinanan, than as titular Bishop of Dublin: and an oath is to be administered to Catholic and Protestant members equally, which it is immoral in the legislature to offer, but which a Catholic will take upon the principle that it is meritorious to break faith with heretics, and that he can be absolved from its obligation at any time that it may rest heavy upon his conscience. We know that in answer to the queries, proposed by Mr. Pitt to the Catholic Universities, it was unanimously affirmed, that no such doctrine was maintained in their Church, as the unlawfulness of keeping faith with heretics. But to this declaration we could oppose a multiplicity of Bulls, Indulgences, and acts of Councils, which are too well known to our readers to require republication. It should seem, therefore, that the divines who returned the answer were either ignorant of the constitution of their own Church, or at the very time of dictating the answer, were acting upon the very maxim, of which they deny the existence. Can such shameless perfidy be trusted under any securities?

We have said enough to evince our hostility to the proposed concessions, and our reasons for such hostility. If the unaccountable perfidy of those we trusted has betrayed us into a tone of expression which may seem too strong for the pages of a *Christian Remembrancer*, we trust that our anxiety for the welfare of the *Church of Christ*, and especially the reformed part of it established within these realms, and the honest indignation which we feel at the snares which are laid for its overthrow, will be a sufficient excuse with our readers. It is only from the fear of giving vent to language, which might be construed

by some into a "speaking evil of dignities," which deters us from delivering our sentiments on the conduct of those Prelates, who have ranked themselves among the number of those "who have evil will at Zion."

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TO THE EDITOR.

SIR,—In reading parliamentary speeches on ecclesiastical and Christian matters, I am often surprised at the ignorance of history, opinions, Scripture, and the constitution of our own Church, displayed by men whose very acceptance of a seat involves a pledge of information on all these subjects. A recent instance of this kind I beg to notice:—Mr. Twiss is reported to have said, on the second reading of the Constitution-breaking bill, "If Roman Catholics were not Christians, then had the world been strangers to Christianity for thirteen centuries after the coming of Christ." The only sense which I can elicit from these words is, that Romanism was the religion of the world for the first thirteen centuries of the Christian æra: in other words, Catholicism is true Christianity. Is it possible that Mr. Twiss could have uttered such a sentiment? Let me hope that his meaning has been disguised. I shall not stay here to point out the dates of the successive corruptions introduced into Christianity by Rome,—dates on which any man possessing such knowledge of history as every MEMBER OF THE BRITISH SENATE ought to possess, can immediately lay his finger; this has been already done in a masterly manner in the "Friendly and Seasonable Advice," lately edited by Mr. Hook: but let us ask Mr. Twiss, if such be his deliberate opinion, why does he sit in a [yet] Protestant House of Commons? If Romanism be pure Catholic primitive Christianity, why is not Mr. Twiss a Romanist? Still more, how does he reconcile his conscience to the oath which he has taken, that he believes this same perfect and apostolical Christianity to be AN IDOLATROUS SUPERSTITION?

Well may we re-echo the language of the pious and patriotic prophet—"As for my people, children are their oppressors, and women rule over them. O my people! they which lead thee cause thee to err, and destroy the way of thy paths!"\*

A CATHOLIC OF THE CHURCH OF ENGLAND.

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FEE FOR OPENING VAULTS.

MR. EDITOR,—Perhaps one of your correspondents can inform me what fee the incumbent of a Church is entitled to demand for the burial of a member of a family in a vault belonging to that family in his Church, or in the part of the Church where the family have for years been accustomed to bury, although no regular vault has been built.

Where there is no such vault, or has been no such custom in regard to a family, I presume the incumbent has power absolutely to refuse permission to disturb the pavement of his Church, or to have any burial take place within it. And in *this* case he may, therefore, make

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\* Is. iii. 12. "The WEAK GOVERNORS are called metaphorically children and women."  
—DR. LOWTH.

an arbitrary demand for granting such permission. But in the cases before specified, unless he is at liberty to refuse permission altogether to the family to deposit more bodies where they have hitherto been accustomed to bury, he cannot, I presume, make the same demand. But, if there be a customary fee for burials within the Church, he must limit himself to this. And, if there be no such acknowledged customary fee, owing to the rarity of the occurrence, he cannot enforce a demand beyond the common burial fee. How is this?

The case being new to me, I should be obliged by information from any who are competent to give it.\* M.

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#### ANTI-SLAVERY REPORTER.

MR. EDITOR,—It is to thinking minds a source of painful reflection, that in the rapid diffusion of Christianity in the present times, the *spirit* of Christianity is not more observable. Reproof, even when deserved, is not offered in the tone of Christian gentleness; and the character of individuals is often assailed, without sufficient investigation of the facts, on which the charge is founded.

These feelings are excited by a perusal of a late number of the Anti-Slavery Reporter;—and deeply interested as I am in the propagation of the Gospel among the Slaves of the West Indies, and in the heathen world generally, I feel sure that I am most effectually aiding the cause of divine truth, by offering some remarks on the number alluded to.

The Sermons, from which the extracts are taken (pp. 413, &c.) it must be remembered were all delivered by *members* of the Society for the Propagation of the Gospel. They must be considered, therefore, as the voice of the Society itself. The Society thus, since the year 1711, at a period, when no other Society interested in the evangelization of slaves was in existence, was almost annually revolving the great question, and devising means for carrying their beneficent views into execution. Catechists were sent out—catechists reported to the Society their exertions, and their failure, and if the reason for this failure be sought, it is to be found in the demoralizing influence of the *Slave-trade*. Until this traffic was abolished, and the constant influx of African superstition and of scarcely human manners was effectually checked, it was almost impossible to expect success. Then there commenced a new era in the British colonies; and although the Society were certainly tardy in availing themselves of the new state of things, an efficient system was adopted in 1818, which, under the grace of God is beginning to bring forth much fruit.

The advocate of the Society alluded to in p. 419, (who certainly was not the Secretary) was mistaken in supposing the use of the whip finally abolished. It ought to have been so; and according to the express injunctions of the Society, is now forbidden.

In p. 420, the Reporter states that Mr. Pinder, the Chaplain, “has been familiarized to the sight and contact of slavery from infancy.” I have the means of knowing that Mr. Pinder spent one year (*viz.* 1799,) of his early childhood in England—left Barbados, his native land, at the

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\* We refer our correspondent for the present to the report of the case “*Bryan versus Whistler*,” in our Number for July, 1828, p. 446.



age of thirteen; and after receiving his education at the Charter-house, graduated at Caius College, Cambridge, and did not return to Barbados till the latter end of 1818, when he commenced his labours as Missionary to the Slaves on the Society's plantations. Mr. Pinder is, it is true, a holder of domestic slaves, four in number. But judging from the *fact*, of his having manumitted one at considerable expense to himself, (who became his property at her own earnest request) and of his having promised manumission to the others, when christian character qualifies them for the boon, I cannot think that he need be uneasy at the imputation of being a slave-holder.

Mr. Clarke, the Society's agricultural attorney, is stated, in terms not very delicate, to have exercised the lowest offices of coercion as a slave director. We have inquired into the facts, and have been assured, that Mr. Clarke, to use plain terms, was brought up as a manager by a relation of his; and that he was never called upon to submit to the low and harsh employment, as asserted, p. 420, "of following with a cow-skin the negro gang in the field." This office is usually assigned to a slave of good and trustworthy character. But as the Reporter declares that he does not mean to derogate from the respectability, or impeach the intentions of these gentlemen, I shall pass on to another topic.

In page 421. When the Society stated, that "no regular system of religious teaching had been provided," it is obvious that they meant to say, not that no kind of teaching whatever had been adopted, but that no chapel had been erected, and no minister provided exclusively for their slaves. This is obvious from a reference to their previous reports, where catechists are spoken of as giving instruction.

Writing and arithmetic were excluded, it may be supposed, from a just deference to public opinion: inasmuch as no immediate benefit could result to the slaves; and the time which would have been thus spent, could be far more profitably employed in learning to read, and in receiving into their hearts, those truths which should make them wise unto salvation.

In the same page, fault is found because the children could only read the New Testament. Surely this was the thing of most consequence; and it being the head-class book generally in parish schools, we may conclude that they were able to read the Old Testament as well as other books.

In stating, a little further on, that "the children quitted the school at ten—that the instruction was restricted to children under ten years—and that the adult population were excluded from acquiring the capacity to read the Word of God,"—the Reporter strangely omits to remark, what would have prevented this unkind imputation, namely, the following regulation: "*That there shall be a Sunday School, for the accommodation of those, who either from being superannuated, or from having neglected past opportunities, may desire to benefit by the advantages now afforded them; and particularly as a plan for continuing those in habits of useful knowledge, who shall hereafter quit the school.*" Here, then, is the very provision made, which is so urgently demanded by the Reporter; and, we are sorry to add, that it follows the very words last quoted by him. The Society's

reports prove that the Sunday School has continued in operation; and in Mr. Pinder's Letter, 1825, there were *twenty-five* who regularly attended. I am also sorry to observe such a remark as this:—"The Creole agents well knew what an indulgence even a cup of cold water was. They had, doubtless, seen gangs toiling for many a burning hour, without even one drop of water to cool their tongues!" Such remarks can do no good. They injure the soul of him who suffers himself to write them. They exasperate the West Indian mind; and they shut out the co-operation of many who are heartily desirous of meliorating and elevating the condition of the slave.

In page 422, the subject of marriage is discussed; in which I cannot help thinking that the Reporter regards marriage *too much* in the light of a civil contract, when he speaks of Heathens and Infidels marrying. The Society speaks of it only with reference to the rites of the Church of England. For myself I cannot imagine to what but "the influence of religion" the chaplain could look forward, for putting an end to polygamy. The weapons of his warfare are spiritual. He might regret that there was no legal sanction: he might be disappointed that his sermons were disregarded, his advice neglected, and his warnings despised. His Divine Master was scorned before him, and his instruction set at nought. But in Mr. Pinder's letter I do not find him, as it is alleged, arrogantly talking of the slaves living in concubinage and polygamy, until his labours shall make them Christians. But I do see him, looking forward to the free coloured class as setting the example—and to that example as followed by the higher grades of slaves. In short, I find him *using means*, and trusting to the blessing of the Redeemer who has promised to be with his ministers, even to the end of the world.

I have heard many instances from gentlemen who have been to the West Indies corroborative of Mr. Pinder's assertion, that the Negro looks on the woman as his wife—and the wife on the man as her husband: and I have heard cases of fidelity brought forward, which would put to the blush many that have ratified the bond by the sacred solemnities of the altar. None but must long to see the day when polygamy is unheard of amongst the West Indian labourers: though the vision tarry, we will wait for it.

In page 413, there is a remark on the illicit cohabitation of slaves; that is, their living together as man and wife, without legal registry, or without the marriage service, as being a bar to the reception of the Lord's Supper. The pious and pure-minded Doddridge, in a note on the words 1 Tim. vi. 2, "the husband of one wife," expresses it as his opinion, that in the early admission of Gentiles to the Christian religion, the line adopted was this: The standard of Christian virtue was held up, by allowing none to become a *Christian minister* who was the husband of more than one wife. But that no man was repelled from Christ altogether, who had ignorantly done this thing." With him I must agree; and should not dare to refuse the bread of life to the soul of the poor Negro that hungered for it, and against whom no other charge could be brought, than that, in the times of ignorance, he had formed a connexion with two wives, and they with him. I would endeavour to convince him that he had

sinned; I would require him, under a solemn threat of expulsion from the table, to confine himself to one, in case of the death or alienation of the other. But I could not tell him to write his children fatherless while their father lived. I should act very differently with the next generation.

In page 423, I find the Reporter under the mistaken impression that the Society actually profited by the labour of the slaves. It is well known, that although the Society *lent* money to the estates, when they were embarrassed by debt after the afflicting hurricane of 1780, they merely hold them *in trust* for the gradual fulfilment of the founder's intentions; and that no part of the receipts is applicable to the general designs of the Society. The trust-fund is kept entirely separate, and has been for many years accumulating. I must regret, with the Reporter, that the list of the slaves, employment of each, &c. have not been published, and would be permitted to express the hope, that the Society will yet do so.

When the Reporter, page 424, speaks of the "continuity of labour from five in the morning till eight or nine at night," I would remind him that Mr. Clarke says thus:—"On an average of different seasons of the year, the time of labour is from *nine to ten hours* daily." Is it, I would ask, quite fair, in making so serious a charge against the Society, to omit to state, that there is "*an hour* allowed for breakfast,"—"two hours for dinner;"—that the mothers of young children work only one hour before breakfast, two hours after breakfast, and two hours in the afternoon?" In the next season of faithful self-examination, let the writer ask his heart, wherefore these latter remarks were omitted? I cordially agree with the Reporter, that the keeping of a record book of offences and punishments should be enforced, and hope the Society have before this directed it.

In page 425, l. 10, we are told, that "self-enfranchisement is a boon which the Society seems never to have thought of extending to its slaves. In l. 12, we are told, "*that three of them had already redeemed themselves by purchase; and that a father is now allowed to buy the freedom of two of his daughters !!!*" I must farther repeat my conviction, from indubitable testimony, that the characters of Mr. Clarke, and his subordinate manager, Mr. Hinkson, are conspicuous for patience, consideration, and gentleness of disposition.

I now conclude, with much regret, that the Anti-Slavery Society should have attacked the Society for Propagating the Gospel in such unbecoming terms. I have no objection to see public bodies made to acknowledge their debt of responsibility to the public; but I do earnestly long for the time, when controversy shall partake of a more Christian spirit—when individuals shall argue with more temper—and when Christian associations inquire into each other's proceedings in the attitude of conciliation, and with the voice of meekness. And I earnestly intreat all who are interested in the advancement of the slaves, to cast away for ever all irritating words, and suspicious invectives, and to search diligently for, and openly to proclaim, the truth in love. I am, yours, &c. PHILAETHES.

With respect to the Society for the Propagation of the Gospel in Foreign Parts, who hold in trust, by the will of Colonel Codrington,

an estate in the Island of Barbados, we have the pleasure of stating farther, that every slave on the Society's estate is baptized, with only one exception, *an African*. The last adult slave that remained unbaptized is named Hector, and he was baptized in 1827. On the chaplain's asking what had *at length* induced him to come and offer himself for baptism,—“*This little child*,” was his reply; pointing to his own little daughter about ten years of age, whom he held in his hand, and who had been educated at the Society's school, and had thus been instrumental, even at this early age, in imparting to her parent the religious instruction which she had herself received. We subjoin some extracts from letters received subsequently to the Society's statement annexed to our last Number, and which will be read with much interest. The letters are from the Society's chaplain.

July 3, 1828.

I wish some strong encouragement could be held out to the people who marry: I frequently recommend it to them; but they do not seem desirous of entering into this solemn engagement according to the rite of the Church, though most live together very correctly, and many have lived together many years as man and wife, from their earliest youth to the present time.

October 30, 1828.

Old Mary Moore was buried on the 21st instant: for many months before her death her mind was very weak. On one occasion, though she was much confused when I first came into the room, yet after rousing her by conversing with her, I prayed by her, and she joined in the prayer very devoutly; in some parts indeed she was affected even to tears.

December 1, 1828.

Another cause for enlarging the Chapel, is the increased number of children, who will commence from Christmas-day to attend divine service: these will amount to twenty-nine. Many of them for some time attended the daily school, but even after this their attendance at Chapel is not enforced till they are provided with a Sunday-suit, which is now almost ready. There are 111 suits making up for Christmas, sixty suits for girls, and fifty-one for boys. The seats set apart for the children are already crowded, when the number present is near eighty; now if all, or nearly all, attend on the Sundays (as will sometimes, nay, generally, be the case), we must encroach on the seats allotted to the adult part of the congregation, which cannot afford accommodation to more than 120 persons, and the grown slaves belonging to the College and Society who may attend, amount to 193, exclusive of watchmen, carters, house-servants, &c. who may come occasionally. Besides *strangers*, free and slave, of whom I may say, that the average number every Sunday morning is from thirty to forty: this part of my congregation has been very steady of late, has increased, and is increasing. \* \* \*

Yesterday my congregation was tolerably large in the morning, and in the evening it was the largest I have ever seen at that service. My Sunday evening school at my own house for adults, has not increased much as to those who cannot read: of the first men who attended, some have been very regular, and can begin to read; but many of the Sunday children, and even some of the daily school, have attended for the last four Sundays. You will be happy to hear that Commo was the first (and, indeed, she was for some time the only) female who availed herself of my mother's offer of instruction; she has persuaded her sister to accompany her, and has brought two or three others at different times: when my mother last night expressed her delight at the number of females present, Commo said, “*They are all my increase*.” The number of men and boys, women and girls, present last night, was twenty-two: they always remain till I have assembled my family and servants for family prayer, in which they join: my family thus amounted to thirty-two last night.

## SUNDAYS AND HOLIDAYS.

MR. EDITOR, —Your useful Miscellany has contained several discussions, in regard to the Church Service, when a Sunday and Holiday coincide. But I do not think the matter by any means clearly or satisfactorily settled.

I agree with Rusticus, in your last Number, that, on such a disputed point, it would be proper to appeal to the Ordinary; but cannot say, that I am convinced either by his statements or inductions. My rule has always been the opposite to his; and at present I see no sufficient ground to change.

His main argument from analogy is this: that, as the Sunday service is made to yield to the extraordinary services, (e.g. for the 5th November, and 29th January,) so, *a fortiori*, it ought to yield to Saints' Days, because they are much more important, as having relation not to our own Church merely, but to the Church at large. I answer, that our Church does not seem to consider them of such *immediate* importance to us, because for Saints' Days she has only appointed a Collect, Epistle, Gospel, and Lessons; whereas, for the extraordinary days there is the addition of a *separate service*, in order to commemorate a national event, which *actually took place on that particular day*.

The very first rubric in our Liturgy speaks of proper lessons for Sundays and *other* holidays. Sunday is the greatest of all holidays; and therefore its service (unless otherwise *positively* ordered) would *seem* to deserve a preference to any other. Accordingly its lessons are first prescribed; and then the lessons for inferior holidays happening (as we may suppose the view to have been) on other days of the week.

Rusticus allows, that the apocryphal lessons ought not to be read on a Sunday; and therefore the appointments for a Saint's day could be but partially adopted; which would introduce a species of confusion into the Church Service, and interrupt its uniformity. It does appear, indeed, that the framers of our Liturgy objected, and wisely, to the use of the Apocrypha on a Sunday. And this is no mean argument to shew, that they did not intend the Saint's Day Service to be used on that day.

By giving a preference to the Sunday service, a regular consistency is preserved; no variation of plan is requisite for what are called important Sundays; no change at all, except where it is specifically directed in the extraordinary services, or necessarily required, as on Christmas day when it falls on a Sunday.

Allow me to suggest, in conclusion, that Rusticus has fallen into error respecting the service for the Martyrdom of King Charles. He says, the Rubric directs the service to be used on a Sunday. The wording of the Rubric, I admit, is somewhat ambiguous; but the meaning, I believe, is this: that if that day happen on a Sunday, then *both* the service shall be used, and *also* the fast kept on the day following. The prayer,—"Turn thou us," &c. which occurs in this service, is not applicable to a Sunday, but is evidently intended for the day on which the fast is kept.

Such is my view of the subject, Mr. Editor; but I am quite open

to conviction ; my principal object in writing has been to lead your readers *audire alteram partem*.

March, 1829.

Yours, truly,

CLERICUS URBANUS.

# ANALOGY BETWEEN SACRED AND PROFANE HISTORY.

MR. EDITOR,—A more solid advantage cannot, I think, be derived from classic history, than the occasional support which it renders to our own Scriptures. As no collusion could have possibly existed between the inspired and heathen writers, the frequent coincidences of the two streams of history are a mutual pledge for the faithfulness of the narrative. Some facts are so exactly parallel in each, that we immediately assent to the identity of the transaction ; but, in some cases, the truth, as presented to us in scripture, has been so refracted, as it were, in passing through the medium of tradition, that the allusion to it in a profane writer requires some ingenuity to detect the archetype. I send you some observations I have collected upon a very small portion of ancient history ; and I hope it will be found a subject not altogether incurious, to trace the points of contact between the author I have selected and Holy Writ.

Herodotus, in the 2nd book of his History, has left us a very accurate and detailed account of the country and inhabitants of Egypt. Some reference to the children of Israel, so many years their bondsmen, might reasonably be expected, and we find it accordingly to be the case. Let us begin with the pyramids of Egypt. These eternal monuments have long afforded matter of discussion, not only for what purpose, but also by whom they were constructed. As to the object, the opinion long prevailed that a sepulchre for their kings was originally designed ; but the bones discovered there, and thence conveyed to England, have authorized a far different conclusion. These bones, which had been considered human, were announced, on sufficient examination, to have been the property of a cow ; and hence has arisen the idea, that those mighty piles were erected for the sole purpose of being a burial-place for their bestial gods. By whom the pyramids were reared is a question equally difficult, but I think there is much probability in the opinion that the true builders were the Israelites. We are informed by Moses, that straw was a principal ingredient in the manufacture of bricks ; and the most authentic travellers have related, that finely chopped straw is a constituent part of the bricks composing some of the pyramids. When we adopt this theory, we are astonished no longer at the extravagant humour of those princes who raised such prodigious edifices. We perceive at once, that what has hitherto been imputed to phrenzy must now be referred to policy ; for policy would not suffer a people so numerous as the Israelites to stagnate into that sloth, which ever breeds rebellion. All tradition of the truth was not entirely lost in the time of our historian. He mentions (chap. 128), that a report was still prevalent in Egypt, that the pyramids had been the work of a shepherd, formerly the inhabitant of those regions. So we evidently trace here an allusion to that remarkable feature of the Israelites, their being a shepherd people ;—particularly in Egypt were they distinguished as such, and for that reason were an abomination to the Egyptians.

No miracle, perhaps, could give us a grander idea of the divine power, than such a temporary suspension of the laws of nature, as occurred in the case of Joshua and Aha<sup>z</sup>, when the sun stood still in his course. A miracle so universal in its effects, as the slightest change in that great luminary, however obscured by the mist of intervening time, would surely leave some trace of itself in heathen tradition. After reflecting that no less than a millennium divided the ages of Joshua and our historian, the following faint notice of an event so wonderful ought reasonably to be deemed sufficient:—"The priests informed me, that, in time of old, the sun had four times departed from its wonted course; that twice it had risen in the region where it now sets, and twice it had set in the region where it now rises; that, nevertheless, no change had taken place in the state of Egypt, either in respect to the productions of the land or the productions of their river, or in regard to diseases or in regard to deaths."

It is well known that Egypt was the parent of mythology, so that an event expressed emblematically was expressed in the common language of the country. This consideration will render the following parallelism less chimerical. Herodotus relates that a festival was celebrated in his own time, to commemorate an occurrence in the reign of Rhampsinitus, who was reported to have played at dice with the Goddess Ceres, and first to have been victorious, but afterwards to have been as much defeated. The institution of the festival evidently points to some real event; and as Ceres, in the Egyptian mythology, was the patroness of corn, we have some colour for referring the origin of the fable to the years of plenty, followed by those of scarcity, which befel in the reign of Pharaoh.

In many parts of our author, we have not to disentangle the truth from the perplexities of fable, but are presented occasionally with such a perspicuous detail, though still with some deviation, as to leave no doubt of the transaction to which he alludes. The name of Sennacherib is rightly reported, and his overthrow attributed to the Divine Power. There is thus much difference in the two accounts, that Egyptian vanity has directed the invasion of Sennacherib against their own King Sethon, instead of Hezekiah, and that some absurdity is shewn in the means said to be employed for the invader's destruction. The relation, a little curtailed, is as follows: "Sethon, being Priest of Vulcan, held the Egyptian military in contempt; and, in course of time, Sennacherib, King of the Arabians and Assyrians, coming against him with a great army, they obstinately refused to render him any succour. The priest, being reduced to a strait, entered into the temple, and wept before his idol for the danger that was impending; and, as he was weeping, he fell into a trance, and the god appeared before him, and encouraged him not to fear, for that he would send him succours. Relying upon this vision, he took with him such of the Egyptians as were willing to follow, and encamped at Pelusium, whither they had no sooner come than swarms of field-mice overspreading the enemies' camp by night, eat their quivers and their bow-strings, and the straps of their shields, so that next day, being destitute of arms, not a few of them were destroyed."

Necho's expedition against Judea is also related, with the event of

the battle of Megiddo, which, however, by a very pardonable mistake, he transforms into the town of Magdolus. There is mentioned, at the same time, the capture of the city Cadytis; and, by Cadytis, that Jerusalem is meant, will hardly, I think, be doubted, after the ingenious explanation advanced by Prideaux. Jerusalem, says the author of the Connection, was called the Holy City, which, in the Hebrew dialect, is "Cadusha," and in the Syriac "Cadutha." Cadytis can be nothing else than the same word with a Greek termination.

In tracing Jewish history through Egyptian legends, one cannot fail to observe the very striking similarity of custom pervading the two nations. Circumcision was common to both; and it has long been a subject of discussion to which the priority in point of time ought to be adjudged. What a singular coincidence was the abhorrence of swine so strongly inculcated both by Jew and Egyptian. Sacrifices, of course, prevailed in Egypt, as over the rest of the world; but there was one rite attending them, among the people of whom we speak, that bears a remarkable resemblance to a ceremonial of the Jewish Law. The victim being slain, the sins of the nation were imprecated on its head, which, afterwards, they were careful to dispose of to some stranger, or to cast into the waters of the Nile, and supposed, by this act, the vengeance of Heaven had been averted from their own heads. What can be more parallel to the scape-goat of the Jews, which was sent loose into the desert, loaded with the sins of the whole people? Many other coincidences might be pointed out; but as I have already exceeded the limits which I assigned myself, I will only add in conclusion, that the above remarks have little claim to novelty, and that my own merit is rather identical with that of a burning-glass, by which the rays of light, previously dispersed, are now, for the first time, collected into a focus.

B. B. P.

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 HYMNS.

MR. EDITOR,—The following Hymns are extracted from Dr. Hicke's Reformed Devotions. To such of your readers as are unacquainted with the work itself, these hymns cannot fail of being interesting, from the strain of unaffected piety which pervades them, and the simplicity and elegance of the language in which they are expressed.

I am, yours, &c. X.

BEHOLD we come, dear Lord, to thee,  
And bow before thy throne;  
We come to offer on our knee,  
Our vows to thee alone.

Whate'er we have, whate'er we are,  
Thy bounty freely gave;  
Thou dost us here in mercy spare,  
And wilt hereafter save.

But Oh! can all our store afford  
No better gifts for thee?  
Thus we confess thy riches, Lord,  
And thus our poverty.

'Tis not our tongues, or knee can pay,  
The mighty debt we owe;  
Far more we should than we can say,  
Far lower should we bow.

Come, then, my soul, bring all thy  
powers,  
And grieve thou hast no more;  
Bring every day thy choicest hours,  
And thy great God adore.

But above all, prepare thy heart,  
On this, his own blest day;  
In its sweet task to bear thy part,  
And sing, and love, and pray.



Why do we seek felicity  
Where 'tis not to be found?  
And not, dear Lord, look up to thee,  
Where all delights abound?

Why do we seek for treasure here,  
On this false barren sand?  
Where nought but empty shells appear,  
And marks of shipwreck stand?

O world! how little do thy joys  
Concern a soul that knows  
Itself not made for such low toys  
As thy poor hand bestows!

How cross art thou to that design,  
For which we had our birth;  
Us, who are made in heaven to shine,  
Thou bow'st down to the earth.

Nay, to thy hell, for thither sink,  
All that to thee submit;  
Thou strew'st some flowers on the brink,  
To drown us in the pit.

World! take away thy tinsel wares,  
That dazzle here our eyes:  
Let us go up above the stars,  
Where all our treasure lies.

The way we know: our dearest Lord,  
Himself is gone before;  
And has engag'd his faithful word,  
To open us the door.

But, O, my God, reach down thy hand,  
And take us up to thee;  
That we about thy throne may stand,  
And all thy glory see.

All glory to the sacred Three,  
One ever-living Lord:  
As at the first, still may he be  
Belov'd, obey'd, ador'd.—Amen.

WAKE now, my soul, and humbly hear  
What thy mild Lord commands;  
Each word of his will charm thine ear,  
Each word will guide thy hands.

Hark, how his sweet and tender care  
Complies with our weak minds;  
Whate'er our state and tempers are,  
Still some fit work he finds.

They that are merry, let them sing,  
And let the sad heart pray;  
Let those still ply their cheerful wing,  
And these their sober way.

So mounts the early chirping lark,  
Still upwards, to the skies;  
So sits the turtle in the dark,  
Among her groans and cries.

And yet the lark, and yet the dove,  
Both sing, tho' several parts;  
And so should we, howe'er we move,  
With light or heavy hearts.

Or rather, both should both assay,  
And their cross-notes unite;  
Both grief and joy should sing and pray,  
Since both such hopes unite.

Hopes that all present sorrow heal,  
All present joy transcend;  
Hopes to possess, and taste, and feel,  
Delights that ne'er will end.

## POLITICAL RETROSPECT.

DOMESTIC.—Two Bills are in progress through the House of Commons for the purpose of removing Roman Catholic disabilities. One of these is to throw open both Houses of Parliament, all places under government, and all offices of state, except those of Lord High Chancellor, and Lord Lieutenant of Ireland; the other, which is stated to be for the protection of Pro-

testantism and liberty, is to disenfranchise the forty-shilling freeholders, and raise the qualification for voting at elections to 10*l*.; and this is the solitary concession the Romanists are to make to their countrymen in return for a complete surrender of the privileges, both civil and religious, now enjoyed by the community at large. As the Duke of Cumberland emphati-

cally expressed himself, the country is to be sold for ten pounds.

Much was said in favour of the Bill before it was brought down to the House, as framed in a manner calculated to produce universal satisfaction; that whilst it opened to the Papist equal opportunities with the Protestant of rising to the highest dignities of the state, it should at the same time insure the latter the full possession of the religion and constitution of the country without any innovation. The Attorney General has shown, in a very able speech, that the Bill itself has disproved these assertions, inasmuch as it contains no one security for the Established Church. It indeed provides that no Roman Catholic shall hold the office of Lord Chancellor, or any church preferment, or any place or dignity in either of the Universities, or in any ecclesiastical foundation in the United Kingdoms. Roman Catholics likewise continue to be disqualified for presenting to any ecclesiastical benefices; and if the right of presentation to such benefices be vested in any office held by a Roman Catholic, his Majesty is to appoint a commission of Protestant privy councillors, who shall exercise such right of presentation during the time that the office is held by a person professing Popery: neither shall it be lawful for a Papist to advise his Majesty, either directly or indirectly, in the disposal of ecclesiastical preferment, on the penalty of being for ever incapacitated from holding office under the crown, either civil or military. In addition to these regulations, it is enacted, that no Popish Bishop or Archbishop shall assume such title under penalties of from 50 to 200*l.*; no Jesuit is to be permitted to enter the kingdom; or any person to take monastic vows, under a similar penalty. These provisions are deemed sufficient for the protection of our excellent and pure worship. The insufficiency of them is evident. It is impossible that the commissioners should not be under the direct influence of the minister; this therefore can be only an implement in his hands, to which responsibility, not power, will be transferred. Again, when once a body of Roman Catholics are admitted into Parliament, they will im-

mediately be able to secure a majority on every occasion, and will therefore form a party which must always be secured by government at whatever price they may choose to ask; consequently they will virtually govern in every respect as may forward their own views. A pecuniary penalty, and that small, is a most useless security. When it is remembered what power the priests have lately shown in extorting money from the poorest of their flocks, and how ready foreign nations are found to supply them with this means of disturbing the country, there can be no doubt a fund will easily be raised for the payment of these forfeitures, whilst the Popish clergy will acquire an increased sanctity in the eyes of their followers as sufferers for conscience sake. An oath is likewise formed to be administered to Papists on their admission to office, by which they swear never to injure in the slightest degree the Protestant religion as by law established: but how can any reliance be placed on an oath, which no conscientious Roman Catholic could take with an intention of keeping longer than till an opportunity of breaking it offered advantageous to his hierarchy? The country has at present an opportunity of judging of what avail oaths can be to bind the consciences of public men. The shameless apostacy of the large majority of the House of Commons at the desire of the ministry, is a warning to the nation to require measures which shall fix our privileges on a yet firmer foundation, instead of tearing them up by the roots and throwing them at the feet of their enemies. It is said, that the British Papists have shown no desire, to destroy the Established Church in the present state of things; the doctrines of their church teaches that they should not. Cardinal Bellarmine says, that "heretics are to be destroyed root and branch, if that can possibly be done; but if it appear that the Catholics are so few that they cannot conveniently with their own safety attempt such a thing, then it is best, in such a case, to be quiet, lest, upon opposition made by heretics, the Catholics should be worsted." When they have attained a safer station, it then becomes their duty to extirpate heresy.

Mr. Peel has declared that it is necessary to break in upon the Constitution of 1688, though he has failed to produce arguments which could convince the country, and 'has endeavoured to decry the petitions that have literally poured into the House from all parts of the kingdom, affirming that they were got up by interested persons, and that the voice of the people ought only to be heard through their representatives. The very petitions prove, however, that the existing House of Commons does not represent the people, and in consequence of the little consideration shown them by that body, numerous ones are now preparing to be presented to His Majesty, praying him to continue firm in his protection to his true and loyal people, and not consent to sacrifice the welfare of the country, and the happiness and interests of twenty millions of his subjects, to gratify the ambition of a few treasonable agitators. It is absurd to talk of relieving six millions of persons by the measure: by far the larger portion of the Papists can only be affected by the Disenfranchisement Bill, which Mr. Peel considers so essential to Ireland, that he professes he would not pass the Relief Bill unaccompanied by it; and this is certainly what the lower class of Irish, among whom the majority of the Roman Catholics are to be found, can never be persuaded is a measure beneficial to them. The loss of their only political existence is the sole fruit they will reap from this boasted emancipation: it must tend rather to increase than to soothe their discontent, and must leave them in a frame of mind suited to the purpose of those who make tools of the ignorant multitude, for the promotion of their own factious views, and frightening His Majesty's ministers into a voluntary sacrifice of their religion and country.

Still we trust this great calamity may be averted from us, and can but look with some hope to the Upper House; or that his Majesty, refusing his consent, will dissolve the Parliament, and summon one which shall more truly testify the attachment

borne by the people to the Constitution and religion so nobly struggled for, and so dearly bought by our martyred ancestors. Were this plan adopted, we could fearlessly abide the result; the heart of the people is indeed moved as the heart of one man in this spirit-stirring cause; and we are perfectly satisfied that the issue would prove triumphant indeed in favour of Protestantism; but this our adversaries know as well as we do, and therefore they will leave no stone unturned to prevent such an overthrow of their purposes. But we have another and an omnipotent King, one who cannot be deceived, and who, however man may propose, disposes of all events as he sees best for his own glory and his church's welfare; and who can, if he will, interpose his gracious Providence to save us even in the eleventh hour. Let us not then forget to call upon him with earnestness proportionate to the magnitude of the danger, that he will stretch out the arm of his strength and come and save us: if it be his will that this trial shall be brought upon his church, let us entreat for submission to endure it without repining, knowing that our national sins have well deserved a heavy punishment.

**BRAZIL.**—In answer to the deputation of Portuguese emigrants, requesting the Emperor of Brazil to restore tranquillity to Portugal, by placing Donna Maria on the throne, his Imperial Majesty has declared his firm determination to fight for the right of his daughter, and not to enter into any compromise with the Usurper. A war may therefore be expected between him and Don Miguel, whose tyranny is becoming every day more odious and cruel. An order has been issued by the Queen of Portugal, commanding all persons in the Portuguese depôt at Plymouth, to decide immediately whether they will go to Terceira or Brazil, but requiring all military officers to embark for Rio de Janeiro, to compose a portion of the expedition preparing by her father for the recovery of her throne.

# ECCLESIASTICAL INTELLIGENCE.

## ORDINATIONS.

*Bristol* .... Jan. 11, 1829. *Chester* .... Dec. 21, 1828. *Worcester* .. Feb. 24, 1829.  
*Chichester* { Jan. 1, 1829. *Lincoln* .... March 15, 1829. *York* .... { July 13, 1828.  
                   { March 1, 1829. *Winchester* . Dec. 21, 1828.                   { Dec. 14, 1828.

## DEACONS.

| <i>Name.</i>                            | <i>Degree.</i> | <i>College.</i>     | <i>University.</i> | <i>By Bishop of</i> |
|-----------------------------------------|----------------|---------------------|--------------------|---------------------|
| Andrews, William Nesfield .....         | B. A.          | Jesus               | Camb.              | Worcester           |
| Ashworth, Thomas Alfred .....           | B. A.          | Trinity             | Camb.              | Chester             |
| Beeson, John Clifton .....              | B. A.          | St. John's          | Camb.              | York                |
| Booth, Thomas Willingham.....           | B. A.          | Brasenose           | Oxf.               | Lincoln             |
| Boswell, Robert Bruce... ..             | B. A.          | Trinity             | Camb.              | Lincoln             |
| Boulton, William .....                  | B. A.          | Queen's             | Oxf.               | Bristol             |
| Boydell, Thomas .....                   | B. A.          | Magdalene           | Camb.              | Chester             |
| Brayshaw, Timothy.....                  | B. A.          | St. John's          | Camb.              | York                |
| Chaplin, William .....                  | B. A.          | Queen's             | Camb.              | Lincoln             |
| Coleman, George .....                   | B. A.          | Christ              | Camb.              | Winchester          |
| Cooper, George .....                    | B. A.          | Pembroke            | Camb.              | Chester             |
| Costobadie, Hugh Palliser .....         | B. A.          | St. John's          | Camb.              | Chester             |
| Creswell, Samuel .....                  | B. A.          | St. John's          | Camb.              | York                |
| Crosley, John .....                     | Lit.           |                     |                    | York                |
| Daintry, John .....                     | M. A.          | Trinity             | Camb.              | Winchester          |
| Davenport, John Charles.....            | B. A.          | Wadham              | Oxf.               | Lincoln             |
| Davison, Thomas Wood .....              | B. A.          | Wadham              | Oxf.               | York                |
| Drake, F. ....                          | B. A.          | Worcester           | Oxf.               | Chester             |
| Dugard, George .....                    | B. A.          | St. John's          | Camb.              | Chester             |
| Farwell, William .....                  | B. A.          | Trinity             | Oxf.               | Bristol             |
| Fletcher, John .....                    | Lit.           |                     |                    | York                |
| Fox, Henry .....                        | B. A.          | St. John's          | Camb.              | Lincoln             |
| Freer, Richard Lane .....               | B. A.          | Christ Church       | Oxf.               | Worcester           |
| Girdlestone, Edward .....               | B. A.          | Balliol             | Oxf.               | Chester             |
| Goring, Charles .....                   | B. A.          | Sidney              | Camb.              | Chichester          |
| Gorton, William Henry .....             | B. A.          | Trinity             | Camb.              | Bristol             |
| Greaves, Edward.....                    | B. A.          | Corpus Christi      | Camb.              | Lincoln             |
| Haslegrave, Joseph .....                | B. A.          | Catharine Hall      | Camb.              | Chester             |
| Houghton, Peter .....                   | B. A.          | Trinity             | Dublin             | Lincoln             |
| Hutchinson, John Entwistle Scholes .... | B. A.          | Wadham              | Oxf.               | York                |
| Hutton, Henry .....                     | B. A.          | Queen's             | Camb.              | Lincoln             |
| Jackman, William .....                  | L.L.B.         | Trinity Hall        | Camb.              | Winchester          |
| Jarrett, Thomas .....                   | B. A.          | Fell. of Cath. Hall | Camb.              | Lincoln             |
| Johnston, George.....                   | B. A.          | Sidney              | Camb.              | Lincoln             |
| Jones, John Thomas .....                | B. A.          | Magdalene           | Camb.              | Chichester          |
| Jones, David .....                      | Lit.           |                     |                    | York                |
| King, John Perring .....                | B. A.          | St. Edmund Hall     | Oxf.               | York                |
| Leeke, William .....                    | B. A.          | Queen's             | Camb.              | Chichester          |
| Lyall, Alfred .....                     | B. A.          | Trinity             | Camb.              | Chichester          |
| Miller, John Lees .....                 | B. A.          | Trinity             | Dublin             | York                |
| Morgan, John .....                      | B. A.          | Caius               | Camb.              | Lincoln             |
| Mortimer, George Ferris Whidborne ....  | B. A.          | Queen's             | Oxf.               | Worcester           |
| Moule, Horatio.....                     | B. A.          | Queen's             | Oxf.               | Bristol             |
| Nettleship, William .....               | B. A.          | Merton              | Oxf.               | Worcester           |
| North, James .....                      | M. A.          | Brasenose           | Oxf.               | Chester             |
| Nouaille, Julius .....                  | B. A.          | Trinity             | Oxf.               | Chichester          |
| Onslow, Middleton .....                 | B. A.          | Queen's             | Camb.              | Bristol             |

| <i>Name.</i>                    | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>By Bishop of</i> |
|---------------------------------|----------------|-----------------|--------------------|---------------------|
| Osborne, Philip .....           | S.C.L.         | Catharine Hall  | Camb.              | Lincoln             |
| Overton, Charles .....          | Lit.           |                 |                    | York                |
| Pearson, Robert Keith .....     | Lit.           |                 |                    | York                |
| Picton, Jacob .....             | B. A.          | Queen's         | Camb.              | Chester             |
| Pinneger, Richard Broome .....  | M. A.          | Pembroke        | Oxf.               | Lincoln             |
| Prattent, John Cleobury .....   | L.L.B.         | Pembroke        | Camb.              | Bristol             |
| Rice, Horatio Morgan .....      | B. A.          | Trinity         | Camb.              | Chichester          |
| Robertson, Ebenezer .....       | B. A.          | Trinity         | Camb.              | York                |
| Robinson, Disney .....          | B. A.          | St. John's      | Camb.              | York                |
| Roby, William .....             | B. A.          | Emmanuel        | Camb.              | Lincoln             |
| Roe, Samuel Ramsden .....       | B. A.          | Catharine Hall  | Camb.              | Worcester           |
| Rowbottom, Thomas .....         | Lit.           |                 |                    | York                |
| Ruddock, Edward Greville .....  | B. A.          | Trinity         | Oxf.               | Winchester          |
| Russell, Frederick .....        | M. A.          | St. Mary Hall   | Oxf.               | York                |
| Sayce, Henry Samuel .....       | B. A.          | Pembroke        | Oxf.               | Bristol             |
| Statham, Richard Jervis .....   | B. A.          | Corpus Christi  | Oxf.               | Chester             |
| Sutcliffe, James .....          | B. A.          | St. Edmund H.   | Oxf.               | Chester             |
| Taylor, Robert .....            | Lit.           |                 |                    | York                |
| Thorp Thomas .....              | M. A.          | Fell. of Trin.  | Camb.              | Lincoln             |
| Toosey, Osbert Denton .....     | B. A.          | Lincoln         | Oxf.               | York                |
| Turner, R. ....                 |                |                 |                    | Chester             |
| Tyrer, William .....            | B. A.          | Catharine Hall  | Camb.              | Chester             |
| Usborne, John .....             | B. A.          | University      | Oxf.               | Chichester          |
| Walker, William, F. ....        | B. A.          | Magdalen Hall   | Oxf.               | Chester             |
| West, James John .....          | B. A.          | Jesus           | Camb.              | Chichester          |
| Wheeler, Thomas Littleton ..... | B. A.          | Worcester       | Oxf.               | Worcester           |
| Whitchote, Christopher .....    | B. A.          | St. John's      | Camb.              | Lincoln             |
| Wilson, John .....              | Lit.           |                 |                    | York                |
| Wollaston, Henry John .....     | B. A.          | Sidney          | Camb.              | Lincoln             |
| Woodward, Charles .....         | M. A.          | Magdalen Hall   | Oxf.               | Winchester          |
| Yardley, John .....             | B. A.          | St. John's      | Camb.              | Worcester           |

## PRIESTS.\*

|                                |        |                |        |            |
|--------------------------------|--------|----------------|--------|------------|
| Annesley, William .....        | B. A.  | University     | Oxf.   | Worcester  |
| Ashworth, George .....         | Lit.   |                |        | York       |
| Baker, David Bristow .....     | B. A.  | St. John's     | Camb.  | Chichester |
| Baker, James Scott .....       | B. A.  | Sidney         | Camb.  | Chester    |
| Barber, Francis Henry ....     | Lit.   |                |        | York       |
| Barry, William .....           | M. A.  | Trinity        | Camb.  | York       |
| Belcher, Andrew .....          | B. A.  | Trinity        | Camb.  | Lincoln    |
| Bennett, Nicholas .....        | B. A.  | Queen's        | Camb.  | York       |
| Bowstead, Thomas .....         | B. A.  | St. John's     | Camb.  | York       |
| Burnell, Samuel .....          | B. A.  | Queen's        | Camb.  | Chichester |
| Bussell, William .....         | B. A.  | Merton         | Oxf.   | Winchester |
| Cooper, Henry .....            | Lit.   |                |        | York       |
| Cooper, Mark .....             | B. A.  | St. John's     | Camb.  | York       |
| Cordeaux, John .....           | B. A.  | Catharine Hall | Camb.  | Lincoln    |
| Couch, Benjamin Franklin ..... | B. A.  | St. Peter's    | Camb.  | Lincoln    |
| Craig, John Kershaw .....      | B. A.  | Magdalen Hall  | Oxf.   | York       |
| Dufton, John .....             | B. A.  | Trinity        | Dublin | York       |
| Dykes, Joseph Ballantine ..... | M. A.  | Queen's        | Oxf.   | Chester    |
| Dymoke, John .....             | B. A.  | Trinity        | Camb.  | Lincoln    |
| Faber, Francis Atkinson .....  | M. A.  | University     | Oxf.   | York       |
| Fitzclarence, Augustus .....   | S.C.L. | Trinity        | Camb.  | Chichester |
| Fletcher, Charles .....        | Lit.   |                |        | York       |
| Ford, Frederick .....          | B. A.  | Trinity        | Camb.  | Chester    |
| Forest, R. ....                |        |                |        | Chester    |
| Fox, John .....                | Lit.   |                |        | York       |
| Freeman, Henry .....           | M. A.  | Wadham         | Oxf.   | Lincoln    |
| Fyler, Samuel Arnot .....      | B. A.  | Trinity        | Oxf.   | York       |
| Gilby, Francis Duncan .....    | B. A.  | Clare Hall     | Camb.  | Bristol    |
| Graham, Charles Robert .....   | Lit.   |                |        | York       |

| <i>Name.</i>                      | <i>Degree.</i> | <i>College.</i>  | <i>University.</i> | <i>By Bishop of</i> |
|-----------------------------------|----------------|------------------|--------------------|---------------------|
| Graves, Henry.....                | Lit.           |                  |                    | York                |
| Gwynne, L.....                    | M. A.          | St. John's       | Camb.              | Chester             |
| Hale, James.....                  | B. A.          | Sidney           | Camb.              | Lincoln             |
| Haymes, John.....                 | M. A.          | Clare Hall       | Camb.              | Lincoln             |
| Haync, Richard.....               | Lit.           |                  |                    | Winchester          |
| Hepper, George.....               | M. A.          | St. John's       | Camb.              | York                |
| Hodgson, George Marmaduke.....    | Lit.           |                  |                    | York                |
| Holroyd, John.....                | M. A.          | Fell.of Cath.H.  | Camb.              | Lincoln             |
| Hopkins, Benjamin.....            | B. A.          | St. John's       | Camb.              | York                |
| Horrox, James.....                | B. A.          | Trinity          | Camb.              | Chester             |
| Inge, John Robert.....            | B. A.          | Trinity          | Camb.              | Worcester           |
| Johnston, William Downes.....     | B. A.          | St. John's       | Oxf.               | Bristol             |
| Jones, Charles Powell.....        | B. A.          | Catharine Hall   | Camb.              | Bristol             |
| Jones, William.....               | B. A.          | Emmanuel         | Camb.              | Bristol             |
| Jones, David.....                 | Lit.           |                  |                    | York                |
| Kempthorne, Richard.....          | B. A.          | St. John's       | Camb.              | Chester             |
| Latham, Richard.....              | M. A.          | Brasenose        | Oxf.               | Chester             |
| Lee, Richard.....                 | S.C.L.         | Lincoln          | Oxf.               | Lincoln             |
| Leigh, Thomas Gerard.....         | M. A.          | Brasenose        | Oxf.               | Chester             |
| Levingstone, Charles.....         | B. A.          | St. John's       | Camb.              | York                |
| Lockwood, William.....            | B. A.          | University       | Oxf.               | York                |
| Lucas, St. John Wells.....        | B. A.          | Downing          | Camb.              | Lincoln             |
| Maddy, Watkin.....                | M. A.          | Fell. St. John's | Camb.              | Lincoln             |
| Maingy, James.....                | B. A.          | Pembroke         | Oxf.               | Chester             |
| Maltby, William.....              | B. A.          | Emmanuel         | Camb.              | York                |
| Manley, Henry.....                | Lit.           |                  |                    | York                |
| Markham, Henry Spencer.....       | B. A.          | Christ Ch.       | Oxf.               | Chichester          |
| Mason, Thomas.....                | B. A.          | Christ Ch.       | Oxf.               | Bristol             |
| Mason, W. ....                    | B. A.          | Trinity          | Camb.              | Chester             |
| Morgan, Theophilus.....           | Lit.           |                  |                    | York                |
| Napper, Campion.....              | Lit.           |                  |                    | York                |
| Ness, Edward Hawke.....           | B. A.          | Corpus Chr.      | Camb.              | Bristol             |
| Nixon, Thomas.....                | B. A.          | Lincoln          | Oxf.               | York                |
| Parr, James Culshaw.....          | M. A.          | Trinity          | Camb.              | Bristol             |
| Pearson, William Henry.....       | B. A.          | Magdalen Hall    | Oxf.               | Winchester          |
| Pentfield, John.....              | Lit.           |                  |                    | York                |
| Perry, Edward.....                | B. A.          | Worcester        | Oxf.               | Worcester           |
| Peters, Henry.....                | Lit.           |                  |                    | York                |
| Pugh, Giles.....                  | B. A.          | Magdalen Hall    | Oxf.               | Bristol             |
| Robinson, Richard Barton.....     | B. A.          | Queen's          | Oxf.               | Chester             |
| Rogers, Robert V. ....            | Lit.           |                  |                    | York                |
| Roy, Edmund.....                  | M. A.          | Pembroke         | Oxf.               | Worcester           |
| Sharland, George.....             | B. A.          | Jesus            | Camb.              | Bristol             |
| Sims, Courthorpe.....             | M. D.          | Trinity          | Camb.              | Chichester          |
| Smith, Edward.....                | B. A.          | Pembroke         | Camb.              | Chester             |
| Smith, Francis Grosvenor.....     | M. A.          | St. John's       | Camb.              | Chester             |
| Smith, Herbert.....               | B. A.          | Caius            | Camb.              | Winchester          |
| Stevenson, Thomas.....            | B. A.          | Trinity          | Camb.              | Winchester          |
| Talbot, Hon. Arthur Chetwynd..... | B. A.          | Fell. All Souls  | Oxf.               | Worcester           |
| Thompson, Francis Edward.....     | B. A.          | Trinity          | Camb.              | Chichester          |
| Thornber, W. ....                 | B. A.          | Trinity          | Oxf.               | Chester             |
| Thornton, George.....             | B. A.          | Trinity          | Camb.              | Lincoln             |
| Townley, E. ....                  | B. A.          | St. John's       | Camb.              | Chester             |
| Townsend, Frederick.....          | S.C.L.         | Trinity Hall     | Camb.              | Worcester           |
| Twentyman, Joseph.....            | Lit.           |                  |                    | York                |
| Ward, Edward John.....            | B. A.          | Trinity          | Oxf.               | Winchester          |
| Welburn, Matthew.....             | Lit.           |                  |                    | York                |
| Whittington, Thomas Joyce.....    | B. A.          | Queen's          | Camb.              | Lincoln             |
| Wilkinson, John.....              | Lit.           |                  |                    | York                |
| Wright, John Adolphus.....        | B. A.          | Christ Ch.       | Oxf.               | York                |
| Wright, Richard.....              | B. A.          | Trinity          | Camb.              | Lincoln             |

Deacons, 78—Priests, 90—Total, 168.

## PREFERMENTS.

| <i>Name.</i>           | <i>Preferment.</i>                                                | <i>County.</i>            | <i>Diocese.</i>                 | <i>Patron.</i>                           |
|------------------------|-------------------------------------------------------------------|---------------------------|---------------------------------|------------------------------------------|
| Driver, J. ....        | { Ellell, P. C.<br>and Shirehead, P. C. }                         | Lancaster                 | Chester                         | V. of Cockerham                          |
| Dymoke, John ..        | { Scrivelsby, R.<br>with Dalderby, R. }                           | Lincoln                   | Lincoln                         | Champion Dymoke                          |
| Evans, T. ....         | Longdon-upon-Tern, P. C.                                          | Salop                     | Lichfield                       | Marquis of Stafford                      |
| Felix, D. ....         | Llanylar, V.                                                      | Cardigan                  | St. David's                     | Bp. of St. David's                       |
| Griffith, R. C. ..     | { R. of Corsley,<br>to Fifeild, R. }                              | Wilts                     | Salisbury                       | { Marquis of Bath<br>Lord Chancellor }   |
| Hamond, Robert         | { Harpley, R.<br>and Great Bircham, R. }                          | Norfolk                   | Norwich                         | C. Spurgeon                              |
| Hindle, Joseph...      | Higham, V.                                                        | Kent                      | Rochest.                        | St. John's Coll. Camb.                   |
| Horseman, James        | { R. of Whipsnade,<br>& R. of Little Gaddesden<br>to Middle, R. } | Bedford<br>Herts<br>Salop | Lincoln<br>Lincoln<br>Lichfield | The King<br>Countess of Bridge-<br>water |
| Howes, Francis ..      | Framlingham Pigott, R.                                            | Norfolk                   | Norwich                         | Bishop of Norwich                        |
| Husband, John ..       | Allerton Mauleverer, P. C.                                        | York                      | Chester                         | Univ. of Camb.*                          |
| Huxham, H. ....        | St. Sampson, P. C.                                                | Cornwall                  | Exeter                          | W. Rashleigh, Esq.                       |
| Jones, C. R. ....      | Roath, V.                                                         | Glamorg.                  | Llandaff                        | Marquis of Bute                          |
| Kemp, E. Curtis ..     | Whissonsett, R.                                                   | Norfolk                   | Norwich                         | F. R. Reynolds, Esq.                     |
| Lee, Richard ....      | Aslackby, V.                                                      | Lincoln                   | Lincoln                         | Rev. F. Barstow                          |
| L'Oste, Joseph ..      | { Caister St. Edmund, R.<br>with Marketshall, C. }                | Norfolk                   | Norwich                         | Mrs. Dashwood                            |
| Musgrave, R. A. ..     | Canoury in Coll. Ch. of Windsor                                   |                           |                                 | The King                                 |
| Sheriffe, Thomas. jun. | Eyke, R.                                                          | Suffolk                   | Norwich                         | Earl of Stradbroke                       |
| Tripp, Charles, D. D.  | Budleigh, V.                                                      | Devon                     | Exeter                          | R. Duke, Esq.                            |
| Twopeny, Richard .     | North Stoke, V.                                                   | Oxford                    | Oxford                          | St. John's Coll. Cam.                    |
| Wetherall, John, jun.  | Carlton, R.                                                       | Northam.                  | Peterboro'                      | Sir J. H. Palmer, Bt.                    |
| Williams, M. ....      | English Stockleigh, R.                                            | Devon                     | Exeter                          | Lord Chancellor                          |
| Wood, Richard ..       | { Wollaston, V.<br>with Irchester, V. }                           |                           | Northam. Peterboro'             | Mrs. E. Wood                             |
| Wordsworth, John .     | Moresby, R.                                                       | Cumberl.                  | Chester                         | Earl of Lonsdale                         |

## CLERGYMEN DECEASED.

|                      |                                                             |                    |                         |                                                                 |
|----------------------|-------------------------------------------------------------|--------------------|-------------------------|-----------------------------------------------------------------|
| Barrington, G. D. D. | { Preb. in Cath. Ch. of Durham<br>and Scægefield, R. }      | Durham             | Durham                  | { Bishop of Durham                                              |
| Buckerfield, Benj.   | { Marlborough, St. Peter, R.<br>and Preshute, V. }          | Wilts              | { Salisbury<br>Salib. } | { Bishop of Salisbury<br>Master of Choristers<br>of Salisbury } |
| Clare, Thomas...     | St. Bride, Fleet Street, V.                                 | Middlesex          | London                  | D. & C. of Westminster.                                         |
| Coxwell, Charles ..  | Barnsley, R.                                                | Gloucester         | Gloucester              | Mrs. Perrott                                                    |
| Finch, George ..     | { Ullingswick, R.<br>with Little Cowarne, Ch. }             | Hereford           | Hereford                | Lord Chancellor                                                 |
| Garnett, William ..  | Tilston, R.                                                 | Chester            | Chester                 | T. Drake, Esq.                                                  |
| Grantham, Val. ...   | { Scawby, V.<br>and Odell, R. }                             | Lincoln<br>Bedford | Lincoln<br>Lincoln      | Sir J. Nettlethorpe, Bt.<br>T. Alston, Esq.                     |
| Holme, John ....     | Freckenham, R.                                              | Suffolk            | Norfolk                 | St. Peter's Coll. Cam.                                          |
| Kitchingman, H. ..   | { Prebend in Cath. Ch. of York<br>& Kirby-on-the-Moor, V. } | York               | Chester                 | Abp. of York<br>Lord Chancellor                                 |
| Lewis, David ...     | Oldbury, Ch.                                                | Salop              | Worcester               | V. of Hales-Owen                                                |
| Stocking, William    | Tuddenham, R.                                               | Suffolk            | Norwich                 | Earl of Bristol                                                 |
| Wickes, T. F. ...    | Cornwell, R. ....                                           | Oxford             | Oxford                  | Lord Chancellor                                                 |

## UNIVERSITY INTELLIGENCE.

## OXFORD.

## ELECTIONS.

The Proctors for the ensuing year have been elected by their respective Societies, and the election announced to the Vice-Chancellor, in conformity with the Caroline statute:—

Rev. J. T. Round, M. A. Balliol Coll.

Rev. R. A. Thorpe, M. A. Corp. Ch. Coll.

The Rev. William Mills, B. D. Fellow of Magdalen College, has been elected Lecturer in Moral Philosophy, on the Foundation of Dr. White.

The Rev. John Anthony Craner, M. A. late Student of Christ Church, has been elected Public Orator of the University, in the room of the late Rev. W. Crowe.

## WYNN WRITERSHIP.

Mr. Thos. Pycroft, Undergraduate Commoner of Trinity College, is the successful candidate for the Writership in India, placed at the disposal of the University (for the second time) by the Right Hon. C. W. W. Wynn.

Mr. William Watts, Commoner of University College, has been elected Scholar of that Society on Sir Simon Bennet's Foundation.

*Degrees conferred.*

## BACHELORS IN DIVINITY.

Rev. H. Biddulph, Fellow of Magd. Coll.

Rev. G. J. Majendie, Fellow of Magd. Coll.

## BACHELOR IN CIVIL LAW.

John Campbell, M. A. Balliol College.

BACHELOR IN MEDICINE (*with Licence to practise.*)

Joseph William Moss, M. A. of Magdalen Hall, and of Dudley, Worcestershire.

## MASTERS OF ARTS.

Rev. Edmund Strong, Exeter Coll.

William George Meredith, Brasenose Coll.

Rev. Simeon Lloyd Pope, Trinity Coll.

Rev. John Henry Arnold Walsh, Balliol Coll. grand compounder.

Rev. Arthur Maister, Balliol Coll.

Rev. Thomas Horn, St. Edmund Hall.

Rev. John Hambleton, St. Edmund Hall.

Rev. Christopher Fawcett, University Coll.

Rev. Daniel Whittle, St. Mary Hall.

Rev. Silvanus Brown, Pembroke Coll.

John Beames, Lincoln Coll. grand comp.

Rev. Robert Carr Brakenbury, Lincoln Coll.

Hon. and Rev. Arthur Chetwynd Talbot, All Souls' Coll.

Joseph Corfe, Magdalen Coll.

Rev. James Jerram, Wadham Coll.

William Ricketts, Fellow of Merton Coll.

H. H. Dodgson, Student of Christ Church.

Hon. Henry Thomas Lowry Cory, Christ Ch.

Rev. John Adolphus Wright, Christ Church.

Rev. Geo. Maurice Drummond, Balliol Coll.

Rev. Richard Buller, Oriel Coll.

## BACHELORS OF ARTS.

Edward Holden, Corp. Ch. Coll. grand comp.

William Perfect, Magdalen Hall.

George Hill, Trinity Coll.

Charles Wells, Fellow of New Coll.

Charles Kuper, Postmaster of Meiton Coll.

Edward Wanklyn, Brasenose Coll.

George Caldwell, Merton Coll.

## CAMBRIDGE.

## ELECTIONS.

Christopher Wordsworth, of Trinity College, has been elected University Scholar on Lord Craven's Foundation.

The Rev. Joseph Power, M. A. Fellow of Clare Hall, has been appointed Fellow and Tutor of Trinity Hall, in the room of the Rev. W. H. Hanson, B. A.

Graces to the following effect have passed the Senate:

1. To confirm the report of the Syndicate appointed to consider the propriety of augmenting the salary of the Plumian Professor of Astronomy, and the regulations which it may be advisable to adopt for the



future management of the Observatory. This report recommends that the Professor's salary should be augmented to 500*l.* a-year; that the two Assistant Observers be appointed by the Professor himself, with salaries to be determined hereafter; and that five members of the Senate be appointed by grace, who, with the Plumian Trustees, and the Lowndian and Plumian Professors, shall form a Syndicate, which shall be empowered to order instruments, repairs of the Observatory, &c.

2. To adopt the regulations proposed by the Syndicate appointed to consider the practice of *degrading*. By this grace it is determined, that from the 10th day of October, 1830, no person who has degraded shall become a candidate for University Scholarships, or for any University honours, during his Undergraduateship, unless he shall have previously obtained special permission for so doing from a Syndicate to be appointed for that purpose, consisting of the Vice-Chancellor, the Public Orator, the Greek Professor, and the two Moderators for the time being.

3. That candidates for the degree of M. B. in addition to the examination of the Regius Professor of Physic, be examined by the Professors of Anatomy, Chemistry, and Botany, each in his own science, previously to the performance of the public exercises in the schools, and that every candidate attend at least one course of lectures on each of the above subjects. He may offer himself for examination any time during his fifth year from admission, but not earlier.

4. That no person be permitted to pass to the degree of M. B. without having been admitted of any College, who, after this date, shall, during the time of his being *in statu pupillari*, have been engaged in the practice of pharmacy or midwifery, or in any trade whatever.

|                    |                    |
|--------------------|--------------------|
| Ds. Hildyard, Pet. | Ds. Pashley, Trin. |
| Smith, R. Joh.     | Shadwell, Joh.     |
| Butler, Joh.       | Hoare, Trin.       |
| Cavendish, Trin.   | Valentine, Trin.   |
| Withers, Trin.     | Philpott, Cath.    |

## SECOND CLASS.

|                    |                   |
|--------------------|-------------------|
| Ds. Langshaw, Joh. | Ds. Netherwood, } |
| Hawtrej, Trin.     | C.O.C. }          |
| Prittie, Trin.     | Wellesley, Trin.  |
| Caultley, Pem.     | Scott, Qu.        |

## THIRD CLASS.

|                   |                  |
|-------------------|------------------|
| Ds. Walker, Trin. | Ds. Abbott, Qu.  |
| Paget, Caius      | Doria, Joh.      |
| Mainwaring, Caius | Williams, C.C.C. |
| Butler, Trin.     | Smith, S. Joh.   |
| Johnston, Sid.    |                  |

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*Degrees conferred.*

## HONORARY MASTER OF ARTS.

W. Cavendish, Esq. B. A. Trinity Coll.

## LICENTIATE IN PHYSIC.

George Burrows, Fellow of Caius Coll.

## BACHELORS IN CIVIL LAW.

Rev. Henry Roxby Maude, Trinity Hall.  
 Arthur Hamilton, Trinity Coll.  
 Edward Jackson, Trinity Hall.  
 Reynr Cosens, St. John's Coll.  
 Thomas Rolph, St. John's Coll.  
 Robert Whaley Metcalfe, St. John's Coll.  
 John Frederick Amos, St. Peter's Coll.  
 George Cooke, Clare Hall.  
 Barton Lodge, Corpus Christi Coll.  
 Robert Holden Webb, Christ Coll.  
 Robert Pulleine, Emmanuel Coll.  
 Robert Hornby, Downing Coll.  
 William Preston Hulton, Downing Coll.  
 John Lyons, Trinity Coll.

## CLASSICAL TRIPOS, 1829.

## FIRST CLASS.

|                   |                      |
|-------------------|----------------------|
| Ds. Soames, Trin. | Ds. Martineau, Trin. |
| Phillips, Trin.   | Martin, Joh.         |

The Rev. W. Spencer H. Braham, M.A. of Lincoln College, Oxford, has been admitted *ad eundem* of this University.

## NOTICES TO CORRESPONDENTS.

A Review of Dr. Townson's *unpublished* Volume is scarcely admissible. The Sermon which we selected from it, in our Number for October last, is a fair specimen of the whole; and we have little doubt that an extensive sale would be the result of publication.

The Vicarage of Haltwhistle is not yet filled up. Our readers will correct the error in our last Ecclesiastical Intelligence.

"C. H. T." and "M." have been received.

Press of matter must again excuse us with "W. M."

# THE CHRISTIAN REMEMBRANCER.

MAY, 1829.

## REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *An Inquiry concerning the Means and Expedience of proposing and making any Changes in the Canons, Articles, or Liturgy, or in any of the Laws affecting the Interests of the Church of England.* By WILLIAM WINSTANLEY HULL, of Lincoln's Inn, Barrister at Law, late Fellow of Brasenose College, Oxford. J. Parker, Oxford; Rivingtons, London. 1828. 8vo. Price 7s.
- 2.—*Church Reform.* By A CHURCHMAN. London: J. Murray and J. Parker. 1828. 8vo. Price 6s. 6d.
- 3.—*Hints for a Revision of the Book of Common Prayer, with the Morning and Evening Service, as a Specimen; after the Plan recommended by Bishop Porteus, Bishop York, and Archdeacon Paley.* London: Hurst, Chance, & Co., 65, St. Paul's Church-yard. 1828. small 8vo.
- 4.—*The Common Prayer Book of the Sect of the Thirty-nine Articles, (still whimsically enough styling itself the Church of England,) made Scriptural in point of Language, if not in its mode of Address, to the one only true God, viz. the God and Father of our Lord Jesus Christ; for the use of Children at Scriptural Schools, and other not "almost only, but altogether" Protestant Christians, who have not an opportunity of attending any other Place of Worship than the Parochial Building of the aforesaid Established Sect. To which are added a few words of Note and Comment on the AUTHORIZED Version of the Scriptures.* T. Lake, Printer, Uxbridge. 8vo.

WE have classed these four tracts together, in the order of their merits, for the purpose of discussing the common topics, to which they relate. They embrace, our readers will observe, a wide field; and as the changes which they advocate are, in our estimation, of the highest moment to the interests of the Church, we shall feel it necessary to extend our critique beyond the limits of the present article; and we purpose to commence it with the subject of the

changes contemplated in our *Liturgy*, meaning to reserve our observations upon the *other* measures of ecclesiastical reform to a subsequent number of the Christian Remembrancer.

The Barrister's Inquiry is the production of a scholar, a gentleman, and a Christian. It is evidently the offspring of no ordinary research; and, however we may be found to dissent from his proposals, we have much pleasure in acknowledging our obligations to him for the unusual courtesy with which, in these perilous times of calumny and cant, he uniformly speaks of the Clergy of the Establishment. We are sure that our learned author will forgive us, if we hint our suspicions that his love of Aristotle has imparted a singular obscurity to his style, and our surprise at his denominating the Stagirite a writer "*delightfully clear*." But, where the *matter* is so important, we forbear to institute any fastidious inquiry into the *manner* of the work before us.

"Church Reform, by A Churchman," is characterised by great simplicity, and much laudable zeal for the advancement of true religion, and the security of our Church Establishment. It is evidently the production of a *practised* writer; and we more than suspect that its pious author is not only a Churchman, but a Minister of the Church, and not only a Minister of the Church, but a zealous labourer, by whose published Sermons we have been often edified and pleased. Like the Barrister's Inquiry, it contains a multiplicity of topics of very unequal importance, to some of which we cordially grant the sanction of our imprimatur, whilst against others we are under the necessity of entering a decided veto. Our readers will at once be made masters of the topics discussed by the "Churchman," when we open to their inspection the table of contents. The work is divided into ten chapters, headed respectively as follows:

Chap. I. Church Reform.—II. Church Discipline.—III. Church Law.—IV. Church Endowments.—V. Church Pluralities.—VI. Church Dignities.—VII. Church Service.—VIII. Church Liturgical Offices.—IX. Church Edifices.—X. Church Property.

In our present article we would confine ourselves to the consideration of the subjects of the seventh and eighth chapters, in which our author suggests certain alterations of our Church Service, and proposes some remedies for the defects of our Liturgical Offices.

For the respectable and learned authors of the two volumes which stand first in this article, we entertain the sincerest respect; and however we may dissent from the propositions which they mutually advocate, we willingly acknowledge the purity of their motives, and admire the *warmness* with which they recommend the gradual adoption of their respective measures of reform.

The "Hints for a Revision of the Book of Common Prayer," is an unfortunate "specimen" of the changes contemplated by their editor.

And though we see nothing objectionable in the spirit of the work, we confess that the inaccuracies with which it abounds, have wedded our affections more closely to the Liturgy as it is, and augmented our reluctance to adopt the innovations proposed.

"The Common Prayer Book of the Sect of the Thirty-nine Articles" is a Socinian tract, replete with insult for lack of argument. "Scorn and execration" (p. 23) are miserable substitutes for sober inquiry and calm investigation; and an attempt to palm such a mass of heresy upon us as an improvement of the Book of Common Prayer, is as ludicrous as the amendments sometimes moved in Parliament, which condemn the whole form and purpose of the original proposition, which they seek to supplant, and of which they retain only the word *that*. Utterly worthless as this impudent pamphlet may seem, we think it may serve to convince those who are zealous for reforming our incomparable Liturgy, with the pious design of "lessening the hostility of the enemies of the Church," how fruitless would be their endeavours!

The substance of Mr. Hull's Inquiry may be best learnt from his table of contents, which we here subjoin.

Chap. I. General Principles of Union.—II. Charles the Second's Commission in 1661; Preface to English and American Prayer Books.—III. Some general grounds of Inquiry.—IV. Reasons against any hasty conduct of such an Inquiry.—V. Nature of Truth and Opinion as affecting Creeds and Articles.—VI. Import of the words "Church" and "Salvation."—VII. The nature and basis of any profession of Faith.—VIII. The Athanasian Creed, and various opinions about it.—IX. Number of Articles in the Church, and other questions affecting it, somewhat uncertain.—X. Charles the Second's Declaration, 1660; Savoy Conference; Act of Uniformity; Sir M. Hale's Bill.—XI. The proceedings in the Jerusalem Chamber, and various matters relating thereto.—XII. General Questions, which might be debated before any Commissioners at this time.—XIII. American Church and Prayer Book.—XIV. Conclusion.

Confining our view for the present to the subject of *liturgical* reform, it may be well, perhaps, to consider the alterations proposed,—the means of effecting them,—and their expediency.

1. The Barrister seems to think it advisable (though he approaches the subject warily, "only for the purpose of making out a case for future-inquiry,") to shorten the Communion Service; to divide the present Morning Prayer into distinct services; to change some of the Lessons, and especially some of the Sunday Lessons; to divide the whole Church into Catechumens, the Penitent, and the Faithful, so that "the general service might be drawn up with greater allowances for Dissenters, than will be deemed practicable without some such distinction;" to omit the first four sentences in the Litany; to discard wholly the "mischievous" and "uncharitable" creed of Athanasius; to adopt a better translation of the Psalms; and to make the Catechism more comprehensive.

"Merely verbal alterations in the Prayer Book," according to the

Barrister, "need not be mentioned, as they are almost universally called for. The American Prayer Book changes 'which,' and other such expressions, throughout; and indeed," it is added, "words like 'prevent,' 'after,' 'let,' 'chances,' &c., used against the established choice and rule and right of speaking, tend to mislead many." (P. 167.)

So much for the liturgical alterations contemplated by Mr. Hull. Let us now turn to the "Churchman." He, like his learned coadjutor, is of opinion that

It would be a material improvement in our Church service, if some alterations were made in the Proper Lessons for Sundays. (P. 132.) I am advocating (our author writes,) no sudden, no violent or compulsory change. I merely wish that in some instances a fresh selection could be made *by authority*, and that a discretion,—a discretion always to be sanctioned by the Bishop of the diocese,—should be given to make use of such selection.—P. 136.

Our "Churchman" advocates, not the total rejection of the Athanasian Creed, but merely the removal of the *damnatory* clauses; and he would confine the use of the symbol thus expurgated "to the three high festivals of Christmas, Easter, and Whitsunday." (P. 126.) The other alteration, which our author wishes to see effected, is the omission of the words "most religious," in the prayer for the Parliament, according to the intention of the Commissioners for reviewing the Liturgy in 1689. The "*longsomeness*" (what a word!) of the Church Service constitutes another ground of objection. Reminding his readers that the Morning Prayer "is made up of three distinct services, which were originally intended to be performed at three distinct times," our reformer submits that

A service for Sunday morning might be formed from the three, retaining all that assists devotion, all that promotes the honour of Him who is the object of all worship, all that contributes to the edification of the people, omitting only what is superfluous, and what savours of needless repetition.—P. 138.

The cautious moderation of the "Churchman" is discernible in the following passage, which we quote in justice to the writer, and as a fair specimen of his unaffected simplicity of style:

I wish to see a morning service arranged by authority, and the use of it not *enjoined*,—not at first perhaps even *permitted*,—generally in *parish* churches, but permitted in the chapels of colleges, and on all occasions on which the Liturgy is used, *excepting in parish churches*. Very soon I would permit and encourage the use of such abridged service in parish churches also, on those days when the Lord's Supper is administered, and on week days, when there happens to be divine service. And by degrading the use of it might be permitted generally, in all cases in which the Bishop of the diocese should see fit to sanction it. The present race of incumbents should not be *required* to make any change, but they might be permitted to adopt it, upon finding that it would be acceptable to their parishioners. Generally, perhaps, the best time for its adoption would be upon the appointment of a new incumbent.—P. 139.

With regard to the Occasional Offices, and the Rubric, our author

contends for some reform "both in the offices themselves, and in the manner in which they are administered." (P. 140.) He strenuously advocates "*uniformity of practice*;" and, very properly censuring the deviations sometimes made from the Rubric, when Public Baptism is not administered AT THE FONT, *in time of divine service*; when Private Baptism is used in cases, where there is *no real danger*, or "need compelling;" when women are church'd (as it is called) *at home*; and when many parts of the *marriage service* are omitted; he would obviate these evils by granting a dispensing power to the Bishops in certain cases, and by enjoining a strict compliance with the Rubric "in all cases in which such compliance is not attended with great and manifest inconvenience." (P. 150.) Our author doubts the expediency of continuing the Rubric relative to baptizing "after the second lesson;" he is of opinion that *parents* might be admitted as sponsors, and therefore would repeal the 29th Canon. He would dispense with the Rubric about *dipping* the child. He would give *in a Rubric!* a clear and short explanation of the liturgical sense of the word regeneration. He would change the word "*worship*" in the marriage service into "*honour*." He would omit the petition for fruitfulness in procreation of children, and contends for a general discretion as to the use of the concluding exhortation. He would make the expressions in the form of absolving the sick "less strong." In the office for the Burial of the Dead, our Churchman seems to agree with such as think that "it expresses too confident a hope of the salvation of every individual over whose remains the office is used;" and he wishes that some alteration should be effected in the prayer, where the minister says, "we *give thee hearty thanks* for that it hath pleased thee to deliver this our brother," &c. &c. from an idea that the *real* sentiments of the mourning friends do not "correspond in a majority of cases with this expression of thankfulness." (P. 158.)

Referring to the "Hints for a Revision of the Book of Common Prayer," which occupies the *third* place at the head of our present article, we pass over the mere errors of the press, with which it abounds, such as the omission of the word "*may*" before "obtain," in the exhortation; the use of the third person "*desireth*," instead of "*desirest*," in the absolution; and the substitution of "*the*" for "*thy*" in the thanksgiving for deliverance from the Plague, and come at once to the alterations themselves. The first is in the Rubric, prefixed to "the absolution or remission of sins," which is changed thus,—"*Then shall follow the prayer for absolution or remission of sins.*" The absolution accordingly is made to assume a precatory form, and omits the words, "and hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins." "*Thou didst condescend to assume the*

human form," is substituted for "*thou didst not abhor the virgin's womb.*" After the Apostles' Creed, the whole of the Rubric, the subsequent versicles before the Lord's Prayer, and *that* prayer itself, are omitted. The Prayer for the Clergy and People is permitted to remain without alteration in the *Morning* service, but in the *Evening* one we read it thus,—"*Almighty and everlasting God, the author of every spiritual gift.*" In the Apostles' Creed we have "*hades*" instead of "*hell.*" The two petitions in the Litany beginning with "*By the mystery of thy holy incarnation,*" "*By thine agony and bloody sweat,*" are totally omitted. Instead of "*all women labouring of child,*" we have "*all women suffering under the pains of parturition.*" Instead of the word "*after*" we have "*according to our sins:*" and where our Prayer Book teaches us to pray for deliverance from those evils "*that we most righteously have deserved,*" the author of the specimen substitutes the adverb "*rigorously.*" In the prayer for the High Court of Parliament, the epithet "*almighty*" supersedes our appellation of "*most gracious God.*" The Lord's Prayer is used only once; and the much calumniated Creed of Athanasius is altogether rejected!

2. Come we, after this detail, to consider the means of effecting these alterations. When the Churchman tells us that the trifling alterations which he contemplates, might *almost* be carried into effect by the same authority, which in the prayer for the Parliament substituted the word "*dominions*" for "*kingdoms,*" he forgets that the clause of 13 and 14 Car. II. under which that particular change was made, expressly limits the alteration to those prayers, "*which do any way relate to the king, queen, or royal progeny,*" and cannot, therefore, be extended to the general reform of the Church service, which we are now considering.

But, let us hear the learned Barrister on this point. He is speaking of a royal commission under the great seal, and he expresses himself thus:—

"If a commission could be obtained, then the Commissioners would, in all probability, be all Churchmen, and many of them Bishops, and empowered to call for returns from each clergyman in every diocese in answer to queries; one of which queries should be in general terms, and request the opinion of each individual on the whole subject. Any other classes or individuals might be called up, and examined by the Commissioners. After these inquiries, a report should be drawn up, and a Prayer Book be printed, and both thrown into extensive circulation for a year or more. At the end of this period, the Commissioners might see grounds for changing their first scheme: and if so, the same process should again be gone through, until a Prayer Book and Bible were ready to be recommended to Parliament. And the recommendation might be, that any creeds or prayers of the Old Prayer Book that were rejected entirely, should thenceforward be discontinued; but as to any other changes, the Old Prayer Book should be left in use, and the new ones put in use, at the discretion of each clergyman for such a period, and under such restrictions as Parliament should think proper; until, at the end of the period fixed, the new ones should peremptorily supersede the old ones. The acts of parliament to authorize the

new ones should be passed *for the duration of each Parliament, and one year more ; so that, upon each succeeding enactment, any change, which were approved, might easily be made.* Due notice, and the report of a Committee previous to such change, would of course be necessary.”—Hull, p. 164.

But this is not all : our Barrister goes yet further. He is not satisfied with the changes, which might be effected by *one* act of the legislature ; nor yet with the additional improvements, which each successive Parliament might in its wisdom introduce into the services of our Church. He pleads for a wider discretion to be intrusted to the ministers of religion :—

“ Some power to shorten and vary the services on week-days, if not on Sundays, might well be vested in *each parish priest* : and, while such precautions are taken to prevent the incompetent from taking upon themselves holy orders, *more discretion* might be vested in those, who have been found competent, and therefore ordained.”—Hull, p. 184.

3. The expediency of these liturgical innovations is the last point, to which we would earnestly summon the attention of our readers. To borrow the strong language of the preface to the Book of Common Prayer, we say of the alterations proposed, that “ some are of dangerous consequence,” (witness the change in the Absolution ; witness the attacks made on the Athanasian Creed ; ) “ as secretly striking at some established doctrine, or laudable practice of the Church of England,” whilst others are “ of no consequence at all, but utterly frivolous and vain.” \*

To imagine that the proposed reform of our Book of Common Prayer would recal the wayward sheep, who have quitted the fold of the Established Church,—some from a bitter dislike to all precomposed forms of worship, others from an overweening reliance upon we know not what strange notions of an inward illumination, which supersedes the use of external means of grace,—some from motives of worldly interest, and others from a wild spirit of republican liberty,—is to forget the abortive issue of all bygone schemes of conciliation, and to read the admonitions of history in vain ! “ The signs of the times” forbid us to entertain such chimerical fancies ! The epoch has passed, in which objections to our Book of Common Prayer were wont to be urged in justification of seceders from the pale of the Establishment. Some virulent invectives, indeed, and some furious Philippics against her discipline, her doctrines, and her ceremonies, are permitted to swell ever, and anon the chorus of dissent ; but the ground of objection to her Liturgy, however occasionally occupied by Nonconformists, has been tacitly, we think, surrendered for the liberal and latitudinarian plea of “ *liberty of conscience* ;” and men are found now-a-days to defend their schism, not so much by any scruples of religion, as on the pernicious pretext of the “ *indefeasible right*,” (thus it is called,) which each man challenges of worshipping God in



the manner which may best accord with his own private judgment, prejudice, or caprice! We are assuredly persuaded, that for one solitary Dissenter, who entertains an honest objection to our Book of Common Prayer, and would be prepared to hold communion with our Church upon a revision of her services, we could count "number without number, numberless," whom no change in our formularies of devotion would reconcile, and whose hostile prejudices no concessions would mollify! Whether our beautiful form of sound words were curtailed, or amplified; whether its phrases were rendered more scriptural, or more tuneful to the fastidiousness of schismatical ears; whether the Creed of Athanasius were partially pruned, or totally eradicated; whether we meekly petitioned for absolution, or authoritatively declared it; whether the Catechism were enlarged or not; whether we profess our belief that Christ descended into "*hell*," or into "*hades*;"—whatever in short were the concessions made, or the changes adopted, we are compelled to think, that men, *who glory in their nonconformity*, would never be persuaded by such reforms to join the Established Church in the friendly fellowship of peace and charity!

Ere, then, we begin this perilous work of innovation in things long hallowed in the feelings, and interwoven with the habits of the nation, let us have the caution to count the cost; let us have the prudence to ask to *whom* such changes can be expected to prove either salutary or acceptable? "*Cui Bono?*" We may be taunted, we are aware, with that dread of innovations in religion, of which Paley has said, "that it seems to have become the panic of the age;" (Moral Philosophy, b. 5. c. 5;)—we may be ridiculed, we know, as the superannuated upholders of antiquated forms;—we may be reviled, we do not forget, with the heinous crime of being attached to the wisdom of our ancestors;—yet, reckless of these taunts,—regardless of these aspersions,—fearless of this ridicule,—we say with Hooker, that "the love of things ancient argueth staydness;"—we remember the apothegm of the wise king, and therefore "meddle not with them that are given to change;—and we would say with Burke, and repeat the saying till it assumed the currency of a proverb, that "*to innovate is not to reform.*"

The Barrister has told us plainly, that "*there does not appear any sufficient reason for retaining any creed, as part of the daily service in the church! If any one be retained for Sundays or Holidays, or the Communion Service, the Apostles' Creed would generally be preferred; and then its phrases and articles might perhaps be reviewed with advantage.*" (P. 182.) What!!! are we thus to dishonour our faith by not acknowledging it? What!!! are we thus to cast a contumely upon the author of our faith,

"as if God," (to use the words of Bishop Pearson,) "had revealed *that* which man should be ashamed to acknowledge?" If the public confession of our faith be obligatory upon Christians, "in respect of God, who commanded it,—in respect of ourselves, who shall be rewarded for it,—and in respect of our brethren, who are edified and confirmed by it;"—WHEN and WHERE shall such confession be made, but in the temple of God at the seasons of public worship? The march of intellect, starting we know not whence, and conducting us we know not whither, may decry the necessity of these symbols of faith; yet we shall ever contend for their retention, whether we look to the manifold benefits resulting thence to the cause of truth, or calculate the myriad mischiefs which their desuetude has produced in the fluctuating opinions of Dissenting congregations; which, having no authorized creeds to perpetuate the articles of their faith, have changed their religious dogmata in accordance with the varying fashions of the hour, and have been the more easily seduced "by the cunning craftiness of those who lay in wait to deceive."

Our limits forbid us to enlarge; and, therefore, we do not stop to inquire whether "a committee of religion in the House of Commons be a constitutional proceeding," or "be calculated to allay the fears which might attach to a commission, or a synod;"—and we forbear to ask whether "the commission would be preferred to a synod, or the House of Commons, as a proper preparative for such further measures as might be shown practicable in a synod or the House of Commons;" for whatever preliminary steps might be adopted, it is clear that ultimately the new Prayer Book must be sanctioned and enforced by an act of parliament. Whatever alterations might be recommended by ecclesiastical authority, to give them the necessary force of a law, they must be established by the civil power. However the jurisdiction of a synod might make them obligatory in *foro conscientie*, the ratification of the civil magistrate would be requisite to make them binding in *foro civili*. We ask, then, whether any sincere lover of our Prayer Book would willingly submit it to that sort of question by torture, which it would suffer before a tribunal composed of members of such discordant opinions in religion,—of such opposite views touching the interests of our Church, and of such *singular* qualifications for the dispassionate investigation of matters purely religious? Recollecting what the liturgy was before the Reformation, we thank God, with overflowing hearts, for our incomparable Book of Common Prayer; and knowing what it might become, when clipped and pruned by the ruthless and fastidious hands of modern innovators, we fold it to our bosoms with increasing admiration, and solicitously deprecate the hazard of a change. We cannot con-

template the clamour, the discord, the heresies, the perplexities, the doubts, and the *unsettlement* of men's minds, which would naturally accompany the parliamentary agitation of this tremendous question, without entering our most solemn protest against it: and when we hear it gravely proposed by the learned author of the Inquiry upon our desk, that the law by which these changes are to be enforced, should be passed "only for the duration of each parliament," so that new alterations may be more easily introduced; in the septennial recurrence of this delicate investigation, by which the nation would be perpetually harassed, and furious polemics be statedly arrayed against each other, we discover another reason for the firmest opposition to the measures under review.

We think the contemplated alterations unnecessary and inexpedient. Next to the Bible, we hold the Book of Common Prayer to be, *as it is*, incomparably the very best book that ever issued from the press. Yes, this venerable manual of pure devotion, solemn without being dull, comprehensive without being vague, particular without being tediously minute, sublime without being bombastic; pure in its doctrines, perspicuous in its language, decent in its ceremonies, exact in its method; warm, yet not enthusiastic; diversified, yet not perplexed; orthodox, yet not polemical; pathetic, yet not puerile; "everywhere sedate, yet oftentimes affecting:" yes, this venerable manual of pure devotion, *as it now is*, needs no change to recommend it to our taste, or to endear it to our affections; and it is amongst our most fervent petitions to the merciful Author of our being, that he would give us grace to use it as we ought, so that we may meekly hear his word, and receive it with pure affection, and bring forth the fruits of the Spirit. Amen! Amen!

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ART. II.—*The Life and Death of Lancelot Andrewes, D.D., late Lord Bishop of Winchester. By his Friend and Amanuensis, HENRY ISAACSON, of Pembroke College, Cambridge, Author of the Saturni Ephemerides, or Chronological History of the Four Kingdoms. To which is added, A Brief View of the Plantation and Increase of the Christian Religion in Great Britain, with the Abuses crept into it, and the Reformation of them; together with the original Dedication, and Dissertation on Chronology, by the same Author. The whole edited and arranged, with a Brief Memoir of the Author, and Preliminary Remarks, by the Rev. STEPHEN ISAACSON, A.M., of Christ College, Cambridge, Rector of St. Paul's, Demerary, Fellow of the Medico-Botanical Society, London, and of the Philosophical Society*

*of British Guiana, Author of a Translation of Jewell's Apology for the Church of England, &c. &c.* London: Hearne, 1829. Pp. 145. Price 6s.

THE biography of illustrious men, written by their contemporaries, and more especially by those who were admitted to their confidence and friendship, is peculiarly interesting and attractive. From the presumed authenticity of the narrative, founded upon the best means of information, and from the relation of incidents and anecdotes, in which the writer himself appears to have borne a part, we are induced to take a livelier interest in all the parties concerned, and in the sayings and doings of the principal agent. We enter at once into the feelings, the motives, and the pursuits of the individual whose life we are perusing; and we are almost led to imagine ourselves a third interlocutor in a conversation with the writer and the subject of his history. A great portion of the pleasure arising from these particular associations, is lost in reading the events of by-gone times, and the lives of the Great of former days, for which we are indebted to the researches of modern annalists and biographers. Their facts may be well-authenticated, and perhaps indisputable; but the historian has collected his materials from sources equally open to ourselves, and can only vouch for the truth of his assertions upon the faith of autograph letters, public records, or family memoranda. Of characteristic habits, social affections, and of private virtues, any idea, formed after a lapse of ages, can be at best but vague and unsatisfactory; and these are features, which however unimportant in an historical point of view, are of all others most in unison with the kindlier feelings of our nature.

We sometimes meet with the biography of some of our old Prelates and divines, written by contemporaries, under the most favourable circumstances. A few months since we presented our readers with an amusing specimen in the memoir of Isaac Barrow; the commencement of the Life of Dr. Compton, Bishop of London, occupies a portion of our present number, and we shall continue to lay before our readers such others as, from time to time, may fall into our hands. There are occasions upon which the examples of former ages are replete with wholesome lessons; and the instruction which the conduct of a Compton holds out to those who have succeeded him in the holy office of *watching over* the Church of Christ, is worthy of attention. In fact, the uncompromising firmness, the pious zeal, and the patient endurance with which the interests of Protestantism were maintained by those who resisted the encroachments, and defied the terrors, of Popery, in its struggles for supremacy in former times, cannot be any thing but a scandal and reproach to time-servers in all ages, who desert the flock which they are sworn to defend, and flee, like "a hireling, whose own the sheep are not."

But it is time to direct our attention to Bishop Andrewes, and his friend and amanuensis, *Master Henry Isaacson*. The life of this exemplary prelate was marked with less striking passages than some of his martyred predecessors; but he was no less firm in his attachment to the<sup>d</sup> faith he had embraced, and the Church to which he belonged. It has been said that his was a life of *prayer*; it was certainly a life of *piety*. The account which his friend has given of him is rather an eulogium on his character, than a narrative of his life; the principal events of which alone are enumerated, and that without even the addition of dates. The style is tinged with the peculiar quaintness, which is so exquisitely characteristic of the writings of that period, to few of which it is inferior, either in force or elegance of diction.

LANCELOT ANDREWES was born in London, in the parish of All Saints, Barking; and was descended from an ancient family in Suffolk. He was early addicted to study, and made considerable progress, first in the Coopers' Free School in Radcliffe, and afterwards at Merchant Tailors' School in London, from whence he was removed to Pembroke College, Cambridge. Here he was presented by Dr. Watts to one of the Greek Scholarships, which he had lately founded; and after proceeding B. A., he was immediately elected Fellow. In the mean time, Hugh Price, having built Jesus College, Oxford, appointed him one of the first Fellows. When Master of Arts, he applied himself to the study of divinity; and being appointed catechist in the College, he delivered a weekly lecture on the Commandments in the chapel, which was very numerously attended. His abilities now procured for him the notice and favour of Henry, Earl of Huntingdon, and Sir Francis Walsingham, Secretary of State to Queen Elizabeth; the latter of whom presented him to the Vicarage of St. Giles Without, Cripplegate, to a Prebendal Stall and Residuaryship in St. Paul, as well as to a Stall in the Collegiate Church of Southwark. Upon the death of Dr. Fulke, he was elected to the Mastership of Pembroke Hall; and he afterwards became Chaplain in ordinary to the Queen; then, first a Prebendary, and not long after, Dean of Westminster. After the death of Elizabeth, who highly esteemed him, he became a yet greater favourite with King James, who promoted him to the See of Chichester, to which the living of Cheam was added *in commandam*. His Majesty made him withal Lord Almoner; and, a vacancy occurring, he was translated to Ely, which he held nine years, during which time he was made a Privy Councillor, first in England, and then in Scotland. He was afterwards preferred to the Bishopric of Winchester and Deanery of the Chapel Royal, both of which he enjoyed till his death, which happened on the 25th of September, 1626, in the 71st year of his age.

Such is the detail of the life of Bishop Andrewes, which his biographer follows up with an account of his mental endowments and characteristic virtues. In illustration of these, a variety of particulars are recorded, and the whole recapitulated in the following summary :

Now let us lay all these together: his zeal and piety; his charity and compassion; his fidelity and integrity; his gratitude and thankfulness; his munificence and bounty; hospitality, humanity, affability, and modesty; and to these, his indefatigability in study, and the fruits of his labours in his sermons and writings, together with his profundity in all kinds of learning; his wit, memory, judgment, gravity and humility; his detestation of all vices and sin, but especially of three; all which, by couching them only in this compend, we have seen in him, as "ex ungue leonem," or by Hercules foot his whole body, and consider, whether the church of God in general, and this in particular, did not suffer an irreparable loss by his death.—Pp. 56, 57.

From the epitome of these endowments we make no apology for extracting the following observations, in proof of his gratitude for any benefit conferred upon him.

Lastly, to Pembroke-hall, omitting the legacies by him bequeathed to the parishes of St. Giles; St. Martin, Ludgate, where he had dwelt; St. Andrew in Holborn; St. Saviour in Southwark; All Saints, Barking, where he was born, and others; to that college, I say, where he had been a scholar, fellow, and master, he gave one thousand pounds, to purchase land for two fellowships, and for other uses in that college expressed in his will; besides three hundred such folio books of his own to the increase of that college library, as were not there before; together with a gilt cup and a basin and ewer, in all points, as weight, fashion, inscription, &c. so like to the cup, basin and ewer, given about three hundred years since to that college, by the religious foundress thereof, as that not "ovum ovo similis;" and these, he professed, he caused to be made and given, not for the continuance of his own memory, but for fear that those that she had given so long since might miscarry, and so her remembrance might decay.—Pp. 45, 46.

We have a double view in subjoining the account of the excellent prelate's death. In the first place, we could scarcely omit to do so in justice to the work itself, which we are now reviewing; and secondly, it is one of the examples selected by Mr. Clissold, in his collection of narratives descriptive of the *Last Hours* of Eminent Christians, which forms the subject of a notice in our Literary Report.

Having taken a short survey of his life, let us now see him dying. He was not often sick, but once indeed till his last sickness in thirty years before the time he died; which was at Downham, in the Isle of Ely; the air of that place not agreeing with the constitution of his body. But there he seemed to be prepared for his dissolution, saying oftentimes in that sickness, "It must come once, why not here?" and at other times before and since he would say, "The days must come, when, whether we will or nill, we shall say with the preacher, 'I have no pleasure in them.'"

Of his death he seemed to presage himself a year before he died, and therefore prepared his oil, that he might be admitted in due time into the bride chamber. That of "qualis vita," &c. was truly verified in him; for as he lived, so died he. As his fidelity in his health was great, so increased the strength of his faith in his sickness; his gratitude to men was now changed into his thank-

fulness to God; his affability, to incessant and devout prayers and speech with his Creator, Redeemer, and Sanctifier; his laborious studies, to his restless groans, sighs, cries, and tears; his hands labouring; his eyes lifted up; and his heart beating and panting to see the living God, even to the last of his breath. And Him, no doubt, he sees face to face, his works preceding and following him, and he now following the Lamb, crowned with that immortality, which is reserved for every one who lives such a life as he lived.—Pp. 57, 58.

The author of this pleasing memoir seems to have been regarded as a writer of considerable merit, at the period in which he lived. Fuller speaks of him as his “judicious, industrious, and worthy friend, Master Isaacson;” and the laudatory verses, addressed to him on the publication of a work on Chronology, speak highly of his learning and attainments. In addition to the Life of Andrewes, the publication now before us contains a reprint of a small Tract, comprising a View of the Settlement and Progress of Christianity in Britain, and a record of the times and places of the first foundation of the Archbishoprics and Bishoprics in England and Wales; together with an Essay on the Uses of History and Chronology, originally prefixed to the work above referred to. Both are fine specimens of the literary character of the times.

Independently of the intrinsic merit of the volume before us, there is something agreeable in its re-appearance in the world two centuries after its publication, under the auspices of a descendant of the author. Mr. Isaacson has prefixed to it a brief memoir of his progenitor, collected from the scattered mention of him in the works of Wood and others. He has also introduced the life of the excellent Bishop by preliminary remarks on the encroaching spirit of the Romish Church, containing some excellent observations on the awful state of affairs at the present crisis. We greet Mr. I. as a worthy comrade in the Protestant cause; and sincerely wish that the voice of the dead, who yet speak in their writings and their examples, may not be sent forth altogether in vain.



ART. III.—*Winter Evenings at College: a Familiar Description of the Manners, Customs, Sports, and Religious Observances of the Ancient Greeks: with a Short Account of the State of Modern Greece; and Reflections on the Revolutions of Empires.* BY A CLERGYMAN. In 2 vols. 12mo. London: 1829. Harris. Pp. xvi. 527.

THIS is an excellent little work, well adapted to convey useful instruction to the young in a very pleasing and enticing manner. Nor do we confine our measure of applause to the character of this book, as a manual for the young; there are many, perhaps, amongst the

readers of our grave and solemn lucubrations, who might turn away from the bewildering haunts of the theologian and critic, to snatch an interlutory revival of early associations from these modest pages, without fearing that they should incur the censure of condescension. It is some time since our attention was directed to the subjects so judiciously treated of in these volumes, and we have found in their perusal not only a fund of relaxation from a graver theme, but a source of instruction also, which, authoritative as we may wish to be considered, we have not disdained.

The plan of the work is not novel : but it has been well conducted ; and the author is, we doubt not, able to free himself from the trammels of example, and the drudgery of compilation : his style is remarkably pure, his language classical, and his arrangements distinct. Still his book does not read like a series of treatises on the different arguments which he has introduced ; but as one continued history of consecutive affairs.

The idea of conveying information in the conversational form is perhaps the one most worthy of recommendation to such writers as have in view the imparting of instruction on a subject which has already received the stamp of authority, but which admits of consideration. We all know how beautifully the dialogues of Cicero are managed ; not in the dry catechetical form of a cross-examination, but in the expanded method of a colloquial inquiry. And it is not exceeding the limits of a correct opinion to say, that the refined sentiments of that splendid moralist came to us with an additional charm, from the air of domestic friendship which the mode of their expression carries with it. So again, we may refer to Plato's *Phædo*. Who is there that has not felt his nature softened by the tenderness which is spread over the affecting narrative of the death of Socrates ? There is no need to multiply instances from modern times. Our object is to draw the attention of our friends, especially our younger ones, to this example. Doubtless there are many of both sexes to whom a work like the present would be acceptable : and if, in pointing out its excellencies, we assist in putting into the hands of these young people an entertaining book of knowledge, we do not think we shall do amiss. As Editors of a "*Literary Miscellany*," as well as "*Christian Remembrancers*," there will be nothing unorthodox in our undertaking ; and we shall endeavour to show by our extracts, that a "*churchman*" may find matter for edification on minor points of practical morality, where the enthusiasm of a professed "*Biblical and Ecclesiastical*" critic would find nothing but heathenish irrelevancies.

There has been a great outcry, of late, against the close pursuit of classical inquiries in our schools and colleges ; and not a few are



there who have even ventured to recommend the prohibition of them altogether. Much as we respect the intention of these worthies, we cannot carry our *complaisance* so far as to praise their "discretion," which, as the poet says, is oftentimes "the better part" of valour." Let it be assumed that the tendency of classical studies as now pursued, is to divert the mind of the student from the more solemn investigations of divine truth; and our reply to such an argument would be, that the object of any undertaking may be overlooked and its spirit perverted; and that, consequently, whereinsoever an improper bias is given to the mind by a course of studies, or too great a latitude is allowed for extraneous speculations, the fault lies more in the authorised directors of a place of learning, than in the foundation laid by the experience of ages for the cultivation of a correct taste, the exercise of the faculties, and the improvement of the mental powers. To say nothing of the knowledge of the *languages* in which the Scriptures were first written and preached, as actually necessary to instruct him who is to instruct others;—of the knowledge of the *customs* and *history* of the ages in which this took place, as useful to throw light upon the allusions of the sacred penman, or of the intellectual pleasure which accrues from the consideration of the many beauties which are spread along the flowery paths of ancient literature; who, that professes to have the cause of the Gospel at heart, and would wish to present the holy precepts and sublime morality of the Redeemer in their clearest aspect, can venture to part with that brightest of all the evidences of the Christian faith, the result of a comparison of that which human philosophy, through a series of years, and by the thorough subjection of the noblest of human faculties to the most splendid of human theories, had been able to effect, with the simple and modest, yet convincing and perfect scheme of moral duties which was established by the power and in the person of the Son of God? How, we would ask, if the study of the literature of Greece and Rome be laid aside, how are we to overcome the arguments of the objectors to the Gospel, on the score of its unnecessary introduction, as a rule of life? It is by comparison alone with what the wisest of merely human lawgivers and human moralists have decreed or written, that we can obtain a just conception of the unparalleled grace and adaptation to our wants and weakness of the concise and unpretending code of Jesus Christ: it is only by such a method that we can "convince gainsayers," and show them, that the "*wisdom* of this world is *foolishness with God*." Assertions, therefore, such as those which we allude to, are of little weight, and less avail; nor should we have condescended to advert to them, had not the subject of the work before us afforded us an opportunity of stating

what we think upon this point. So far, however, as these studies are perverted, or are misapplied, we join with the *anti-classics* in condemnation of the neglect or culpable connivance of the great Gamaliels of the day: for it is to be remembered, that the study of ancient learning is only the preparation of the mind to enter on the more important study of sacred literature; and if, instead of using these pursuits as adjuncts, we employ them for themselves alone, to serve the ambition or the pride of human acquirements, we are guilty, in the eyes of God, of a gross perversion of his gifts, and of a scandalous profanity of his more imperative concerns. We fear it may be too true, that in some of our public seats of instruction, the children of Christian parents, baptized into the service of a Divine Master, and to be placed in situations of importance and responsibility in the Christian world, are educated in the mysteries, obscurities, and wickedness of Pagan times, to the exclusion of those rules of life and those doctrines of faith which *might be* strengthened, but which *are* weakened as to their influence on the young and ardent mind. We fear that, at the last great settling day, of mental as well as bodily offences, the humble uninstructed peasant, whose study lay simply in the word of God, will have more reason to rejoice that he was ignorant, than the accomplished scholar that he was made a possessor of the benefits to be derived from the application which is given to the requirements of the age. But allowing this, and it is a concession which might have been made without a compromise even by Porson himself, we are so far from wishing the pursuits called 'classical' to be abolished, that we would gladly hail their more extended application; so that, in all cases, the legitimate object be but observed. Half the errors which have been palmed upon the unlearned, or uninquiring, by the charlatan interpreters of the time, have arisen in the grossest ignorance of those very studies which these very men condemn: nor should we have witnessed such sorrowful perversions in judgment, or such sad offences against common sense as we have often witnessed, had the language, customs, and history of the Greeks and Romans been better understood. Knowing, then, the use as well as the dangers of this study, we are glad to see so much valuable instruction offered to the young as the publication, whose title heads the present observations, is calculated to afford: and earlier would we have exhibited its merits, by quotation, had we not thought it proper to stand up in the defence of a subject, which might have been charged against us in this instance had we said nothing with respect to it.

We cannot do better than suffer the author to develop his plan in his own language; and, for that purpose, shall transcribe some portions of the introductory chapter, the commencement of which will, we are convinced, recall, in the minds of many of our readers, the

recollections of "auld lang syne,"—words which few persons better appreciate than the quondam associates of the Hall and Lecture-room.

The turrets of King's College were faintly gilded by the rays of the declining sun, when Frederick Mortimer approached, for the first time, the precincts of an University. Having been educated amongst the classic scenes of Eton, and accustomed to view, with mingled veneration and pride, the majestic towers of Windsor, he had drawn in his mind's eye the Colleges and bowers of Cambridge with the pencil of an antiquary and a poet. As he had passed over open hills and plains without a shade, he had longed the more intensely to behold a spot sacred to Science and the Muses, where he had resolved to dedicate his earliest youth to those honourable studies, which are calculated equally to enlarge the understanding, and to improve the heart. His father, by whom he was accompanied, strove to diminish the sanguine expectations, without damping the ardour, of his son; and as they drove through the little village of Trumpington, diverted his attention for a few moments by a just and sober description of the celebrated place which they were about to enter. Yet, it is not in the nature of that early age, at which the trammels of a school are first broken, to listen to unvarnished fact with patience, when novelty is courting its attention; and Frederick Mortimer, whose spirits were ever buoyant and lively, was not now disposed to undervalue any of the beauties which nature or art might present to his view. Happily, the thin and scattered foliage was mellowed with the last tints of Autumn; and the decreasing twilight gave to the buildings of the town of Cambridge that dim and uncertain appearance, which was best calculated to keep alive the preconceived opinions of the youthful enthusiast.

When the travellers arrived, it was too late to visit the public Tutor of Trinity College, of which young Mortimer had become a member in the preceding year; and they contented themselves with making arrangements for the morrow. During the evening, a thousand questions were proposed by the *freshman*, which, in a few hours he might have solved himself; and the affectionate parent was gratified by an opportunity of satisfying the curiosity of a beloved and only son.

On the morrow, they called upon the College Tutor, and, having passed through all the requisite formalities, were introduced by him to the gentleman, who had undertaken to direct the studies of the young Collegian. His name was Warner. He had taken the degree of Master of Arts at the previous Commencement, was a Fellow of Trinity, and had obtained several prizes by an unusual proficiency in mathematical and classical pursuits. His reputation had already obtained him several pupils; the father of one of whom, a resident in Dorsetshire, had recommended him strongly to his neighbour and friend, Mr. Mortimer.

The morning was spent in surveying whatever the University contained of architectural beauty, and Frederick was gratified to the extent of his hopes with the ample courts and noble library of Trinity, as well as with the imposing grandeur of that unrivalled edifice which the Royal Henry raised to the worship of the Deity. He could not, however, avoid confessing that he was disappointed in the smaller Colleges, and in the general appearance of the town; but Mr. Warner assured him, that as he advanced in the pursuit of learning, he would become every day more attached to the spot which was ennobled by so many classical recollections, and would associate even the narrow and ill-constructed streets of Cambridge with his ideas of the veneration due to an University, where a Bacon, a Milton, and a Newton, had laid the foundation of their fame.

On the following day, Mr. Mortimer took leave of his son with that affectionate anxiety, which cannot but be felt by a parent when he quits his only child, at his first entrance upon the world. Never before had Frederick seen him so serious, or so deeply touched; and he was upon the point of breaking the silence with a cheerful remark, when his father took him by the hand, and

addressed him thus:—"You will soon, my son, be far from the sphere of my observation, although never beyond my care. Your conduct at Eton has conciliated the good opinion of your teachers, and deserves my warmest praise. Young and inexperienced, you have now a more dangerous path to tread; and many of your former companions will unite with new associates in endeavouring to seduce you aside, and in trying to shake your good resolutions. I doubt you not, Frederick; but I know the difficulties which you must encounter; and my heart accompanies you in every trial. Be firm and prudent, and carefully guard yourself against the error of those who are too irresolute in resisting the first blameable indulgence, because they think that they can at any time pause in their career. Be neither mean in your expenditure, nor proud in your carriage; but let neither a false liberality lead you beyond the bounds of a suitable economy, nor a too general desire of pleasing induce you to admit the advances of vulgar familiarity. Remember, my child, that the years which you are about to pass in this academic retirement, are more important, as to their results, than any period of the same extent in the whole course of your future life; for these introduce you to all the various departments of classical and scientific knowledge, and upon the uses to which you apply them, depend, in a very considerable degree, your fortune and your happiness."—Pp. 1—6.

It was a principle with Mr. Warner to allure his pupils to their studies, by dressing up information in the most pleasing and agreeable manner, and by introducing it rather as the principal ingredient of a social entertainment, than as an object of serious and severe pursuit; he was also aware how generally young men are apt to indulge in idleness and pleasure during the first term of their noviciate; and he knew that habits are sometimes contracted, and acquaintances formed, during that period, which cling to the character, and depress it for life. There are instances of men, reasoned he, who, after submitting for a time to the contamination of evil company, have burst from beneath the cloud, and assumed their native superiority; but many excellent and well-meaning dispositions have been ruined by the communication. It is particularly desirable to form the mind to habits of industry, at its first entrance upon a new scene, lest the fascinations by which it is surrounded make too lasting an impression. Mixed and ensnaring pleasures are best opposed by the pleasures of the intellect; and I may hope, by supplying amusement of a higher kind, to withdraw the devotion of my pupils from pursuits which injure the mental powers, and weaken the supports of piety and virtue.

Influenced by the force of this reasoning, he was desirous of inducing his pupils to pass the evenings with him thrice every week, and for this purpose he led the conversation imperceptibly to those worthies of ancient time, who live in the faithful record of the historian and the sage. At the name of Greece, the blood mantled upon the cheeks of his youthful auditors, and the spirit spoke eloquently in their eyes. Her fame was intimately connected with the recollections of their boyhood; her lore had formed their taste, and communicated the glow of freedom to their hearts. Her sufferings and her triumphs, her love of liberty and hatred of oppression, her poetry and her eloquence, furnished an inexhaustible theme; and Mr. Warner was pleased with observing, that they vied with each other in reciting those passages of Grecian literature which have been most generally admired, and in reverting to those relations of the historian which perpetuate the praise of the hero and the patriot. He permitted them to proceed without interruption in this grateful exercise of the memory, forming in the meantime some estimate of their comparative talents, by the choice of their subjects; till, at last, taking advantage of a pause in the conversation, he made a proposal, which seemed likely to meet with the general concurrence. — Pp. 9—11.

Mr. Warner proceeded to explain his purpose in the following terms:

"Since the Spartans and the Athenians divided between them the whole power of Greece, the manners and customs of those two nations form our first and most interesting consideration. I shall begin by describing the public and private life of the Athenians, whose social institutions, marriage ceremonies, and

funereal rites, will in all probability occupy our leisure during the three first evenings. Their Theatre will come next under consideration; and as one of you has already expressed a hope that this subject may meet with more than ordinary attention, it is possible that two evenings may be given to its discussion. We will proceed, in the next place, to speak of the manners of the Spartans, whose peculiar laws and institutions deserve to be treated of separately; although we cannot extend this investigation to any of the lesser states. Their religion and military service come next under review; after which we will pass on to Elis, and describe the nature of the several contests at the Olympic Games. This, Philip Montgomery, shall be your evening, and I will spare no endeavour to acquit myself to your satisfaction. The Oracles, which in some measure directed the energies of this small but subdivided country, and which were consulted for many centuries by the inhabitants of Europe and Asia, as far as civilization extended, will afford us another entertainment; and on the following evening we will speak of the Council of the Amphietyons, which will lead us to a spot impossible to be passed over without witnessing the superstitions of the sorceresses, and visiting the Vale of Tempè. The prevalent opinions of the Greeks in regard to religion, will furnish another important discussion, and will bring us by easy steps to the Mysteries of Eleusis. Here, Frederick Mortimer, I shall not be unmindful of the proper curiosity expressed by you; and perhaps I may be able to trace the scenes presented to the eye of the newly initiated, with a more accurate hand than you at present expect. At any rate, the discoveries made by modern research shall be presented to your notice. When we shall have proceeded thus far in considering the frame of Grecian society, we shall be better enabled to perceive how the popular belief affected their poetry and eloquence. These, indeed, are familiar to every scholar; from these, all men of liberal education have derived instruction and delight. It were an unpardonable omission not to give one evening to so fruitful a theme; and I reserve it till we are about to conclude, in order to avoid the dulness sometimes caused by a lengthened discussion. One single evening shall be afterwards employed in explaining the sources of that prosperity which long blessed and ennobled a country glowing, to use the expression of one of our native poets,

‘ With the mix’d freedom of a thousand states ;’

and thus we shall have completed a plan originated at this social meeting, without, as I trust, exhausting your patience, or drawing too largely upon your time.”—Pp. 24—27.

Such is the plan of the work, and its detail has given us the means of exhibiting the author’s manner in a very pleasing point of view. The information collected is gathered from Potter and Bartholomy, and perhaps from Brumoy and Schlegel, (for authorities are not quoted, nor would they have been necessary, in a popular work like this;) and in the whole, though it be general as to its range, it is particular as to correctness. It is also interspersed with reflections calculated to do away with the charges which we have examined above. The topics of these “Winter Evening” Conversations are,—Manners and Customs;—Theatrical Amusements of the Greeks;—the History of the Spartans—their Religious Rites and Festivals;—the Grecian Games—Oracles—Councils—Religion—Mysteries—Poetry—Eloquence;—Causes of Grecian Prosperity;—Warfare. To these are added, a sketch of the history of Modern Greece;—a notice of the remains of antiquity, with some miscellaneous remarks;—and a chapter on the causes of revolutions of empires:—a long bill of

excellent fare, but not exaggerated as to the value of its contents, when characterised as good. We shall not be expected, of course, to *digest* them all. We have spared a *bonne bouche* or two for our readers. Speaking of the condition of women in ancient times, we have these judicious remarks:—

Whether we look to the rejoicings made by the connexions of the bride upon the morning of her marriage, or to the ostentatious array with which she was conducted to the temple, or to the assemblage of mortal and immortal beings, who were summoned to her attendance, or invoked to her protection, we should naturally form the conclusion, that the nuptial tie was really considered by this polished people as the effectual band of happiness and peace. Every additional ceremony gives force to this supposition; and an uninformed spectator would retire from the evening banquet, impressed with the most lively ideas of the refined intellectual attachment which was likely to subsist between the husband and his bride. How deeply must such a casual observer be disappointed, when admitted into the secrets of an Athenian establishment, and allowed to inspect the trifling pursuits, or mere household cares, which occupied the whole time of the mother of the family! Could he have believed that to spin, to weave, and to embroider, were the sole employments of which the female understanding was deemed capable by the wisest people of the heathen world; and that this confined education reduced the nurse of sages and heroes beneath the level of the most profligate courtesan? How utterly blind must this nation have been, with all their boasted knowledge, to their real happiness! How lost to those generous affections and feelings, which Christianity first called forth and ennobled! Instead of consulting their best interests, by enabling their women to acquire such information and accomplishments, as would fit them to be the trusted friends and companions of their private hours, and the worthy instructors of their children, they seem to have left them unnoticed, to pass a great part of their time in the laborious trifling of outward ornament and dress; and to have busied themselves, in the interval, with heaping attentions and wealth upon females of abandoned characters, who had sufficient discernment to discover, that bodily and mental accomplishments could allure and fix in their train those very men, who disdained to cultivate the same attractions in the person of a wife. One could almost have wished that the parade of marriage with them had been less, unless its real happiness had been more; and that they had desisted from throwing over its commencement an illusion, which could only serve to embitter the reflections of the solitary and deserted matron. To an Englishman and a Christian, my young friends, these reflections must naturally arise, because those ungenerous restrictions are so totally opposed to the genius of his own institutions, and to that moral sense of propriety and justice, which is inculcated by a divine religion; and while such feelings as these exist, I see no reason to dread lest the present rage for innovation should overthrow manners and customs, which the experience of ages has shewn to have promoted, in the highest degree, the happiness of individuals, and the best interests of the state.—Pp. 81—84.

Again, alluding to the nature of the *Middle Comedy*:—

“All qualities, both of body and of mind,” said Mr. Warner, “are subject to abuse; and action, so becoming and impressive in the orator and the statesman, is a weapon capable of doing incalculable mischief in the hands of the mimic. By action, in this latter sense, I mean every expression of the features, every contortion of the countenance, as well as the inflections of the body and the limbs; and when it is applied to the imitation of personal deformity in objects selected for ridicule, it is revolting to every generous feeling. I am aware that great powers of mimicry are not generally possessed, but most persons have some slight pretensions to it, and young people are apt to exercise it. The occasion may at first be innocent; but if it succeeds in exciting a laugh, it

rouses a latent ambition, and often leads to farther attempts. Since many men would prefer being blamed for vices which give notoriety, to being ridiculed for natural imperfections, or habitual awkwardness, mimicry often causes coolness between ordinary acquaintances, and heartburnings between friends. It is a quality, at the exercise of which all laugh for the moment, but which all fear for a continuance. It has in itself nothing of a noble or generous nature; being a mere effort dependent upon the peculiar mechanism of the frame. It may be tolerated upon the stage, when employed solely in giving point to general satire; but in the intercourse of private life, and in the drawing-room, it should never be entertained. A man cannot possess a more dangerous power; and in a female it is the nurse of all that is unamiable and displeasing. Imagine beautiful features, speaking eyes, and an agreeable mouth, which should never be opened but with a smile, distorted into hideous caricature, to gain a momentary triumph over good feeling and good manners. If any of you, my young friends, possess this undesirable power of representing the defects of others, I advise you, for your own sakes, to renounce its exercise. It is the most worthless of natural gifts; and, in a man of education and talent, its employment is most contemptible."—Pp. 172—174.

Take also this pleasing description of Tempè, and the subsequent reflection :—

"Let us wander awhile in the verdant glades of Tempè, and along the banks of the silver Peneus, refreshing our imaginations amidst the haunts of classic song.

"At the entrance of the valley of Tempè was situated the town of Gonnus, about twenty miles from Larissa, where the Peneus is shut in between Mount Ossa on the right, and Mount Olympus on the left; the mountains which the Giants are fabled to have piled upon each other, for the purpose of scaling heaven, and the loftiest of which is more than two thousand yards in height. These hills, according to a tradition quoted by Herodotus, were separated by an earthquake, which opened a passage for the waters, that originally overflowed the country. The length of the valley, from south-west to north-east, is about five miles, and its greatest breadth five hundred yards; it becoming so narrow in some places as not to exceed a hundred feet. The mountains are covered with poplars, planes, and ash-trees of surprising beauty. Springs of the purest water gush out from their sides; and around them is shed a cool air, which the traveller breathes with indescribable delight. Grottos formed in the declivities, and islands, clothed with perpetual verdure, around which the river flows with a placid stream, indicate the asylum of pleasure and repose. The rocks are clothed with ivy; the trees ornamented with plants which entwine their trunks, interweave their branches, and drop in festoons. Every object contributes to complete the most picturesque scenery, with which the eye is perpetually charmed, and which inspires a new portion of life into the soul. Can we wonder that the lively and sensitive Greeks should express the strongest emotions at the very recollection of this charming valley, which the spring enamelled with flowers, and which the melody of innumerable birds rendered more enchanting in that season of renovation and joy?

"In one of the narrow passes of Mount Ossa, an impetuous torrent rushes over a bed of rocks, shaking them with the violence of its fall, and labouring to force a passage, where it is compressed by the approach of opposite precipices. The waves, dashed aloft by their collision, fall roaring into a gulf, whence they burst with redoubled fury, enveloped in mist and foam. The surrounding objects are described as presenting to a spectator a picture of devastation. Above him rise black and parched mountains, furrowed with chasms, whose sides are scattered with funereal trees, and whose summits are enveloped in clouds. Rocks confusedly piled upon each other, and broken fragments crumbled around their base, give a semblance of reality to the popular superstition, that here was the scene of battle between the Titans and the gods.

"On quitting the valley, the traveller beholds an immense plain, covered with trees and habitations, in which the river flows more gently, in an enlarged channel, and seems to multiply itself by its repeated windings. At the distance of a few furlongs, appears the Thermaic Gulf; beyond it the Peninsula of Pallene; and, at a still greater distance, the prospect is terminated by Mount Athos, hiding its summit in the sky.

"Every ninth year, a Theoria, or deputation, was sent to Tempè by the inhabitants of Delphi. This visit was observed in consequence of a belief that Apollo gathered a branch and formed a crown of laurel in this valley, before he made his appearance at the consecrated city. The deputation was composed of the most beautiful youths of the place, who offered a pompous sacrifice upon an altar, erected near the banks of the Peneus, and sang hymns in honour of the god. Before their departure, they cut down branches from the same laurel from which Apollo had taken his crown, and decorated themselves with its leaves.

"The Thessalians also held an annual festival at Tempè, in commemoration of the earthquake which gave a passage to the waters of the Peneus, and drained the beautiful plains of Larissa. At this celebration, the inhabitants of all the neighbouring towns were present, who burnt incense on every part of the shore, and increased the picturesque appearance of this delightful spot, by the constant passage of their boats in every direction. Tables were spread in the thickets, on the lawn, on the banks of the river, in the little islands, and near the springs which gush out of the mountains. This festival was a day of complete liberty to the slaves, if unbounded licentiousness for so short a period may deserve the appellation, and their masters waited upon them at table. The general mirth was increased by the fanciful and grotesque appearance made by these lordlings of an hour, who scarcely knew how to enjoy sufficiently their annual indulgence. How truly precious must be the gift of freedom, my young friends, since its occasional visits can diffuse such lightness and gladness of heart, that the labours of a whole year are cheered and enlivened by the prospect of its periodical return! • Never can we, whose pride it is to be the natives of a country, whose very soil cannot be trodden by the foot of a slave, be sufficiently grateful to Providence for this inestimable boon. By emancipating the unhappy African, the moment he touches the shores of Britain, we vindicate our own high privilege, and endeavour to deserve, in some degree, the blessings we enjoy. I hope to live to see the day, when our national efforts in the cause of insulted humanity shall raise us far above the boasted glories of ancient Greece, which conquered to increase the pride and administer to the luxuries of the few, while the many were in bondage. Britain has lent her powerful assistance to rescue the nations of the European continent from a foreign yoke; and the complete emancipation of the enslaved and degraded African is alone wanting to complete her triumph."—Vol. II. pp. 49—51.

The only fault which we have to find with this portion of the work, is the omission of any observations respecting the effects of the drama in these "degenerate days." With great accuracy the author has given the history of the Grecian drama, its origin, progress, completion, and decay; and the young, who cannot but be captivated with the charms which such a subject will possess in their imaginations, may be led to disregard the wholesome lessons of morality which the *heathen* drama every where inculcates, for the too often perverted licence and unblushing neglect of decency so characteristic of our Christian theatricals. The author might have pointed out to his young readers, with good taste and good effect, the striking difference which obtains between the enlightened heathenism of the ancient, and



the dark depravity of the modern drama; how the former was employed to inculcate lessons of morality, to expose vice, and encourage virtue and piety towards heaven, and how the latter is sometimes protected by the open patronage of the most impudent and greedy profligacy. In a future edition we hope to see this defect supplied; as *Christian Remembrancers* we could not omit to notice it, for it cannot be denied to any unprejudiced observer, that the protectors of our great metropolitan theatres have scarcely done more than change their patron for the Bacchus of antiquity, substituting the guardianship of a more than Cytherean Venus. Doubtless there are exceptions,—but what must conscience say, when it is acknowledged, that that which in heathen ages was adopted for its service to religion, is now celebrated for the vices which, in that case, heathenism abjured, and which now flourish under the protecting eye of legislation and rank in the brightest days of the Christian dispensation?

We have already exceeded our limits, but we must give a specimen of the latter portion of the work, by way of exhibiting it in a more novel light. That which we select relates to the history of modern Greece.

“When Sparta, which is now called Misitra, was surrendered by Thomas Palæologus to Mahomet the Great, those Greeks who were unwilling to live under the Turks, are supposed to have fled into the recesses of Mount Taygetus, and to have settled amongst the Mainotes. The lower ridge of the mountains of Maina extends to the Promontory of Tænaros, now Cape Matapan; and Marathonisi, a town situated to the east of the Cape, and containing about five hundred inhabitants, is considered to be the principal residence of the chief Mainotes. These people live in huts throughout the whole of this mountainous district, disdaining the usual restraints of civilized life, and utterly regardless of the illustrious origin from which they profess to be derived. Subsisting by piracy, and the plunder of whatever vessels may be shipwrecked upon their shores, or driven by stress of weather to seek the shelter of their coast, they are marked throughout the Morea, on account of their barbarity and violence, with the disgraceful appellation of *Cacovounis*, or ‘villains of the mountains.’ Perpetual exposure to the sun and the sea air has given them a tawny complexion, which adds to the ferocity of their whole appearance.

“About the latter end of the fifth century, the bishop, whose authority over this extraordinary people appears not to have been disputed, was persuaded to acknowledge, as Proto-geronte, or First Elder, a person who styled himself the son of David, the last Greek Emperor of Trebizond. This self-erected government remained for a long time unnoticed by the Turkish Sultans, who overlooked so obscure and barren a corner of their empire, till the complaints of Modon, Coron, and Misitra, which suffered by repeated aggressions of the robbers, roused their indignation. An attack was then made upon the Mainotes of the North, who fled hastily from the contest, and embarked, to the number of four thousand, in six large ships, four of which were lost near Corfu. The remaining two reached Corsica, where the fugitives settled; and some of their descendants have recently been recognized by travellers in that island.

“Upon this circumstance a claim of an extraordinary nature was founded, when the troops of the French Republic attempted to penetrate through Egypt, and attack the foundation of our wealth and power in India. Amongst the Mainote families, who had succeeded in establishing themselves in Corsica, was one named *Kalomeros*, which, when literally translated, is rendered *Buonaparte*,

in Italian; and from this coincidence of name, coupled with the flight and settlement of the northern Mainotes, a belief was prevalent in the Peloponnesus, that the late ruler of France was descended from an original Grecian stock, and that the blood of Sparta flowed in his veins. Buonaparte, previously to embarking as General of the Republic in the Egyptian expedition, sought to turn this popular report to the advantage of the French cause, and dispatched a letter to the Chief of the 'Free people of Maina,' as he termed them, by the hands of agents, whom he asserted to be also descendants of the Spartans. Had not the British arms triumphed in Egypt, it is thought that this claim of Spartan lineage might have been very effectual in rousing the inhabitants of the Morea to a successful resistance against their insolent masters.

"The Cacovounis, thus deserted by their chiefs, and by a principal part of their comrades, fled to their steepest rocks, and created four captains of the whole nation; whose descendants, whether male or female, were to succeed to their power. In the year 1765, Demetria, a widow of one of these captains, filled with consternation the Turks of Misitra, and cut off the communication between that town and Modou. They continued afterwards to maintain their independence of the Porte, and lived entirely upon plunder; no vessel, under whatever flag, was safe from their attacks, should it venture to approach incautiously the rocks of Matapan; and the *calogers*, or monks, who retained considerable influence over their ill-governed countrymen, frequently issued from the fastnesses of the mountains to encourage their rapacity and to share the booty. When the Russians invaded the Morea, in the year 1770, these freebooters joined the army, committing the most frightful excesses at the storm of Misitra, and afterwards deserting their allies to the failure of the expedition. Since that period, they have sometimes been considered as subject to the Pasha of Tripolizza, and sometimes as independent.

"Their mutual dissensions have lately promoted the views of the Turks, who, by the aid of treachery, have made themselves masters of some of the fortresses of Maina; but the remnant of the people, under an intrepid governor, still maintain themselves in the fastnesses of Bathi; and would willingly make sacrifices to any foreign power, so that they might retain even the shadow of independence. No Turk can travel in their country without a large armed force; but a Frank, putting himself under the protection of their bishop, or one of their captains, is secure against all danger.

"Such are the present descendants of that hardy and illustrious race, who were the rivals, and at last the conquerors, of Athens. The noble sentiments which animated their ancestors, have yielded to the single feeling of unfettered liberty; and ages of barbarity and ignorance have sunk the most just and obedient citizens of Greece to a troop of robbers. It is hardly allowable to reason from their present state as to their probable conduct, in case any great revolution should emancipate them from the degrading influence of Moslem power; but I cannot be deterred from expressing an earnest hope, that the warrior now raised throughout the Peloponnesus may resound to its remotest shores, and assemble all its inhabitants to the rescue of their dearest rights, in the tremendous day of victory and retribution."—Pp. 180—186.

"Liberty is a blessing, which must be earned by our individual exertions, in order to be prized according to its full value; and that independence alone is likely to be lasting, which is obtained by a nation after much endurance and many a conflict in the tented field. Whenever Greece shall have shown herself worthy to be free by her heroism and perseverance, and have proved that she is not actuated by mere momentary feeling; doubtless she will be encouraged in her efforts by Christian Europe; and then the price of her ransom will never suffer her sons to forget the value of that freedom for which she has fought and bled."—Pp. 237, 238.

We have no room for the description of Parnassus, nor of Athens, nor for the examination of the reflections on the changes in empires,

but may spare for a concluding passage, which will not fail to recall the remembrance of one of Granta's worthiest sons, the room which it deserves:—

"We will close this short visit to the seat of arts, and arms, and eloquence," said Mr. Warner, "by repairing to the Temple of Theseus, and dropping a tear upon the grave of the excellent and accomplished Tweddell; one of the brightest ornaments of the Society, within whose venerable walls we are now sitting, while he here pursued his youthful studies; and one whose future promise had raised the hopes and expectations of the learned world. Having visited Switzerland, Germany, most parts of the Russian Empire, the borders of the Euxine, and Constantinople, he traversed the Grecian Isles, Macedonia, and Thessaly; and, after a residence of several months at Athens, paid the great debt of nature, when upon the very point of reaping that harvest of his toils, which was to repay him for all the sacrifices he had made. In the Theseum, the most beautiful of Doric temples which the hand of time has spared, and at this day the most perfect of the surviving structures of Greece, were deposited his mortal remains; and the inexpressible dignity and simplicity of the edifice by which they are sheltered, are in harmony with the mind by which they were once animated. A large block of Pentelican marble, from the ruins of the Parthenon, is, by the exertion of English travellers, now laid over his grave; and the elegant pen of Mr. Walpole, of this College, has recorded, in Greek elegiac verse, the grief of his countrymen, and their admiration of his genius. May all and each of you, my young friends, aspire to the same honours which graced his residence in the University; and should you ever extend your travels to that classic land, which is the object of our earliest predilections, may you not forget to pay a just tribute of respect to the scholar, who pointed you to the path of happiness and fame!"—Pp. 248—250.

In this aspiration we most heartily agree; and the more readily, because, though addressed to an imaginary hearer, it carries with it sufficient recommendation to induce us to echo it in the ears of some who are destined to give a local habitation and a name to Mr. Warner's unsubstantial pupils. If the attention we have given to them shall induce our younger friends to turn their attention to the subjects treated of in this way, we shall have discharged a duty to the compiler of this pleasing publication, in giving it the celebrity which we may be able to confer upon it, by our conscientious tribute of applause in the pages of a miscellany dedicated to the interests of the church. And we only wish to see the book in a somewhat larger form: it is worthy to be put upon the shelves of other than a juvenile library.

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## LITERARY REPORT.

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*A Greek and English Lexicon to the New Testament....* By JOHN PARKHURST, M.A. *A New Edition, comprising the more valuable parts of the works of some later writers.* By HUGH JAMES ROSE, B.D. of Trinity College; Cambridge. London: Riving-

tons, Longman and Co. &c. &c. 1829. Pp. xvii. 92, 961. Price 1l. 11s. 6d.

SIXTY years have elapsed since the pious and learned Mr. Parkhurst first gave to the public his well-known and

(notwithstanding its necessarily many defects) admirable Lexicon to the Greek Testament; and THIRTY years have passed since the third edition appeared, with the author's latest corrections and additions, which have been printed in every subsequent impression. During this long interval, sacred philology has received many important accessions; and Biblical students are greatly indebted to Mr. Rose, to whom the proprietors entrusted the superintendence of this new edition, for the important corrections and additions which he has made. By omitting Mr. Parkhurst's Hutchinsonian and, in many instances, very fanciful etymologies, and by throwing into the notes much comparatively unimportant—not to say useless matter, by re-writing very many articles, and by enlarging the pages both in length and width (which exceed the former editions by the number of two hundred) Mr. Rose has augmented the work at least *one-third*, without increasing the price more than eighteen-pence. We mention this seemingly little circumstance, because it is much to the honour of the liberal publishers, who might have put a larger price upon the book with some semblance of reason, considering the bulk of the volume and the length of time necessary for conducting it through the press. Further, wherever Parkhurst's work was defective in accurate discrimination between the various senses of the same word, or in the paucity of examples, and in looseness of reference to profane authors, Mr. Rose has supplied these defects, in some degree from his own researches, but principally from the lexicons of Schleusner, Bretschneider, and Wahl; whose work, though by no means free from interpretations, tainted with what is commonly termed rationalism, contain a mass of most valuable philological information, which a *judicious* scholar (and such Mr. Rose has evinced himself to be) may turn to good account. The Grammar, which has deservedly been considered as one of the most perspicuous in the English language, has likewise been enriched with many valuable observations from the excellent grammars of Buttman and Matthiæ. All the additions made by Mr. Rose (and his coadjutor for a part

of the work, the Rev. Henry Rose, Fellow of St. John's College, Cambridge,) are very properly inclosed within brackets, so that the reader can readily distinguish the additions from the articles composed by the original author. There is one feature peculiar to this edition, which ought not to be passed in silence:—For the convenience of those students who are attending to the *style* of the New Testament, he has distinguished by a convenient mark those words which do not occur in the Septuagint version of the Old Testament; and he has given additional examples from the Apocryphal writings, where such instances are to be found. We hesitate not to say that, in its present greatly improved state, this lexicon is indispensably necessary to every one who is desirous of obtaining an *accurate* and *critical* knowledge of the Greek Scriptures of the New Testament; and that it is one of those works, of which he will never regret the purchase.

*The Origin of Man: dedicated to the Presidents and Vice-Presidents of the various Societies for the Promotion of Christian and Useful Knowledge.* Effingham Wilson. London: 1829. Pp. 27. Price 1s. 6d.

THE Author, or rather Authoress, (for from internal evidence we pronounce her a lady, and a young one too) of this pamphlet, sets out with the position, that "to promote Christian Knowledge, is to confer a blessing which passeth all understanding." While we subscribe willingly to her axiom, let her not think us ungallant, if we confess that how it is to be promoted by such effusions as the one before us, certainly passeth ours. Her system of the "Origin of Man," is an odd mixture of sacred poetry and profane prose: Milton, and the Metempsychosis. Satan and his Angels, it seems, after "bemoaning in chaos and despair their endless misery and unparalleled guilt," were, through the relenting of divine mercy, imprisoned in the forms of different animals; and as they had gradations in wickedness, so they were divided in their new allotment into two classes; but "such was the universal sway of pride over

the whole fallen host, that in the beginning *two only* of them were found worthy of this mitigated punishment, and admitted to superiority of form over the others," under the name of man. "Weakness, rather than wickedness, continued their distinguishing characteristic," and "Satan, now himself the lowest object in creation, once more advocated guilt and whispered disobedience." Adam and Eve yielded, and death was added to the measure of their calamities. By degrees, as the imprisoned spirits proceeded in their expiation, a beast died, and a human being was born; the actual number of offending spirits neither increasing nor diminishing with the lapse of ages, but only assuming new forms. The increase of man, she goes on to say, has banished many animal beings entirely from creation; while war, murder, and destruction have thinned some portions of the globe, in proportion to the increase of others. On this foundation she proceeds to raise the superstructure of the Christian atonement, by which the demon in human form, (for according to her theory the soul is no better) is eventually to be restored to its pristine state of an Archangel. She is very bitter against "Judas, Robespierre, Arnold, and Murat," (rather a singular classification); but which of the four was the incarnation of Satan himself, this absurd little devil (we beg her pardon—but if her system be worth a farthing, she is such by her own shewing) does not inform us. To be serious, we would earnestly advise this lady, if lady she be, not to give the reins to an over-heated imagination, but to study attentively, and *humbly*, those Christian truths, the promulgation of which she professes to have so much at heart. The positions which she so dogmatically lays down, she doubtless esteems originally and peculiarly her own hidden *arcana*, which it was reserved for her to discover: but we can assure her that her whole system is at least as old as the fourth century, when Priscillian a man of intellect, though perverted, yet far superior to her own, suggested that the soul was of a divine substance, which having offended in heaven, was sent into the body as a

place of punishment; and offered as a probability, what she does not hesitate to affirm as a fact. That she means well, we can believe, but she has much yet to "read, mark, learn, and inwardly digest," before her lucubrations can be productive of aught but mischief: and it is in no spirit of harsh or unfriendly feeling that we sincerely recommend to her less confidence in her opinions, and greater caution in expressing them: that she will pause, before she again attempts to serve God's altar with unhallowed fire, or madly "rush in where angels fear to tread."

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*The Clerical Guide, or Ecclesiastical Directory. Containing a complete Register of the Dignities and Benefices of the Church of England, with the Names of their present Possessors, Patrons, &c. and an alphabetical List of the Dignitaries and Beneficed Clergy; with an Appendix containing the Ecclesiastical Patronage at the disposal of the King, the Lord Chancellor, Archbishops and Bishops, Deans and Chapters, the Universities, &c. The Third Edition, Corrected to 1829. By RICHARD GILBERT. London: Rivingtons. Royal 8vo. 1l. 2s.*

It is unnecessary to recommend this well-known and highly useful publication to the notice of the Clergy; but we deem it expedient to announce the principal improvements which have been made in this new edition. In the first place, the whole has been carefully corrected to the date of publication, and the greatest attention has been paid to general accuracy, though, of course, every day must lessen its character in this respect. The dignitaries have been arranged under their respective dioceses, at the commencement of the book; and the list of Church Patronage at the end has been corrected and enlarged. All the new district Churches, which have lately been erected by the Commissioners, are inserted; and, in fact, every thing has been done to render the work complete. Mr Gilbert, the editor, is really deserving not only of great praise for his indefatigable exertions in presenting us with this and several other useful

compilations; but we may add interesting, deeply interesting, compilations also. We remember the calculating concern and conscious satisfaction with which, in our younger days, we conned the *University Calendar*, upon its annual appearance, investigating the chances of a matrimonial vacancy, and praying for the termination of a year of grace: and the unbeneficed Curate may pass an hour with similar complacency over the long list of preferments and preferred, in this amusing multiplicity of names, and select from the list of patrons some imaginary friend, who shall realize for him the silent wish which the contemplation naturally suggests.

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*The Last Hours of Eminent Christians, from the commencement of the Christian Era, to the death of George III. compiled from the best authorities, and chronologically arranged. By the Rev. HENRY CLISSOLD, M. A. Minister of Stockwell Chapel, Lambeth. London. Rivingtons & Hatchard. 1829. 8vo. pp.xvi. 552. 13s.*

DEATH, under all its forms, is an awfully instructive lesson. In the restless inquietude and trembling uncertainty of the dying infidel; in the doubts and distrust of the death-bed penitent; in the longing after immortality of the steady and persevering Christian, there is a call for the unconverted, a warning to the thoughtless and unconcerned, and a sure and certain hope to the faithful believer, of eternal salvation through the merits of his Redeemer. Not indeed that the instruction is thus respectively limited to each particular description of persons; for the parting of soul and body is in itself a subject of serious and useful meditation; and though the departure of the infidel and the impenitent may be more striking in its horrors, the impression which is made by the patient endurance, the Christian fortitude, the calm resignation, the fervent aspirations, and the peaceful end of the dying Christian, will, perhaps, be more permanent and effective. On the one hand, there is a scene which the mind can contemplate with joy and satisfaction; while, on the other, we are

anxious to evade reflections, replete with terror and dismay. Mr. Clissold has furnished his readers with abundant matter for useful and consolatory meditation, on the dying hours of a long series of pious Christians, who have fought a good fight, and finished their mortal course in the true faith of our Lord Jesus Christ. The details are given without note or comment; those passages being simply printed in italics, which appear best calculated to elicit holy thoughts, and cherish godly resolutions. They are selected with indefatigable industry from the most approved authorities; and the selection is at once judicious and extensive. To the whole is added Sir H. Taylor's memorial of the death of the late lamented Duke of York; and an appendix of such matters as did not immediately come within the compiler's plan, among which are notices of Cardinal Wolsey, Lord Rochester, and various brief memoranda, of comparatively less interest than those which occupy the body of the work.

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*Testimonies in Proof of the separate Existence of the Soul in a State of Self-consciousness between Death and the Resurrection. By the Rev. THOS. HUNTINGFORD, M. A. Vicar of Kempsford, Gloucestershire. Accedit Johannis Calvinii ΨΥΧΟΠΑΝΥΧΙΑ. London: Rivingtons. 1829. Small 8vo. pp. 500. 10s. 6d.*

THE scriptural proofs of the self-consciousness of disembodied spirits were well stated in an essay, published in some of our late Numbers; and although, for wise reasons, the Almighty has encircled with an impenetrable veil the precise nature of the state of the soul after death, the consoling fact of an intermediate existence is unequivocally revealed in Holy Writ. In the volume before us, the opinions of the most able divines, together with the conclusions at which heathen philosophy had been enabled to arrive in the important subject, are brought together in one view, for the purpose of refuting the dangerous position maintained by Dr. Whately in his late work on "certain" Peculiarities of the Christian Religion, that no such doctrine has been

revealed, and that the discussion of the subject is unnecessary, and, perhaps, unprofitable. At the same time it must be acknowledged that Dr. W.'s object in writing is excellent; and nothing more is intended by Mr. Huntingford than to refute the erroneous opinion which he has unfortunately published to the world. By way of appendix to the "Testimonies" Mr. H. has re-edited Calvin's *Psychopannychia*, in which there is no trace of the peculiar tenets afterwards maintained by that writer, while it exhibits, in a striking degree, the strong powers of reasoning with which he was eminently gifted.

1. *The Portraiture of a Christian Gentleman.* By a BARRISTER. London: Hessey. 1829. Post 8vo. pp. xii. 231. 6s.
2. *The Clerical Portrait: a Word of Advice to the Young Divine. (preceded by an Introductory Letter to the Under-Graduate.)* By the Rev. GEO. HUGHES, Curate of Horningsheath. Second Edition, Revised and Enlarged. London, Rivingtons: Cambridge, Newby: Oxford, Parker. 1829. 8vo. pp. viii. 167. 5s.

"THAT the Christian loses nothing by being a gentleman, and that the gentleman gains greatly by being a Christian," is abundantly proved in the former of the two little volumes which stand at the head of this notice. We have seldom, if ever, met with a work calculated to produce more essential advantage in forming the character, directing the conduct, and improving the heart,—written in a chaste and easy style, and coming from the pen of one who has evidently formed his own course upon the model which he has sketched for the imitation of others; it gratifies the taste, while it instructs the minds, and carries its doctrines with prompt conviction to the heart. If there is one part more than another which we deem worthy of recommendation, it is the concluding part of the volume, which relates to the occupation and deportment of the Christian gentleman on the Lord's day: but most cordially do we recommend the whole, not only to the notice, but to the practice

of all who aspire to the honourable estate, of which the "Portraiture" is a faithful representation.

The "Clerical Portrait," also, possesses considerable merit, and is worthy the attention of those to whom it is more immediately addressed. The author is evidently one who fully appreciates the duties and the character of a conscientious minister of the gospel; and aware of the importance of the charge committed to himself, he would impress upon others a due consideration of the awful responsibility, which attaches to the pastoral office, and the cure of souls.

*The Dublin Juvenile Magazine; or, Literary and Religious Miscellany.* No. I. April, 1829. Dublin, Curry and Tims: London, Hunt & Co. 12mo. pp. 72. 1s.

WE congratulate our juvenile contemporary on its favourable debut; and we cordially wish it the success it merits. Its contents seem to be somewhat above the standard of capacity for which it is designed; unless, perhaps, the conductors include in their circle of expected readers, youth of larger growth, than their title would lead us to imagine. The articles are well written throughout; and we would refer to the "Legend of St. Kieran," as a pleasing exposition of the effect of the tyranny of the Popish Priesthood over the minds of the Irish peasantry.

*Stories from Church History, from the Introduction of Christianity, to the Sixteenth Century.* By the Author of "Early Recollections." London: Seely. 1828. Price 6s.

In this little volume the author has endeavoured to furnish the rising generation with a pleasing narrative of the principal events in the History of Christ, and to arm them against the hurtful impressions which the misrepresentation, the calumnies, and the upon inexperienced minds. He has not, perhaps, satisfied us wholly in

sneers of the infidel, are apt to make some of his views and observations; but there is not much that can be found fault with, and nothing, perhaps, to interfere with our recommendation of the work. The history is faithful; the points well selected, and the style familiar and correct.

*Father Butler—The Lough Dearg Pilgrim. Being Sketches of Irish Mariners.* Dublin: Curry. 1829. 18mo. pp. 302. 3s. 6d.

THE two highly instructive Tales which compose this little volume originally appeared in the *Christian Examiner*;—a journal of sound Protestant principles, and conducted with considerable ability in the sister kingdom. The former is a vivid sketch of the tyranny, the treachery, and rapacity of the Popish priesthood, exemplified in the history of an unwilling student of the College at Maynooth; and the latter exhibits, in the most lively colours, the horrors and the barbarities of that emblem of Gehenna—the purgatory of Lough Dearg. Simple stories as they are, they would read a salutary lesson to those good easy souls, who contemplate nothing more than peace and conciliation, from blending in a happy union the Churches of England and of Rome.

JUST PUBLISHED.

"Pastoralia." By the Rev. Henry Thompson, M. A. of St. John's College, Cambridge, and Curate of Wrington, Somerset, author of "Davidica."

An Historical Account of the Thirty-Nine Articles, from the first Promulgation of them in 1553, to their final Establishment in 1571. With exact Copies of the Latin and English MSS. and Fac-Similes of the Signatures of the Archbishops and Bishops. By John Lamb, D. D. Master of Corpus Christi College, Cambridge. Royal 4to. 1l. 5s.

A Plain and Short History of England for Children. In Letters from a Father to his Son. By the Editor of "The Cottager's Monthly Visitor." 18mo. 2s. 6d. half-bound.

IN THE PRESS.

The Family Chaplain; or, St. Mark's Gospel Analysed and Prepared for Reading and Expounding to a Family Circle. By the Rev. S. Hinds, M. A. Vice-Principal of St. Alban's Hall, Oxford.

John Hüss, or the Council of Constance, a Poem. With numerous Historical and Descriptive Notes. Small 8vo.

A Series of Sermons on the Lives of the First Promulgators of Christianity; with other Discourses: to which are added Discourses on Miscellaneous Subjects, preached in the Parish of Bromley, Middlesex. By the Reverend Peter Fraser, M. A. Chaplain to his Royal Highness the Duke of Cambridge. 8vo.

A Course of Lectures upon Hieroglyphics. By the Marquis Spineto. In one Volume, 8vo. With Plates.

Sermons, preached by William Laud, D. D. Lord Archbishop of Canterbury, and Chancellor of the University of Oxford. Reprinted verbatim from the last Edition in 1651, and Edited by the Rev. J. W. Hatherell, M. A. of Brasenose College, Oxford. In one Volume, 8vo.

An Address delivered to the Candidates for Holy Orders, in the Diocese of Barbados and the Leeward Islands. By the Right Rev. William Hart Coleridge, D. D. Bishop of Barbados. 12mo. 3s.

An Essay on the Coins of Scripture, as internal Evidence of the truth of Christianity, and on the Tribute Money, as affording no ground for the Popish doctrine of divided Allegiance. By the Rev. J. Grant, of Kentish Town.

Memoirs of the Life of Richard Bentley, D. D. formerly Archdeacon of Ely, Master of Trinity College, and Regius Professor of Divinity in the University of Cambridge. By the Very Reverend J. H. Monk, D. D. Dean of Peterborough. In one Volume, 4to. With a Portrait.

A Volume of Parochial Letters, from a Beneficed Clergyman to his Curate, treating of the most interesting and important Subjects relating to the Pastoral Care, will shortly appear.

A little Annual, of a new and distinct class, will appear on the first of June; the contents of which will be selected, principally, from the best English writers, ancient and modern, and arranged under suitable heads. The design, which has been recommended by high authority, being to supply an appropriate Reward-Book for the young, either as a prize at School, or as a domestic present. To be Edited by the Rev. J. D. Parry, M. A. of St. Peter's College, Cambridge.



## SERMON.

EPHESIANS iv. 9, 10.

*Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended far above all heavens, that he might fill all things.*

IN requiring her members to consider, at stated seasons, with peculiar solemnity and devotion, the more striking events of our Lord's sojourning upon earth,—his birth, crucifixion, resurrection, and ascension,—few will deny that our venerable Church has acted wisely; few will deny that devotion—at all times too prone to grow languid and listless—receives an additional stimulus from such institutions; and that the thoughts, being thus concentrated on one important and absorbing subject, are more effectually detached from the interests and occupations of the present life. In obedience, therefore, to regulations which are founded no less on sound judgment than on fervent and enlightened piety, we propose to consider, at the present time, the ascension of our Lord; and, as there is not a single event of his life which does not bear powerfully upon our own eternal interests, we shall, after dwelling on the glory of Christ's ascension, as it refers to him, proceed to specify its benefits, as relating to ourselves.

The language which the Apostle employs in our text, is singularly expressive of the inherent dignity of the person of Christ. Had our Lord been a mere man,—to have ascended into heaven, like Enoch and Elijah, would have been in itself an attestation of the Divine favour sufficiently remarkable; had he been a created being of the highest order, between whom and the loftiest archangel there was as wide an interval as there is between that archangel and the meanest of God's rational creation, still to have ascended into the very presence of the Almighty, the heaven of heavens, would, it should appear, have been a distinction altogether adequate to the circumstances of the case, and to the dignity of the person thus to be exalted. But not so with our glorified Redeemer; *he ascended up far above all heavens, and sat down at the right hand of the throne of God.* It was no new distinction—no untried honour to him; he only resumed what he had relinquished, and returned to that which he had left. “When he had by himself purged our sins,” says the same Apostle in another place, “he sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said God at any time, Sit thou at my right hand until I make thine enemies thy footstool?”

There are many, however, alas, too many, in this age of bold and presuming innovation, who call in question the dignity of the incarnate Son of God; who maintain that he was merely a man, of like passions with ourselves, and that he had no existence before he was born of the Virgin. How such persons can inflexibly set themselves in opposition to the plain and unequivocal declarations of the Holy Scriptures, which nevertheless they profess to receive, and to revere

them as the oracles of God, is a mystery to the unlearned and simple believer; and it must be a mystery to all those who have not observed how the foolishness of man will exalt itself against the wisdom of God. But if any such are here present, we would bid them answer to their own reason, to their own conscience, these simple inquiries. If Christ did not exist in glory before the creation of the universe, what did St. John mean when he declared, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made?" What did St. Paul mean when he affirmed that "He is before all things, and by Him all things subsist;" "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them?" What did the inspired Isaiah mean when he looked through the vista of ages, and burst into that animating strain, "Unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father?" What did David mean when he declared, "The Lord said unto my Lord, Sit thou on my right hand?" and what was the confidence of Job, when he affirmed, "I know that my Redeemer liveth?" Nay, what did our Lord himself mean, when he expressly declared, "Before Abraham was, I am?"—when he prayed, "Father, glorify thou me with the glory which I had with thee before the world was?"—when he declared to the solitary exile of Patmos, the faithful and beloved John, "I am the Alpha and the Omega, the beginning and ending, the first and the last, He who was, and is, and is to come, the Almighty?" Oh, if these venerable Prophets, and not less venerable Apostles, did indeed speak as they were moved by the Holy Ghost,—if He who spake as never man spake, who was the faithful and true witness, did indeed rightly declare the testimony which he had received of God, and as the Father had given him, so speak; then may we rely with confidence on the express declaration of the infallible word, and believe that our Lord was indeed "begotten of the Father before all worlds, God of God, Light of Light, very God of very God," the same in substance, in properties, perfections, and attributes,—omnipotent, omniscient, omnipresent, and eternal.

And if it pleased Him, in the plenitude of his mercy, without resigning that deity which is inseparably his, to incorporate the human nature into his eternal Godhead, that as man he might suffer, while as God he redeemed,—shall we, whose eternal salvation is secured by his condescension, undervalue on this very account the glory and dignity of his person? Shall we, so to speak, disrobe the Son of God of that glorious garment in which he has been arrayed from everlasting? Shall we, whose finite understandings are utterly inadequate to fathom the inscrutable purposes of infinite wisdom, presume to reject the Lord of Glory, because we cannot fully comprehend that wondrous scheme of redemption which was framed by his unbounded wisdom, and executed by his unlimited power? Shall we do this when we know that we are sinners; and when we feel within our hearts the proof of the Scripture account of the corruption of man, written as legibly as though it had been traced with a pencil of

light? Shall we turn away from him who alone is able to deliver? God forbid: we think it to be consistent with reason, we feel it to be correspondent with our necessities, that we should have an all-sufficient Redeemer: and where shall we find one, but in Christ? and how will the opponents of his Divinity requite us for the sacrifice of our confidence in him?

We believe, then, that when our Lord ascended to glory, he ascended to his own. Thence he came, and thither he returned. We believe him to be that very King of Glory, around whom, while arising, gathered the heavenly host; and while they attended their Lord to the throne of his glory, they sang in strains of triumph, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." And when it is demanded, Who is the King of Glory? let our answer be like theirs: "The Lord strong and mighty; the Lord mighty in battle, even the Lord of Hosts; He is the King of Glory."

Having thus considered the glory of our Lord's ascension, in reference to him, we proceed to inquire into the benefits resulting from that event, in relation to ourselves; Christ ascended up far above all heavens, not only that he might resume his glory, but that he might fill all things.

To fill all things is to direct, superintend, and govern all. And by whom can these offices be more properly exercised, than by Him, to whom is committed all power in heaven and in earth; whom the angels are enjoined to worship, mankind are commanded to obey, and the devils are compelled to fear? It is not only to His Church that Christ is head over all things; he is the Lord, and will be the Judge, even of those who deny his authority and dishonour his name; and the heart that refuses to be filled with the grace of his Spirit, and the love of his word, shall eventually be overflowed with the bitter dregs of the cup of trembling, and remorse, and despair! For there are but two principal relations in which Christ can possibly stand towards mankind; he must of necessity be either a Redeemer or a Judge. If his blood does not deliver, it must condemn. If the spectacle of his amazing condescension, his unparalleled sufferings, his unspeakable patience, his immeasurable love to sinners; if the remembrance of his birth, and life, and death, and resurrection, and ascension, do not win sinners to take up their cross and follow him; all these will at least appear as witnesses against them in the great and terrible day of the Lord. The Gospel, in all who hear it, must be a savour of life unto life, or of death unto death. For Christ is ascended up far above all heavens, and he must fill all things; he must fill heaven with the acclamation of his praise; earth with the acknowledgments of his mercy; and hell with the confession, though reluctant and extorted, of his unimpeachable justice.

It should, however, be more particularly noted, that while the kingdom of God may be above us, and around us, and below us, it must also be within us—Christ must fill the Christian's heart. It is not enough that we see and acknowledge his dominion as extended over the whole universe, and comprehending every order of created beings; we must feel it in our own souls; we must know from experience,

that the seat of its government is *there*. For though Christ is the High and Holy One who inhabiteth eternity, he will yet deign to dwell in the humble and contrite heart. Thus the Apostle speaks of "Christ, in us the hope of glory;" and says concerning his Galatian disciples, that he "travailed in birth of them again, till Christ were formed in them." While therefore we look in awe and adoration to the display of Christ's wisdom and power, as it may generally be beheld in the redemption of the world, we must yet turn aside from this great sight to examine into the smaller world within; and determine whether he who is acknowledged throughout all nature, is duly received and venerated *there*.

It cannot be imagined, that the man who contents himself with a general and superficial recognition of the doctrines of the Gospel, and a merely formal obedience to its commands, is filled with Christ. The fulness of Christ comprehends not only an implicit credence, but an exclusive and unfaltering reliance; not only a partial and occasional homage, but a uniform and universal obedience; not only a faint and feeble glimmering of devotion, but the sure and steady light of an ardent and constraining love. Not that it should be inferred, when we thus speak of the fulness of Christ, that our hearts are to be so exclusively absorbed in the recollection of him as to incapacitate us from attending to the ordinary duties and pursuits of life;—Christianity was not designed to unfit us for this world, but to qualify us for a better: and that man has but little pretensions to the character of a true Christian who makes the warmth of his devotion an excuse for neglecting the obligations which devolve on him towards society. But we do maintain that all feelings, and inclinations, and desires must be kept subordinate to the love of Christ. He must reign in the heart first, and without a rival; whatever advantage may beckon, whatever pleasure may allure, neither must be complied with, if they interfere with our allegiance to Christ. We do maintain, that if religion be, as some persons would imagine it, a mere heartless and periodical observance; a concern to be taken up on one day of the week, and neglected on every other; a verbal recognition of the blessed Saviour, which extends only to a vague and unauthorized reliance on his merits;—if this be all, then is there little meaning and less weight in the words of the Apostle, when he talks about the fulness of God and of Christ. We do maintain, that religion is a thing of the heart; and that he who listens to the language which speaks of the "love of God that passeth knowledge,"—the "faith of Christ that worketh by love,"—the influence of the Holy Spirit that transformeth the whole mind,—as something new and strange,—he is still without any practical experience of the fulness of the blessing of the Gospel of Christ.

For it must not escape us, that the fulness of Christ is the fulness of hope, inasmuch as the Apostle speaks of the "full assurance of hope that shall endure unto the end." It is the fulness of peace—for, "Thou wilt keep him in perfect peace whose heart is stayed on thee, because he trusts in thee." It is the fulness of love—for the Christian loves his Lord with all his soul, and his neighbour as himself. It shall eventually become the fulness of joy,—“for in his presence is fulness of joy, and at his right hand are pleasures for evermore.”

But all is of Christ. His death was the purchase of that which is present; his resurrection and ascension are the pledge of that which is to come. It is by him that we now believe, and repent, and obey. It is through him that we shall hereafter receive the end of our faith, even the salvation of our souls. He filleth all things by the exercise of his unbounded and independent power; he filled the hearts of his Apostles with that holy zeal and love which enabled them to endure unto the death; he fills his servants in every age with that faith which strengthened them to overcome the world, and attain that crown of righteousness which is laid up for the faithful: nor can there be any question but that he will of his mercy, if we duly seek the Saviour, replenish us now with the same grace, and fill us hereafter with the same glory.

But one preliminary step is indispensable:—we must prepare the heart for his reception; we must divest ourselves, as far as possible, of the corruption that adheres to our depraved nature—of pride, vain-glory, and self-complacency; of passion, malice, and revenge; of confidence in our own righteousness, and reliance on our own good deeds, for acceptance with him. We must divest ourselves of fleshly lusts, which war against the soul; of worldly wisdom, which exalteth itself against the knowledge of God; of unbelief, which is the prolific parent of every sin: and we must appear before the throne of our Redeemer in our real character, as miserable transgressors, who have gone astray out of the way of God's commandments,—who have corrupted themselves as they were corrupted by nature,—who need deliverance, and cannot deliver themselves. These are the persons to whom Christ will lend a gracious ear; for he came to save, not the righteous in their own estimation; he came into the world to save sinners: for this he lived; for this he died; for this he arose from the tomb; for this he ascended into heaven, and now maketh intercession for us at the right hand of God.

Do you, then, my Christian brethren, who are by profession the members of a Church which is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone,—do you examine yourselves respecting your belief in that event, which the Church at this season calls upon you to commemorate,—the ascension of Christ? That you give implicit credence to the fact itself—that you believe in the Scripture relation of the birth, death, resurrection, and ascension of the Saviour, there can, I trust, be no question: but what is the practical result of your belief? Does it cause you to look with equal gratitude to the Father who sent his Son, and the Son who condescended to come—that your salvation might be accomplished? Does it animate you in the performance of the duties of devotion, adding energy to your thanksgivings, and imparting fervour to your prayers? Does it enter into the tenour of your intercourse with man, constraining you to maintain a scrupulous integrity, an unvaried temperance, an unwearied charity, an active and uniform benevolence? Does it at once encourage and enable you to strive for the mastery over all those evil lusts and passions which form a part of that corrupt nature you inherit from your first parents? Does it excite you to glorify God, to benefit man, to trust your Saviour, and to distrust yourselves?

Will it bring you to that Holy Sacrament, to which you are often bidden in Christ's name; to which you are often exhorted by his dying command, and for neglecting which you must have seen that all excuses are fallacious and inadequate? Will it bring you to this holy Sacrament in humility and faith, and lead you from it in charity, and unto holiness?

If to these interrogatories you can conscientiously answer in the affirmative; or even if you have the testimony of conscience that you are striving to enter in at the strait gate, then look up to your ascending Saviour, and behold at once your encouragement to proceed, and your incentive to persevere. He has gone thither to prepare a place for you—a place, to which you are admitted through his merits, and for which you are qualified by his Spirit;—a place, which shall as certainly be yours, as that the heavens being on fire shall be ultimately dissolved and the elements shall melt with fervent heat. You now ascend with Christ in holiness, and you shall hereafter ascend with him in glory. Only endure, and be firm unto the end,—a few more trials and temptations, a few more perils and perplexities, a few more sorrows and sufferings,—and you shall attain to that rest which remaineth for the people of God; a rest into which no sorrow can intrude; an enjoyment which no trial can alloy; a blessedness which no vicissitude can interrupt, which neither death can terminate, nor eternity exhaust.

But there is a reverse to this triumphant spectacle, which, however painful it be for us to develope, and appalling for you to behold, must not be concealed by those who are pledged to declare the whole counsel of God. That very ascension of Christ, (which is to the true believer the sign of a like admission into that heavenly inheritance) will be to all beside the earnest of a perpetual exclusion from the blessed presence of God and of Christ. They who will not ascend now with Christ in holiness, have no warrant to expect that they shall ascend after him into the world of glory. And if there is any of you who considers God a hard master, and his service a service of weariness; if there is any who considers that the sinful pleasures of the present evil world are too precious to be renounced, and the peaceful paths of religion too difficult to be pursued, let him open the book of divine truth, and peruse and meditate upon the predicted transactions of that fearful, yet inevitable day, when this same Jesus, who was taken up from us into heaven, shall so come in like manner as we have seen him go into heaven. Let him behold the earth dissolving, and the heavens passing away. Let him behold the grave giving up her dead, and the innumerable millions of successive generations arising to hear their doom. Let him behold the Saviour descending to judgment, encompassed with myriads of angels on a throne of glory. Let him listen to the voice of the archangel and the trump of God, and the agonizing exclamations of the wicked, invoking the hills to fall on them, and the rocks to cover them. Let him then single out himself amidst that multitude, without hope, or refuge, or Redeemer; without any interest in that great sacrifice which is the sole salvation of all those happier spirits who encircle the Redeemer's throne. Let him contrast what Christ will do for him now, with what Christ must do against him then: and ask himself the question, How shall I escape, if I neglect so great salvation?     Δ.

## MISCELLANEOUS.

## THE LIFE OF THE RIGHT HON. AND RIGHT REV. DR. HENRY COMPTON, LATE LORD BISHOP OF LONDON.\*

## THE PREFACE.

I SHALL not start~~d~~ to make a needless apology for these memoirs of the life of one of the most illustrious, pious, and orthodox prelates which our Church has been blessed with since the Reformation. I have endeavoured to trace him from his origin to his grave, in the various parts he acted either in a private or public capacity, as well in reference to civil as ecclesiastical affairs, which are so interwoven with our constitution, that the one cannot be injured but the other must one way or other suffer. You will find nothing so conspicuous as his lordship's inviolable adherence to the interest of the Church at all, and even in the most dangerous times; of which he was a very competent judge: whereas I have known others of great fame for learning and piety, who would not suffer a piece of their works to be reprinted, as a preservative against popery, when it was breaking in like a torrent upon us, for fear of bringing themselves into any danger. I do not doubt but every body will agree with me, ~~that~~ there is nothing more glorious in our time than his sufferings for ~~the~~ same church, for which his memory must be revered by all good Englishmen and true churchmen. May his example be also followed by them, and their reward, like his, be in the blest regions of eternity.

## THE LIFE.

THIS family took its surname originally from the lordship of Compton, in Warwickshire, anciently distinguished by the appellation of Compton at the Vineyard. It is likewise of great antiquity in that county, some of that name flourishing there in the time of Henry II.

But the first who laid the foundation of honour, which of later years has been enjoyed by his descendants, was William Compton, who first became Page of Honour to Henry Duke of York, afterwards king of England by the name of Henry VIII. to whom he became afterwards Groom of the Stole. William was the father of Peter, and he of Henry, who, in the 14th of Queen Elizabeth, were summoned to parliament and afterwards assigned one of the Peers for the trial of Mary Queen of Scots.

Henry Lord Compton was the father of Sir William Compton, made Knight of the Bath at the creation of Charles Duke of York; which William in the 16th of King James I. was created Earl of Northampton, and soon after Knight of the Garter: he was succeeded in honour and estate by his eldest son Spencer Lord Compton, who, taking up arms for King Charles I. was unhappily slain at Hopton-heath, near Stafford, in the year 1642.

This earl was the father of four sons, of whom our Henry was the youngest; he was born in or about the year 1633; and being but about ten years of age, when his father lost his life in the royal cause,

\* The above is reprinted from an old memoir of the Life of Bishop Compton, to which no date is given.

he was deprived of that paternal care that should have formed his youth for the future service of his country: nevertheless, having received education in his more tender years suitable to his quality; when he had gone through the grammar schools, and became fit for academical learning, he was sent to Queen's College in the University of Oxford.

Having continued there for some time; I can assign no reason for his removal from thence to Cambridge, nor exactly the time when; but so it was, and there I find he proceeded to take his degree of Master of Arts: thence he returned to Oxford, and on the 7th of April, 1666, was incorporated Master of Arts, with liberty allowed him to enter into, and suffragate in the House of Congregation and Convocation.

It seems Mr. Compton, after he had first set out on his studies, met with some interruption in them. Whether it was his own choice or the persuasion of friends, I cannot determine; but so it was, that when a regiment of horse was to be raised for the king's guard, the command of which was given to Aubrey Earl of Oxford, and has in a manner ever since been called by that name, he had a cornet's commission given him in it: but soon discovering a greater inclination to his studies than to the art military, he quitted that post.

Having fully determined to dedicate himself to the service of the church; I know not whether I am right as to the order of his preferments, but I find him to be one of the canons of Christ-church, in Oxford, in or about the year 1670.

Another preferment he had, was that of the rectory of Cottenham, in the county of Cambridge, worth, as I have been informed, about 500*l.* per annum; neither am I to forget his being made master of the famous hospital of St. Cross, near Winchester, in Hampshire, founded by Henry de Blois, brother of King Stephen, and bishop of that city, and afterward farther endowed by Henry de Beaufort, Bishop and Cardinal of Winchester, reckoned to be of equal value with the rectory above mentioned. This honourable and reverend Doctor advancing daily in his Majesty's favour, and opinion of all good churchmen, and the bishoprick of Oxford becoming vacant by the translation of Dr. Nathaniel Crew, Clerk of the Closet, from thence to Durham, in 1674, he was pleased to make Dr. Henry Compton, preferable to all other worthy candidates, bishop of that see, and on the 6th of December, in the same year, he was consecrated at Lambeth, by the Archbishop of Canterbury, the Bishops of Winchester, Salisbury, Rochester, Peterborough, and Chichester. Here he presided not long; the income indeed of this bishoprick was by much too narrow for his charitable and liberal hands; but that of London becoming vacant by the death of Dr. Humphrey Hinchman, Lord Almoner, in the beginning of October, 1675, his Majesty made no manner of hesitation in conferring it on Dr. Compton, who, upon his translation thither, was succeeded by the famous Dr. John Fell in the other see.

This noble bishoprick of London, the metropolis of the kingdom, and the greatest (if we include many foreign factories, the sea chaplainships and all our American colonies) in the universe, his Lordship



governed during the reign of King Charles II. with much piety, wisdom, moderation, and humanity towards all men with whom he had to do; being the great support and refuge of many foreign divines and necessitous travellers, who applied directly to his Lordship, and in whose beneficent nature they were sure to find their account.

The place of Dean of his Majesty's Chapel Royal became vacant not long after his Lordship had the bishoprick of London conferred on him. This place, wherein the kings and queens of England perform their public devotions, is under the conduct of the dean, being usually some grave learned prelate, chosen by the sovereign, and owns no superior but him in this station; the royal palace and chapel being exempt from all spiritual and temporal jurisdiction but his Majesty, who was now pleased to honour his Lordship with this post, for which there is a salary of 206*l.* per annum; and not only so, but it is in his power to choose all the other officers of the chapel, particularly a Sub-dean and twelve gentlemen in orders, to perform the divine service.

His Majesty had entertained so just an opinion of his Lordship's capacity as well as fidelity, that he was pleased to make choice of him to be one of his privy council, and therefore he ordered he should, on the 22d of July, 1679, be sworn in, and so took his place at the board accordingly.

It was very happy for these nations, and sacred ought the memory of King Charles II. to be for ever amongst us, for the care he took in bringing up his two nieces, the late and the present queen, in the true Protestant religion, into which they were baptized, and were now openly confirmed by our good Bishop in his Majesty's chapel at Whitehall.

William Prince of Orange, with the king's leave and approbation, arrived in England in the year 1672, and having, after some difficulties, obtained his Majesty's consent to marry the Lady Mary his niece, and the eldest daughter of James Duke of York, my Lord Bishop of London was the person who had the honour to be appointed to join that illustrious pair in the holy bands of matrimony. The ceremony was performed by him on Sunday, the 4th of November, privately, at St. James's, in the presence of the king, who gave the bride in marriage, of their Royal Highnesses the Duke and Dutchess of York, and some of the nobility.

His Majesty having granted a writ of *Congé d'Elire* for the choosing of a bishop of Llandaff, which see was vacant by the translation of Dr. William Lloyd to the bishoprick of Peterborough, William Beau, Doctor in Divinity, succeeded him, and was consecrated at Lambeth, on the 22d of June, 1679, by the Archbishop of Canterbury, together with the Bishops of London, Carlisle, and Peterborough.

Some time after this, Dr. Isaac Barrow, Lord Bishop of St. Asaph, departed this life, and William Loyd, Doctor in Divinity, being elected in his room, he was consecrated at Lambeth, on the 3d of October, 1680, by the Archbishop of Canterbury, the Bishops of London, Rochester, Ely, and Oxford.

I might have observed before, that the king, sometime after the

breaking out of the Popish religion, on the 29th of April, 1679, having caused his privy-council to meet extraordinarily, was then pleased to order the Lord Chancellor of England to read to them a declaration; wherein, having thanked them for their service, and some other matters, he acquainted them with his resolution to constitute a new privy-council, as might not only by its numbers be fit for the consultation and digestion of all business both domestic and foreign, but also, by the choice of them out of the several parts the state was composed of, might be best informed in the true constitution of it, and thereby the most able to counsel him in the affairs and interests of the crown and nation; and by the constant advice of such a council, his Majesty resolved thereafter to govern his kingdoms, together with the frequent use of his great council in parliament, which he took to be the true ancient constitution of this state and government.

That for the greater dignity of that council, he resolved their constant number should be thirty, and for their greater authority, there should be fifteen of his chief officers, who should be privy-councillors by their places; and for the other fifteen he would choose ten out of the several ranks of the nobility, and five commoners of the realm, whose known abilities, interest, and esteem in the nation should render them without the suspicion of either mistaking or betraying the true interest of the kingdom, and consequently of advising him ill.

Of all the bishops of the kingdom, he declared, in the first place, that in order to take care of the interest of the church, so as that no detriment should happen to it in these difficult times, he would have the then Lord Archbishop of Canterbury, Dr. William Sancroft, and Dr. Henry Compton, Lord Bishop of London, to be of it, and so always for the time being: most of the rest were persons of great honour and integrity, but his Majesty did not continue long in this steady humour.

As to the business of the bill for excluding the Duke of York, upon the account of his religion, from inheriting the crowns of these realms; my Lord Bishop of London, as also the whole bench of bishops, having a due regard to the succession, was against it. For my own part, I always thought that if the Duke had been then excluded, though not as to his own person, that the interest of the Duke of Monmouth was so great, and his popularity of that extent, that he would have made a very home push to obtain the crown upon a demise, to the prejudice of the Duke's daughters and the rest of the royal family; and where and how such a civil war as must unavoidably have ensued thereupon, would have ended, no mortal can determine.

I shall not enter upon a detail of the turmoils of the times which ensued; the warmth some men shewed against the Duke; and the general disaffection of the Dissenters at that time to his person and right of succession, drew the displeasure of the court upon them, and made them put the laws in execution against non-conformity. Some of the clergy shewed themselves very warm against the Dissenters at this time, while some of the most learned and exemplary of their members endeavoured, both in public and in private, to bring them to a sense of the necessity of union among Protestants; hoping the

apprehension of the present dangers would have disposed them to a better inclination to things which belonged to the common peace of the Reformation. To promote this good work, my Lord of London, the preceding year, had held three conferences with his clergy upon the two Sacraments, and upon the catechising youth in the same principles of religion. Now his Lordship pursued this good design in three other conferences, on, 1. The half communion; 2. Prayers in an unknown tongue; 3. Prayers to saints: the substance of this conversation his Lordship published in a letter to his clergy, dated July 6th, 1680.

Moreover, his Lordship having entertained some hopes, that the bringing in the opinion of foreign divines against the needless separation of the Dissenters, might tend to pacify and reconcile them to the Church, he wrote a letter to Monsieur le Moync, Professor in Divinity, at Leyden, and to Mr. L'Angle, one of the preachers of the Reformed Church at Charenton, near Paris, and to Monsieur Claud, another eminent French divine, who, in the several answers that are published to the world, agreed in vindicating the Church of England from any errors of doctrine, or any imposition in the service and discipline of it.

Mary Dutchess of York, the Duke's second wife, being brought to bed of a third daughter, at St. James's, on the 15th day of August, 1682, my Lord Bishop of London, on the 17th of the same month, baptized her by the name of Charlotte Maria.

We have taken notice before that his Lordship, of all the bishops and clergy in the kingdom, was the person which had the honour to perform the ceremony of marriage between the Prince and Princess of Orange, the Duke of York's eldest daughter. Now King Charles II. having given leave to George Prince of Denmark, younger brother of Christian V. of that country, upon the instance of his Danish Majesty, to come over into England, and to make his address to the Lady Anne, the Duke's second daughter, in order to marriage; his Royal Highness, on the 19th of July, 1683, arrived at Whitehall, and on the 28th, in the evening, she was married to him in the Royal Chapel, at St. James's, by my Lord Bishop, in the presence of the king and the chief of the court. This was a double honour to his Lordship, to marry the Duke of York's two daughters, who both of them afterwards sate upon the throne of their ancestors, and the last of which is our present most gracious queen, whom God long preserve in health, peace, and prosperity.

I shall but just mention his Lordship's officiating on the 2d of November, 1684, at the consecration of Dr. Thomas Sprat to be Lord Bishop of Rochester, but take notice that King James II. ascending the throne on the 13th of February following, all was serene and calm at first: the Bishop and the rest of his brethren, together with the whole body of the clergy, being wonderfully pleased at the king's declaration to the privy-council; that since it had pleased God to place him in that station, to succeed so good and gracious a king, as well as so kind a brother, he thought fit to tell them that he would endeavour to follow his brother's example, more especially in that of his great clemency and tenderness to his people; that he had been accounted to be a man for arbitrary power, but that was not the only

story which had been made of him, and that he would make it his endeavours to preserve the government both in church and state, as it was by law established: concluding, that as he would never depart from the just rights and prerogatives of the crown, so he would never invade any man's property.

His Lordship seemed to stand pretty fair with the court for some months; and as my Lord Bishop had the honour to solemnize the marriage of the Prince and Princess of Denmark, as already mentioned, so had he also to baptize her Royal Highness's first child, that was born alive, the Lady Mary, born at Whitehall, the 2d of June, 1685, but she did not long survive.

The Bishop's watchfulness for the security of the Church of England could not but discover itself early upon many occasions in this reign, but especially in parliament; and whatever warmth any body now shewed for the Protestant religion, it was interpreted not only as a hatred to that of the king's, but even a disrespect to his person and government. And therefore his Majesty having prorogued the parliament upon their insisting to have the popish officers discarded his service, he began to manifest his displeasure against the Bishop, and to the great astonishment of all good Englishmen, not only put him out of the council, but also took from him his place of dean of the chapel, which office he conferred upon the Bishop of Durham, a man, says my author, how justly I know not, suspected of the nation, and devoted to the court.

Men of penetration could not conceive that a Protestant Church could long be safe and easy under the administration of a Popish prince. And as soon as ever they received intimation that there was an ecclesiastical commission court to be erected, they concluded there was a storm gathering, which would fall heavily somewhere, and perhaps endanger the well being of the whole community: my Lord of London happened to be the first man struck at, and he stood as firmly and bravely in the gap.

This noble prelate, by a conduct worthy of his birth and station in the Church, had acquired the love and esteem of all the Protestant Churches at home and abroad, and was for that reason the mark of the envy and hatred of the Romish party at court, which had for some time born a particular grudge to his Lordship on another account: for after the king had triumphed over the Duke of Monmouth, and the poor wretches, his followers, in the west, he plainly discovered by his speech in parliament his resolution to make use of the services of his popish officers in the army, though expressly contrary to law; against which the Commons were going to address. The Bishop, notwithstanding the lords had voted thanks to the king for his plain-dealing harangue, moved in the name of himself and all his brethren, to have the speech debated; which, as it was extraordinary and unusual in the House, so it was no less surprising to the king and court: and therefore an occasion was rather taken by, than given to the new commissioners to ennoble their ecclesiastical commission with such an illustrious sacrifice, in the business of Dr. Sharp, now Archbishop of York.

The priests about the king, knowing how much it was their interest

that the Protestant clergy should not have leave to refute the errors of the Church of Rome in their sermons, had advised him to send to the Bishops an ensnaring letter or order, containing directions about preachers. The learned Dr. Sharp, (whom the Jesuit Orleans, in his *Revolutions of England*, rudely calls the "railing parson") taking occasion, in some of his sermons, to vindicate the doctrine of the Church of England in opposition to Popery; this was in the court dialect understood to be endeavouring to beget in the minds of his hearers an ill opinion of the king and his government, by insinuating fears and jealousies to dispose them to discontent, and to lead them into disobedience and rebellion, and consequently a contempt of the said order about preachers. Upon which King James sent a letter to the Bishop of London, and it was delivered him at Fulham, on Thursday, June 17, by Atterbury the Messenger, who had always been fond of such messages, and is now employed in a higher post, being Clerk of the Cheque to the Messengers.

The Bishop of London perceived that the design of this letter was absolutely to forbid preaching against Popery; and the effect of it might be to suspend all the eminent preachers in England. His Lordship however endeavoured to divert the storm that threatened the church and clergy, and therefore wrote a submissive letter to the Earl of Sunderland, to be communicated to the king, and made Dr. Sharp himself the bearer of it to Hampton Court, on Friday, the 18th of June.

No answer could be obtained to this letter of the Bishop, and therefore, on Sunday following, Dr. Sharp carried his petition to Windsor.

This petition was not admitted to be read, for a resolution had been taken to execute the displeasure of the king upon the Bishop of London; and therefore, on Tuesday, August 3, the commissioners opened their commission, and immediately sent a citation to the Bishop of London to appear before them in the Council Chamber, at Whitehall, on August 9th.

[We here break off for the present; and we do so at this point, as we purpose to give a fuller account of the Bishop's trial than that which is contained in the *Life*. It is printed in a small square quarto, of thirty pages, A.D. 1688: and seems to be an authorised report of the entire proceedings.]

## HYMNS.

WE continue our extract from the truly excellent and pious Hymns of Dr. Hickes:—

LORD, who shall dwell alone with thee,  
There on thy holy hill?  
Who shall those glorious prospects  
see,  
That heaven with gladness fill?

Those happy souls who prize that life,  
Above the bravest here;  
Whose greatest hope, whose eagerest  
strife,  
Is once to settle there.

They use the world, but value that  
That they supremely love;  
They travel through this present state,  
But place their home above.

Lord! who are they that thus choose  
thee,  
But those thou first did choose?  
To whom thou gav'st thy grace most  
free,  
Thy grace not to refuse.

We of ourselves can nothing do,  
But all on thee depend;  
Thine is the work and wages too,  
Thine both the way and end.

O make us still our work attend,  
And we'll not doubt our pay;  
We will not fear a blessed end,  
If thou but guide our way.

Glory to thee, O bounteous Lord,  
Who giv'st to all things breath!  
Glory to thee, Eternal Word,  
Who sav'st us by thy death!

Glory, O blessed Spirit, to thee,  
Who fill'st our hearts with love!  
Glory to all—the mystic Three—  
Who reign, one God, above!

Come, let's adore the gracious Lord,  
That brought us to this light,  
That gave his angels strict command,  
To be our guard this night.

When we laid down our weary head,  
And sleep seal'd up our eye;  
They stood and watch'd about our bed,  
To let no harm come nigh.

Now we are up they still go on,  
And guide us through the day;  
They never leave their charge alone,  
Whate'er besets our way.

And O, my soul, how many snares  
Lie spread before our feet!  
In all our joys, in all our cares,  
Some danger still we meet.

Sometimes the sin does us o'ertake,  
And on our weakness win;  
Sometimes ourselves our ruin make,  
And we o'ertake the sin.

O save us, Lord, from all these darts,  
That seek our souls to slay;  
Save us from us and our false hearts,  
Lest we ourselves betray.

Save us, O Lord, to thee we cry,  
From whom all blessings spring;  
We on thy grace alone rely;  
Alone thy glory sing.

Fain would my thoughts fly up to thee,  
Thy peace, sweet Lord, to find;  
But when I offer, still the world  
Lays clogs upon my mind.

Sometimes I climb a little way,  
And thence look down below;  
How nothing *there* do all things seem,  
Which *here* make such a show.

Then round about I turn my eyes,  
To feast my hungry sight;  
I meet with heaven in every thing,  
In every thing delight.

I see thy wisdom ruling all,  
And it with joy admire;  
I see myself amidst such hopes,  
As set my heart on fire.

When I have thus triumph'd awhile,  
And think to build my nest;  
Some cross conceits come fluttering by,  
And interrupt my rest.

Then to the earth again I fall,  
And from my low dust cry;  
'Twas not on *my* wing, Lord, but *thine*,  
That I got up so high.

And now, my God, whether I rise,  
Or still lie down in dust;  
Both I submit to thy blest will,  
In both on thee I trust.

Guide thou my way, who art thyself,  
My everlasting end;  
That every step, or swift or slow,  
Still to thyself may tend.

Lord, we again lift up our eyes,  
And leave our sluggish beds;  
But why we wake, and why we rise,  
Comes seldom in our heads.

Is it to sweat and toil for wealth,  
Or sport our time away,  
That thou preserv'st us still in health,  
And giv'st us this new day?

No, no, unskilful soul, not so;  
Be not deceived with toys:  
Thy Lord's commands more wisely go,  
And aim at higher joys.

They bid us wake to seek new grace,  
And some fresh virtue gain;  
They call us up to mend our pace,  
Till we the prize attain.

That glorious prize, for which all run,  
Who wisely spend their breath;  
Who, when this weary life is done,  
Are sure of rest in death.

Not such a rest as here we prove,  
Disturb'd with cares and fears;  
But endless joy, and peace, and love,  
Unmix'd with grief and tears.

LORD, what a pleasant life were this,  
If all did well their parts;  
If all did one another love,  
Sincerely with their hearts.

No suits of law, no noise of war,  
Our quiet minds would fright;  
No fear to lose, no care to keep,  
What justly is our right.

No envious thought, no slander'ing  
tongue,  
Would e'er disturb our peace;  
We would help them, and they help us,  
And all unkindness cease.

But the all-wise chose other laws,  
And thought it better so;  
He made the world, and sure he knows,  
What's best with it to do.

'Tis for our good that all the ill  
Is suffer'd here below;  
'Tis to correct those dangerous sweets,  
That else would poison grow.

So storms are raised to clear the air,  
And chase the clouds away;  
So weeds grow up to cure our wounds,  
And all our pains allay.

How often, Lord, do we mistake,  
When we our plots design!  
Rule thou hereafter thine own world,  
Only thyself be mine.

Or rather, Lord, let me be thine,  
Else I am not my own:  
Give me thyself, or take thou me,  
Undone if left alone.

To thee, great God of heaven and  
earth,  
Each knee for ever bow;  
May all thy blessed sing above,  
And we adore below.

## SCHISM.

(Continued from p. 237.)

So far as we are antagonists of Mr. Towgood, we might now march off the field, by his own confession, victorious. We have established the affirmative of the great position on which, as he allows, the whole controversy turns,—the power of the Church to decree rites and ceremonies not contradictory to Scripture. From our definition of schism we inferred, that ceremonies, not endangering salvation, demanded our acquiescence, on the ground that, however objectionable in *minor* respects, such circumstances ought to have no influence against the great duty of spiritual unity, and the Apostle's solemn adjuration in its favour. From the very nature and constitution of a spiritual society, so long as it is a visible society, and from facts, we have shewn that some rites and ceremonies must necessarily exist in it, even where there subsists in the society itself the strongest predisposition to avoid or oppose them. From this necessity a right is indisputably concluded, and obedience becomes a duty.

But we are anxious to wait on Mr. Towgood through all his "false and ignorant objections," "mistakes," and "insufficient reasons." All that we entreat our readers to remember is only this, that the siege is now in effect raised, and however they may determine with respect to the prowess of the combatants on the *field* of controversy, the bulwarks of the Church have been proved impregnable. Could Mr. Towgood *prove* all the rest, his schism would be indefensible.

Mr. Towgood having denied the right of the Church to decree rites and ceremonies at all, proceeds to impugn in detail all that she has decreed. If Mr. Towgood really meant to rest the whole controversy on this single objection, it was wasting the time and patience of his readers to go further. For if this right of the Church be once denied, there is an end of the matter; the most significant and beautiful portions of her ritual must take their place beside the idlest and most superstitious mummeries of Popery. But the truth appears to be, that Mr. Towgood was really aware of the weakness of his cause, and had therefore provided a body of *triarii*, to be ready when his principal and cardinal argument should be levelled with the dust. But it will be found, on applying the test of truth and common sense, that this forlorn hope will exhibit the same sensibility which the Father of Schism discovered when brought in contact with the spear of Ithuriel.

Before, however, we advance to the demolition of this part of Mr. Towgood's arguments, which is principally referable to the second head, we will proceed with our examination of the first class. One of his reasons for dissent is, his objection to the requirements of the Test Act, that candidates for certain offices should have received the Holy Communion in the Church of England. As this Act, to which so much has been objected both by wise and ignorant men, is now repealed, and, consequently, this argument in favour of schism annulled, it might appear supererogatory to say a word on the subject. Yet, as it is illustrative of the character of Mr. Towgood's logic, we cannot forbear to notice it. The intentions of the Act were widely different from the supposed or real effects of it. Its object was to confine certain offices to the communion of the Established Church. The best mode of ascertaining a Churchman appeared undoubtedly to be the enquiry whether he had communicated with the Church in her most solemn and characteristic rite, and that too, as often as her regulations required. It does not appear to have suggested itself to the Churchmen who framed this bill, that the pious and conscientious dissenters would thereby be induced to compromise their consciences in the most awful act of Christian adoration for the sake of worldly emoluments. But grant it as objectionable as possible. What is the result? Numbers of intelligent Churchmen have objected to it as strongly as Mr. Towgood, and remained Churchmen still. They did not conceive that approbation of this act was an article of the Church; they did not suppose that to hold communion with the Church of England it was necessary to assent to the spirit of the Test Act. An Act of the *Legislature* for the maintenance or protection of the Church, whether wise or injudicious, cannot, in fact, have any connexion with the question of Church communion. It is *wholly* an extraneous matter; it does not afford even the poor pretensions for schism which are



raised upon ceremonies and discipline. That such an objection should have a place in "A Dissent from the Church of England fully justified," is truly astonishing. That Mr. Towgood should have confounded a Dissent from the Church of England, with a dissent from the Test Act, is what can scarcely be understood by minds of ordinary perspicacity.

The ceremony of kneeling in public worship has the misfortune to meet Mr. Towgood's disapprobation, and he has brought a fearful collection of texts to prove the lawfulness of *standing*. We are not disposed to canvass them, because we will allow them all, and the utmost that can be deduced from them. And what is that utmost? That standing is a lawful and significant mode of public adoration. Who denies it? Certainly not the Church, which has so often prescribed it. All that we contend for is, that kneeling is equally significant, and equally well-authorized. And such being the case, the Church has intermixed the gestures, in order that weariness of body may not abstract the mind from the business of religion. That kneeling is justified in public worship is evident from the spirited call to united adoration in the xcvth Psalm: "O come, let us worship and bow down; let us KNEEL before the Lord our Maker." And when it is considered how frequently kneeling is mentioned in the Scripture, in private or domestic worship, it is obvious, without any other authority, that there can be no HAZARD OF SALVATION (which is, we repeat, the ONLY circumstance which can justify separation) in transferring the same gesture to public liturgies.

But the fact is, the practice of standing at prayer is not so universally countenanced by Scripture as Mr. Towgood supposes. Many of the passages which he adduces probably as much refer to kneeling as to standing. In explanation of what we mean, we will take a curious instance from the Old Testament. In 1 Kings viii. 22, 23, we read, "And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands towards heaven, and he said,—"then follows the celebrated dedication prayer, as far as verse 53. Then immediately we read, "And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he AROSE from before the altar of the Lord, from KNEELING on his KNEES, with his hands spread up to heaven, and he STOOD," &c. Here it is obvious to the mere English reader, that the first word translated *stood* CANNOT really have that meaning, as the action to which it refers was, certainly, kneeling. We will now take the account of the same transaction in 2 Chron. vi. 13. "For Solomon had made a brazen scaffold of five cubits long and five cubits broad, and three cubits high, and set it in the midst of the court; and upon it he STOOD and KNEELED DOWN upon his KNEES before all the congregation of Israel." We cannot see how it is possible to read these passages without assenting to the interpretation of Parkhurst, "וַיַּעַמ here does not mean *standing upright*, or *upon his feet*, but only *being, being present*."\* It seems to be a Hebrew

pleonasm, and is apparently imitated in such forms as these—ὁ Φαρισαῖος ΣΤΑΘΕΙΣ πρὸς ἑαυτὸν ταῦτα ΠΡΟΣΗΥΧΕΤΟ\*—ὅταν ΣΤΗΚΗΤΕ ΠΡΟΣΕΥΧΟΜΕΝΟΙ,† &c. So that it is very probable that all the passages adduced by Mr. Towgood, do not serve their intended purpose; although if they did, they prove no more than what is generally conceded. We may here remark by the way, that Solomon's PUBLIC prayer, offered ON HIS KNEES, brought down that unequivocal sign of the divine approbation—fire from heaven. So much for the unlawfulness of kneeling.

After all, gestures, not actually prescribed in Scripture, must be left to the manners of the nations who adopt them. The oriental nations testify respect by uncovering the feet; we, by uncovering the head. The use of gestures is to bring the mind into proper associations. This object is alike disregarded by him who wears his hat in a church, and by him who removes it in a synagogue.

But Mr. Towgood pleads the authority of Tertullian, and the example of the primitive Church! a singular ground for a Dissenter to defend. Let that, however, pass. Come we to our author's words:

Finally, the primitive Christians, it is acknowledged on all hands, every Lord's day, and at all other times between Easter and Whitsuntide, universally prayed standing, and never kneeled at their public devotions: (consequently by the way, not at the Lord's supper.) *Die dominico nefas ducimus*, &c. says Tertullian. On the Lord's day we account it a sin to worship kneeling, which custom we also observe from Easter to Whitsuntide.—P. 53.

That it may be seen how little we fear Mr. Towgood's argument, we will strengthen it by some facts with which he seems unacquainted. Justin Martyr ascribes this custom to the times of the Apostles; and the Council of Nice was so jealous of its observance, that they passed a canon enjoining the practice. But what does this amount to? that the observance was of divine or apostolic institution, and binding upon Christians AT PERIL OF THEIR SALVATION! No man would venture to insinuate such an absurdity. It was, therefore, one of those rites and ceremonies, which any national church might retain or reject. Whether our Church has judiciously rejected it, and whether her rejection is binding upon the Christians of this country, are questions perfectly distinct and unconnected; and he who holds the negative of one, may consistently hold the affirmative of the other.

Mr. Towgood thinks that the Church might have left the posture to the choice of her members, and thus satisfied scrupulous consciences. We have, we think, demonstrated the vanity of such scruples; and surely nothing could be less productive of edification, than to see Christians proving their *unity of spirit* by their *diversity of gesture*. If a Christian thinks a particular gesture *dangerous to salvation*, let him, at all events, avoid it! But let him first be able to say, with an honest heart, that he believes his posture in prayer can affect his salvation at all.

Closely connected with this subject is that of kneeling at the Lord's

\* Luke xviii. 11.

† Mark xi. 25.

Supper, which Mr. Towgood highly disapproves. Against this practice there can be only one valid argument—that the posture is an essential of the sacrament. If this could be proved, then, indeed, it would be certain that our Church does not “duly” administer this sacrament; and, consequently, she would be no true church, by her own just definition. Separation, therefore, would here be a duty. Hence it is to be considered, whether the words, “this do, in remembrance of me,” meant, “*lie down on couches, and receive bread and wine,*” or “*receive bread and wine*” only. Though the question is one of some importance, we will trust its decision to the plain sense and reflection of the reader.

The Church has herself taken some pains to “cut off occasion from them which desire occasion,” by thus explaining her views on this subject, in the Protestation at the end of the Communion Service.

Whereas it is ordained in this office for the administration of the Lord's Supper, that the communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the Holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, that thereby no adoration is intended, or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one.

The testimony of primitive antiquity, which Mr. Towgood considers so important in a similar case, is altogether against him here. In the early Church, *standing* was the most usual posture of receiving the elements; a circumstance which at once clearly establishes the fact, that the posture was not-considered essential.

Such, then, being the case, the Church of England had evidently the right to prescribe what posture she pleased, and that right she was bound to exercise, unless she would turn the temple of the God of order into a scene of schismatical confusion.

But we cannot quit this false and ignorant objection, without shewing our readers a little deeper into its ignorance. Mr. Towgood observes:

Though the posture of sitting be generally thought by us most suitable to the commemorative supper of our Lord, instituted instead of the paschal supper of the Jews, and most agreeable to the practice of Christ and his Apostles, who without any doubt, sat round the table, yet in this we are all left to follow freely our own persuasion.—P. 15.

Now here, in the first instance, we have an admission, that the posture of receiving, for which Mr. Towgood thought proper to quit the Church, is A MATTER OF INDIFFERENCE, since, according to him, “we are all left to follow freely our own persuasion;” and next, we are told that Christ and his Apostles, WITHOUT ANY DOUBT, sat round

the table. To which we can only reply, "without any doubt," **THEY DID NO SUCH THING!** It was impossible that Mr. White, Mr. Towgood's antagonist, should allow this assertion to pass unnoticed. Accordingly, Mr. Towgood resumes this position in the following extraordinary passage:—

I am called upon to blush with you, "for having said that Christ and his Apostles, without all peradventure, sat around the table, when every body knows, who knows any thing at all, that they used the recumbent posture, which is no more sitting than it is kneeling." If my assertion cannot be supported by indisputable authority, I have a blush at your command. Let my vouchers be heard. St. Matthew says he sat down with the twelve. And, as they were eating, Jesus took bread and blessed it. St. Mark, As they sat and did eat, Jesus took bread, &c. St. Luke, when the hour was come, he sat down, and the twelve Apostles with him; and he took the bread and gave thanks. If I am now to be corrected for representing Christ and his Apostles as sitting around the table, the weight of the stroke will fall entirely upon the Scriptures, under which patronage I am safe. I make no manner of doubt, Sir, but the posture was sitting, though with the body, perhaps, a little leaning or reclined. Nor would our language afford our translators any better, or indeed any other word than sitting to express it by. Pray how would you render it,—As they recumbed and did eat? And when the hour was come, he recumbed with his twelve Apostles? If every body, who knows any thing at all, knows "they used the recumbent posture," then the judicious and indefatigable Mr. Henry knew nothing at all; for he says, "He sat down in the usual table gesture; not lying on one side, for it was not easy to eat, nor possible to drink in that posture, but sitting upright, though perhaps sitting low;" or rather, as Dr. Lightfoot tells us, the posture was sitting on a couch, leaning the left elbow on the table.—Pp. 119, 120.

Here the testimonies of the Evangelists are paraded with much ostentation; and then we are told, that "the weight of the stroke" (viz. of the rod for Mr. T.'s absurdities) will fall entirely upon—**THE SCRIPTURES!** It is difficult which is to be most admired, the profaneness or the effrontery of the writer. Mr. Towgood pretended to understand Greek; and whatever he might have done before he received Mr. White's castigation on this point, it is to be assumed that he had now so far consulted his Greek New Testament, as to be aware that the verbs in the passages cited are *ἀνάκειμαι* and *ἀναπύττω*, one signifying to lie backward, and the other, to fall backward. Yet would he still go on to defend his blunders, even though he must charge them on the Holy Scriptures. "I MAKE NO MANNER OF DOUBT, Sir, but the posture was sitting, though with the body, PERHAPS, a LITTLE leaning or inclined." I, Micaiah Towgood, make no manner of doubt! doubt who dare! The body might, *perhaps*, incline, but, if it did, it was only a little! What circumstance is there, either in the etymology or the usage of the words, to make the inclination of the body doubtful, or to restrict it to "a little?" None! Our translators are not to be blamed for their rendering, nor are they to be blamed for rendering *κοδραντῆς* a *farthing*, and *μόδιος* a *bushel*; but, had they considered the posture of our Lord and his Apostles an essential constituent of the Holy Communion, they were too good scholars to have Englished *ἀνάκειμαι* and *ἀναπύττω* by so inadequate a verb as *to sit*. As to "the judicious and indefatigable Mr. Henry," he contradicts the etymology of the verbs and the testimony of antiquity; and to Mr. Towgood's

version of Lightfoot, we must add, that the feet were on the couch as well as the body.\*

But we have, perhaps, dwelt too long on the mere exhibition of Mr. Towgood's perverse and obstinate ignorance. We will only sum this part of our subject by observing, that Mr. T., after separating from the Church, because the sacrament is there received kneeling, first, admits that the whole is matter of indifference, and next, sets about proving that it is no such thing; in which last process he is fortunate enough to substantiate his former opinion. It is evident, indeed, that if posture be an essential circumstance, (the only sufficient ground of separation) then the sacrament is not duly administered in any society of Christians upon earth.

Let us come then to another false and ignorant objection, which we will state at length in Mr. Towgood's own words.

There is another office of your liturgy equally liable to the severe exceptions of all well-instructed Christians, and to the sneers of insulting deists, as any I have yet considered; and that is, your office for the ordination of Priests and Deacons. This, if you call me forth again, I may more particularly show. At present I only ask—Whether to your sober reason it really appears a fit question, to be put to every young gentleman that comes from the university for orders to the bishop, whether he trusts that he is inwardly moved by the Holy Ghost to take upon him this office? And for every such young gentleman to declare solemnly, as in God's presence, that he trusts he is so inwardly moved? You well know how many rich livings are in the gift of families, whose sons, or dependants, are educated for the Church with no other view but that of its being the most genteel provision, in their power, for their future support in life. You must also be sensible, that the high dignities and great emoluments which are to be found in the Church, often lead many young gentlemen to prefer this profession to any other, merely from interested and worldly considerations. You certainly must be better acquainted than I am with the general manners, the taste and the state, of the two universities: tell me then, before God, is their moral state such, that you can reasonably think every student that comes thence, when he gets a title to a living, and applies for orders to the bishop, doth really feel himself inwardly moved by the Holy Ghost to make that application? Ought his feelings to be so hurt, and so pressing a question put to his conscience? One of the brightest ornaments of your own church, Bishop Burnet, (Pastoral Care, page 96—99,) has made the following observations on this point, which deserve the most serious attention of all those who ask, and of all those who answer the before-mentioned most important question. "Certainly," says he, "this answer, I trust I am so moved, ought to be well considered; for if any say, I trust so, who yet know nothing of any such motion, and can give no account of it, he lies to the Holy Ghost, and makes his first approach to the altar, with a lie in his mouth, and that not to men but to God. The motives that ought to determine a man to dedicate himself to the Church, are a zeal for promoting the glory of God, and for raising the honour of the Christian religion. This man, and only this man, so moved and qualified, can, in truth and with a good conscience, answer, that he trusts he is inwardly moved by the Holy Ghost; and every one that ventures on the saying it without this, is a sacrilegious profaner of the name of God and

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\* The kind of furniture necessary for celebrating the Communion on Mr. Towgood's principles of retaining the exact original posture, may be well collected from the following notice of the learned Lewis Desprez on Horace I. Sat. iv. 86, which is abridged from Lipsius, Antiqu. Lect. Lib. iii. "Primus decumbebat ad caput lecti, pedibus quidem ponè dorsum secundi porrectis: secundus obvertebat siniciput ad umbilicum primi, interjecto pulvino; hujus autem pedes ad tergum jacebant tertii; sicque tertius pariter et quartus."

his Holy Spirit: he breaks in upon the Church, not to feed, but to rob it." And, when the bishop lays his hand on the student's head, then kneeling before him, and makes this solemn address,—Receive the Holy Ghost—Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained; in the name of the Father, of the Son, and of the Holy Ghost, Amen:—is this a language which can be clearly justified? Do their Lordships keep perfectly free of the offence which Bishop Burnet so justly condemns? Is there nothing like lying to the Holy Ghost in the part which they are called to act in this most serious affair? I shall make no farther reflections at present, but only say, that to me it appears really amazing, that, in an age of such discernment, and freedom of enquiry, this form is suffered to stand. And, in the language of your Collect, I very heartily pray, "That Almighty God, who alone worketh great marvels, would send down upon our bishops and curates, the healthful spirit of his grace:" the spirit of wisdom and humility! being assured that this stone of stumbling, in the way of sagacious infidels, will then quickly be removed.

In the mean time let none of the clergy any more reproach the separatists and the sectaries (as they affect to call us) with being enthusiasts and fanatics; for what sect among all who dissent from the Church of England (Papists only excepted) carry their pretensions to spiritual motions and communications to so extravagant a height as the Church itself does? Doth the Quaker or the Methodist, talk of being moved by the Spirit, and of praying and preaching under the influence of the Spirit? Surely it does not become any clergyman to ridicule such language. He ought rather to give those who use it the right hand of fellowship; knowing that he also has been under the like impressions; and that, when he was ordained a deacon, he solemnly declared, before one of the successors of the Apostles, that he trusted that he was inwardly moved by the Holy Ghost to take upon himself this office.—Pp. 263—266.

What a chaos of misconception and mistatement is here! Let us endeavour to analyse its elements.

The Quakers, some Calvinists, and some Methodists, pretend to supernatural impulses and illuminations, dictating their very words, so that it is no longer they that speak, but the Holy Ghost. Such privileges were enjoyed by the Apostles and primitive Christians, but their reality could only be evidenced to others by external miracles, with which they were always accompanied. In the case of the Calvinists, Methodists, and Quakers, this evidence (the only sufficient) is wanting; and we therefore justly charge their pretensions as visionary and presumptuous. But when Mr. Towgood confounds these arrogant assumptions with the doctrine of the Church, he is either grossly ignorant of the subject which he treats, or of his Bible. No doctrine of Scripture, it might be imagined, could be clearer than that of our sanctification by the Holy Spirit; no educated teacher of sound Christianity, we might suppose,\* could possibly be ignorant that "it is God that worketh in us, both to will and to do."\* Mr. Towgood, doubtless, had many pious impulses and desires. Did he suppose they proceeded from his own virtuous nature? we will not affix to him so foul a stigma. Now, what does this question of the Church amount to? A solemn inquiry before God, whether the candidate for orders is influenced by spiritual or worldly motives: assuming (what it requires no great latitude to assume) that *spiritual motives are motives of the Spirit*; and that the inclinations which lead the candidate to

\* Phil. ii. 13.

consult the welfare of souls, are the work of that Spirit, from whom alone "all holy desires, all good counsels, and all just works do proceed." The very objection which Mr. Towgood applies to this interrogation is, as is not unfrequently the case in his writings, the identical reason which proves its wisdom and necessity. It is a lamentable rather than a questionable fact, that individuals have entered the most awful of professions with secular views. Surely, if there be any one circumstance which is likely to deter from this practice, or induce reflection upon it, it is the solemn adjuration, as in God's presence, that the candidate trusts he is inwardly moved by the Holy Ghost! Mr. Towgood asks, "Ought his feelings to be hurt, and so pressing a question be put to his conscience?" There were prophets in Israel who were very cautious about hurting the feelings or awakening the consciences of the people. Mr. Towgood, doubtless, would have approved the sentence, "Peace, peace," when there was no peace; but he would have been at issue with the Spirit of Truth.

We cannot resist adducing an illustration of Mr. Towgood's doctrine, if indeed it deserve one. There are, doubtless, many men who marry for property or worldly objects: "Ought their feelings to be hurt, and so pressing a question be put to their consciences," as, "wilt thou love her, comfort her, honour and keep her in sickness and health, and, forsaking all other, keep thee only unto her, so long as ye both shall live?" Let this question be satisfactorily answered on Mr. Towgood's principles.

But Mr. Towgood hence proceeds to charge the Bishops of the English Church with the awful sin of LYING TO THE HOLY GHOST. A charge so terrible ought to be PROVED by arguments clear as the meridian day. But what has Mr. Towgood PROVED? HIS OWN IGNORANCE! He pays a canting compliment to the age about its discernment and free inquiry,—a compliment which has been repeated to disgust in our time,—and then wonders how the ordination form is suffered to stand. Mr. Towgood, however, had outmarched the age which he so humbly idolizes. Perhaps some more enlightened schismatic will find it "really amazing" that the same form is allowed to stand in our bibles. (John xx. 22, 23.) The whole question indeed turns upon the single point that the Christian ministry is the successor of the Apostolical Establishment; and that point is sufficiently proved by the expression of our Lord himself, (Matt. xxviii. 20.) "Lo, I am with you alway, even unto the end of the world." We know that this rendering has been disputed, and it has been argued that the words *ἕως τῆς συντελείας τοῦ αἰῶνος* mean only "to the end of your lives." But this argument is readily answered. Let the patrons of it produce A SINGLE PASSAGE where the words in this connexion have the meaning for which they contend. Meanwhile, we will produce *three*, (one repeated, and all from the Evangelist who uses the expression here) in which it can be taken in no other sense than that of "the end of the world." Matt. xiii. 39, *ὁ δὲ θερισμὸς ΣΥΝΤΕΛΕΙΑ ΤΟΥ ΑΙΩΝΟΣ ἐστὶ*; "the harvest is THE END OF THE WORLD." Matt. xiii. 40 and 49, *οὕτως ἔσται ἐν τῇ ΣΥΝΤΕΛΕΙΑ ΤΟΥ ΑΙΩΝΟΣ*, "so shall it be in THE END OF THE WORLD;" and Matt. xxiv. 3, "What shall be the

sign of thy coming?" and ΤΗΣ ΣΥΝΤΕΛΕΙΑΣ ΤΟΥ ΑΙΩΝΟΣ, "of the end of the world?" If this will not satisfy an opponent, further argument would be thrown away. Now as Christ could not be with his Apostles *personally* unto the end of the world, the only remaining way of interpretation will be to suppose these words addressed to a body of men who would subsist until that time, and of whom the Apostles were the then representatives. To the privileges of that body the clergy alone can lay claim; if their claim be repudiated, it can be advanced by no others, and the alternative will be to make Christ contradict facts and certainties. To the clergy, therefore, belongs the commission in John xx. 22, 23, against which Mr. Towgood so rashly excepts, and on which he founds so grave an accusation against a body of men whose learning and piety, it may reasonably be hoped, were never inferior to his own. The gift of the Holy Ghost bestowed by our Lord on the Apostles at that time could not be *miraculous* in any sense; all miraculous gifts (even that of inward enlightenment on the objects of the religion they were about to publish) were reserved for the day of Pentecost; and until that day we know that the Apostles entertained very insufficient notions of divine truth. It was not, therefore, the miraculous powers of the Holy Spirit which our Lord conferred on this occasion, but simply the authority of a divine commission,—an authority without which their ministry could never have been lawful. Whatever may be meant by the power of remitting and retaining sins (and concerning the limitations of this power divines of our Church have differed), it is clearly a power not unlawful for man to exercise, if duly commissioned, since it was entrusted to the Apostles; and from the considerations above, it is evident, that it is conferred on the authorized ministers of the Gospel for ever. The form is nearly as much a portion of Ordination as the form in Matt. xxviii. 19 is of Baptism.\* And if our Church had sacrificed it on the altar of those modern idols, "discernment and free inquiry," it might have been expected that the baptismal formula (an essential part of the Sacrament) would be the next victim.

Under this head we may notice Mr. Towgood's exceptions to the absolution in the Visitation of the Sick. That this absolution has been couched in too arbitrary terms, has been frequently observed by members of the Church; but the matter of it is, nevertheless, unobjectionable. Mr. Towgood inquires, "What Church is it to which Christ has left this high authority and power?" and then decides that it is "no other than the King and Parliament of these realms." To this ridiculous objection we have already fully replied. The "Church" mentioned in the absolution means, of course, the priesthood, and it can hardly be supposed that even Mr. Towgood could be ignorant of this, although he could not resist the temptation of another sneer at the Establishment. But he further *argues*,

That Christ has given, can give, no such authority to fallible, uninspired men,

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\* We have to deal with cavillers; and therefore we will explain why we qualify our affirmation with the word *nearly*. The form of Baptism is positively prescribed by our Lord, and therefore leaves no choice; the form of Ordination is not, and therefore some discretion is allowed. But when it is considered that our Lord used a form of ordination, and this form has been recorded, it seems obvious how this discretion ought to be determined.



I should think absolutely out of doubt. Because, if he hath given power to any authoritatively to absolve those who are truly penitent, he must also have given them power to know who are truly penitent; else it is a power to do nothing; for, till they know them to be truly penitent, (*i. e.* till they can search their hearts,) they cannot authoritatively absolve them: but if they cannot do it till then, they cannot do it at all.—P. 46.

We will say nothing about Mr. Towgood's very Christian limitations of what Christ *can* do, but his reasoning is certainly inconclusive. The power of remitting and retaining sins was granted to the Apostles, as we have seen, before the day of Pentecost, yet it does not appear that, even after that day, they had any faculty of searching hearts; and if they had not this faculty afterwards, they certainly never had it before. The incompatibility therefore for which Mr. Towgood contends is set aside by matter of fact. And what has been, may be.

It is certain that all Christ's dispensations must be consistent; and that where there is no real penitence, there will be no real absolution. The only objection worth considering, which can be brought against the Church absolution, is, that this truth is passed over, so that the pardon seems unconditional. But when it is recollected how much the whole Visitation Service excites to repentance, how solemnly the minister himself is bound to urge it, that he is not in any case to pronounce absolution where it is not humbly and heartily desired; and THAT EVEN THEN HE IS NOT COMPELLED TO USE THE FORM IN THE COMMON PRAYER,\* this objection loses much of its force. The minister has the power of absolution, but it is a power which can only be ratified in heaven consistently with the scripture terms of salvation. He who knows himself sincerely penitent, will, and must receive comfort in the assurance from Christ's accredited instrument, that his sins are forgiven.

But, admitting the validity of Mr. Towgood's every objection on this subject, To what does it extend? To a "FULL JUSTIFICATION" of departure from the Church of England? Surely not. Mr. Towgood's opinions might conscientiously have excluded him from Holy Orders; but certainly not from lay communion. This allegation was made by Mr. White.

As to the form of absolution, what has he, for God's sake, to do with it? If he does not design to take orders in the Church, and to subscribe to the use of the liturgy, it is no concern of his whether that form be defensible or not.—P. 159.

To which Mr. Towgood replies:—

But have not I, dear Sir, as much to do with your ministerial conformity as you have with my lay-dissent? Are you not as much obliged to vindicate before the world your subscription to, and use of these offices in your Church, as I am to justify my separation from it?—P. 159.

This is all very true. But what does Mr. Towgood gain? Suppose he could prove that Mr. White subscribed with insincerity. Would this prove that Mr. Towgood was justified in separating from the Church on account of ceremonies in which he could never be

\* The minister is only directed to absolve "after this sort." So that he has it in his power to qualify the unconditional aspect of the Church absolution.

compelled, as a lay member of her communion, to bear a part? Mr. Towgood, it might be thought, must have allowed those very impulses of the Holy Spirit against which he contended so vehemently; for what less than a call of this nature ought to have prevailed with him to undertake the office of a minister contrary to the regulations of the Church? If it be said Mr. Towgood had other reasons for dissent, let it be remembered that he mentions this as one. Mr. Towgood could not remain a *lay* member of our communion, *because* of the regulations imposed on the *clergy*; a singular reason enough; or, Mr. Towgood thought his ministry of such consequence to the Christian world at large that he could not remain a layman in any communion. His understanding or his modesty must stand impeached.

Mr. Towgood employs a great deal of declamation to show that our Church has been greatly to blame in rejecting Presbyterian Ordination. If we do not engage him on this point, it is only because we are reminded that our object in answering this work is to prove that it is no justification of dissent. Without touching the delicate subject of the abstract validity of this ordination, it is evident that Presbyterian orders can NEVER be valid in an EPISCOPAL CHURCH. But let it be granted that the Church ought to admit the validity of Presbyterian Ordination in her precincts, and that she has erred in excluding it. What is gained by this concession? Is it a point affecting salvation? Assuredly not. And if Mr. Towgood left the Church of England because she was not infallible, we know not where he could have found a resting place for the sole of his foot, save only in the ark of Rome.

We have now, we believe, gone over Mr. Towgood's false and ignorant objections. But, as we have before stated, the irregularity of his work is such, that all we can pledge ourselves to is the *endeavour* to answer it methodically. We may, therefore, occasionally, find it necessary to revert. We intend, at the next opportunity, to examine his MISTAKES.

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#### PAPISTICAL GRATITUDE.

SIR.—During the French Revolution, at the request of a particular friend, a Jesuit and a Cardinal, I was in the habit of allowing a poor starving Priest to dine with me at least three days in the week; when I was regularly lectured on the necessity of my own conversion. To put a stop to which, for I got very tired, I told him that he must please to reply categorically to the question, whether, after all the attention he was in the habit of receiving from me, should he, in consequence of my being a heretic, be commanded to destroy me (no matter how), he must or must not obey? The question he evidently did not like, and tried to evade it; but, at last, confessed HE MUST AND SHOULD OBEY. That man is now, or was a little while since, in England, and provided for. But we are told, the Papistical spirit is entirely changed in these enlightened days!

C. H.

## MONTHLY REGISTER.

## NATIONAL SOCIETY FOR THE EDUCATION OF THE POOR, &amp;c.

THE Annual Meeting of the Society of Secretaries will take place at the Central School, on Wednesday, the 20th of May, at a quarter before ten o'clock; and at half-past five o'clock the same day, the members of the Society will dine together at the Freemasons' Tavern. Dinner, including wine and tea, 15s. each person. The private Examination of the Children before the Secretaries is appointed for eleven o'clock, on the previous morning.

Resolved, 1816,—“That the Treasurers of all National Schools be members *ex-officio* of this Society.”

Resolved, 1818,—“That a copy of any Resolution to be proposed be sent to the Chairman two days at least before the Meeting; also, that, for convenience in the binding, District Reports be printed on paper of equal size with that of the Report of the Parent Society, and fifty copies of the same be forwarded annually to the Secretary in London.”

The Public Annual Examination of the Children before the President and Committee, will take place on Wednesday, 20th May, at twelve o'clock.—The General Meeting of the National Society, will be held in the Central School-room, on Thursday, 21st.

*St. Martin's Vestry-room, April 1, 1829.—Unions.*—St. Asaph (boys); Speldhurst, Kent; and St. Mary-le-Strand, London.

*Grants.*—St. Asaph, 150*l.*; Kidlington, Oxford (*additional*), 40*l.*; and Manaccan, Cornwall (*additional*), 12*l.*

## ANNIVERSARIES.

The following Anniversaries will take place according to the respective dates:—The Meeting of the Sons of the Clergy, on Thursday, 14th May; service in St. Paul's at half-past ten o'clock, and the dinner at five.—The Anniversary dinner of the Society for Promoting Christian Knowledge, on Tuesday, 19th May.—The Examination of the Children of the Clergy Orphan Society, in St. John's Wood Road, on Friday, 22d May.—The Meeting of the Charity Schools of the Metropolis, in St. Paul's Cathedral, on Thursday, 4th June. The General Meeting of the Society for the Propagation of the Gospel in Foreign Parts.

## CITY OF LONDON NATIONAL SCHOOLS.

The Annual Examination of the Children of the above Schools will take place, by permission of the Lord Mayor, in the Egyptian Hall, on May 6th, at three o'clock; after which the friends and supporters of the Institution will dine at the London Tavern.

## KING'S COLLEGE, LONDON.

A General Meeting of the friends and supporters of King's College, London, will be held at the Freemasons' Tavern, on the 16th of May, when his Grace the Archbishop of Canterbury will take the Chair, and the Provisional Committee will make a Report of their proceedings.

\* Tickets must be obtained, and can only be had of the Treasurer and Stewards, or by those members of the Society for Promoting Christian Knowledge, who personally attend the Meeting of that Society, on Tuesday, 2d June.

## POLITICAL RETROSPECT.



**DOMESTIC.**—The Catholic Relief Bill has passed both Houses of Parliament and received the sanction of the royal authority, which could not be withheld from a measure recommended by so large a majority of both Houses. A very able protest against it was entered in the records of the House of Lords by Lord Eldon, and signed by about thirty Peers. The excellent Constitution of 1688 is, therefore, at an end; and devoutly do the people wish that all those benefits promised them by its innovators may arise from its destruction,—but they dare not hope it. Increased opportunities can never have the effect of quieting the insatiable and ambitious: intimidation has been found effectual, and will be tried again; and gradually, step by step, we shall be called upon to surrender the whole of our national blessings—(an ominous beginning has been already made)—until, wearied out with perpetual encroachments, some tremendous popular struggle will restore the Constitution at present laid aside, and fence it with even stronger bulwarks than those now thrown down. Some years may probably elapse before this period arrives: his Majesty's faithful subjects wish that the remainder of his reign may be peaceful if not prosperous; but it cannot be disguised, that his successors must prepare to fill the throne under very different circumstances. It is the peculiar prerogative of the Most High to produce good out of evil, and he may turn even this disastrous event into some unexpected advantage, but such has never hitherto been the course he has pursued with the nations. An union with idolatry formed by those kingdoms that were endowed with the light of Divine truth has been invariably followed by the chastisements of Providence; their sin being commonly made the immediate source from whence their punishment has sprung. Such an infliction Great Britain has now reason to expect; and whilst all Christians will pray that the judgment may be tempered with mercy,

that a temporal chastisement may be made a spiritual blessing, they cannot but acknowledge that the nation, by wilfully incurring the guilt, has well deserved the punishment. But the measure has now passed into operation as the law of the land, and it becomes us to remember the injunction, “to submit to the powers that be, for they are ordained of God;” and the duty incumbent on all persons, but especially on the clergy, is by increased watchfulness over their own conduct and that of their flocks, with zeal in warning and instructing the simple and ignorant, and above all with earnest prayer that God will bless the means he may enable them to use for the edification of the Church, to guard against the insidious attacks of an idolatry, which, not at all scrupulous as to the measures employed, will compass sea and land to make one proselyte. One of the principal arguments brought forward by the promoters is, that, by removing the political distinction formerly existing between Papists and Protestants, a way is laid open for the conversion of the former; that, no longer bound by the false tie of honour, or kept aloof by being made the object of scorn and reproach, his mind may be less fortified against conviction, and he may be more willingly led to see the errors of his creed; that he cannot be taunted with having renounced it for the love of this world's honours and preferments. They little know the Romish faith, and still less the Romish clergy, who can believe this; in constant watchfulness, in zeal in the diligent employment of every possible means that can strengthen the delusion of their people, and in carefully inculcating that the slightest exertion of private judgment is a gross offence to the Deity, who has commanded them to believe only as the Church teaches; above all, in the exclusion of the Scriptures, and in the complete unison that reigns among them; they are too strong in themselves and in their influence over their

laity to afford any reasonable ground of hope for such a desirable conclusion; there is more danger of evil communications corrupting good manners than being amended by them.

Mr. Peel has brought a bill into the House for regulating the police of the metropolis and the adjacent parts, to be extended at the option of his Majesty in council to any additional parishes within twelve miles of Charing Cross. The principal regulations enact, that the Secretary of State shall have the appointment of the officers of the police establishment, their rewards and salaries. Neither of the justices, of whom there are three, can have seats in Parliament, nor can any of the policemen vote at the elections for those counties, a district of which is subject to the regulations of the bill. A new watch is to be appointed by the Secretary, and to be under his control; and the existing watch-rate will then cease. The overseers of parishes are to levy a police-rate, not to exceed sixpence in the pound; but in case of their default, the Secretary is to appoint collectors; and if dissatisfied with existing valuations, he may appoint assessors, to make new arrangements, on public notice being given of such intention. The general plan of the bill is to take away the appointments and influence exercised by corporations and justices, and vest them in Government.

It is the intention of Government shortly to bring forward a bill to compel half-pay officers and other state-pensioners to reside in Great Britain, or be subjected to a heavy tax.

A lamentable deficiency appears in the public revenue for the last quarter. There is a decrease upon every head except the taxes, amounting in the whole to upwards of 500,000*l.* This may in a great measure be attributed to the very low ebb to which some of our manufactures are reduced, particularly the silk trade. Owing to the great improvements in mechanism, a larger quantity of goods can be manufactured in less time and with the employment of fewer hands; and these alterations continually progress-

ing, the consequence is, that the markets are all overstocked, and any foreign country which might be in want could not take off more than a month's work would supply. In addition to this, the removal of the duty from foreign silks has occasioned a great influx of French goods, chiefly gauzes and those light articles, which, being quicker work, are the most profitable to the artisan. The labourers in this branch of our manufactures are in the deepest distress. Of about 13,000 persons in Spitalfields, usually employed in weaving, 10,000 are at present out of work, and the trade is equally dull in other parts of the kingdom where it is carried on. In a debate on this subject in the House of Commons, Mr. Vesey Fitzgerald announced that it was not the intention of Government to depart from the principles they have laid down for the encouragement of free trade; and therefore no expedient could be devised which could effectually relieve the present stagnation: they must patiently wait for the development of the means now in practice for the extension of our commerce.

The accounts from the agricultural districts are highly satisfactory, both as to the state of the land and the forwardness of the various agricultural operations. The dry weather, which continued through the whole of March, was peculiarly favourable for the seed time, though not, of course, without some alloy. The long prevalence of easterly winds proved detrimental to vegetation in bleak and exposed situations; but, excepting in some few breadths of wheat which, having perished, the ground has been broken up and resown with other crops, no material injury has been sustained; and the genial showers which fell in April have had the effect of exciting to the full that fertility of which our poorest soils are susceptible. The seasonableness of the weather in both months give us every reason to hope that we shall have a good harvest, and that to the misery of a depressed state of trade the evils attendant on a scarcity of provisions may not be added.

# ECCLESIASTICAL INTELLIGENCE.

## CLERICAL APPOINTMENTS.

| <i>Name.</i>           | <i>Appointment.</i>                                   |
|------------------------|-------------------------------------------------------|
| Carter, T. ....        | Fell. of Eton College.                                |
| Hall, W. J. ....       | Priest in Ordinary of H. M. Chapels Royal.            |
| Kemp, E. Curtis ....   | Dom. Chapl. to H. R. H. the Duke of Cambridge.        |
| Whittenoom, J. B. .... | Chapl. to the Swan River Settlement, New South Wales. |
| Younge, C. ....        | Under Mast. of Eton College.                          |

## PREFERMENTS.

| <i>Name.</i>           | <i>Preferment.</i>                                                                                                                             | <i>County.</i>                                     | <i>Diocese.</i>         | <i>Patron.</i>                                                       |
|------------------------|------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------|-------------------------|----------------------------------------------------------------------|
| Biederman, G. A. {     | R. of Flimstone,<br>and R. of Michaelstow, }<br>to Dauntsey, R.                                                                                | Glamorgan<br>Wilts                                 | Llandaff<br>Salisbury   | { Trust. of J. Thornton<br>Earl of Dunraven<br>Sir C. Trotter, Bart. |
| Boyles, E. G. .... {   | R. of Tamerton-foliot<br>with Martinstow, P. C.<br>to Buriton, R.                                                                              | Devon<br>Hants                                     | Exeter<br>Winchest.     | Lord Chancellor<br>Bp. of Winchester                                 |
| Bunting, E. Swanton .. | Datchworth, R.                                                                                                                                 | Herts                                              | Lincoln                 | Clare Hall, Camb.                                                    |
| Davys, G. ....         | Allhallows, London Wall, R.                                                                                                                    | Middlesex                                          | London                  | Lord Chancellor                                                      |
| Dewing, Edward ..      | Bainingham Parva, R.                                                                                                                           | Norfolk                                            | Norwich                 | G. D. Graver, &c.                                                    |
| Escott, T. S. ....     | Foston, R.                                                                                                                                     | York                                               | York                    | Lord Chancellor                                                      |
| Fitzclarence, August.  | Mapledunham, V.                                                                                                                                | Oxford                                             | Oxford                  | The King                                                             |
| Gaisford, Thomas {     | Preb. of Caddington Major, in Cath. Ch. of St. Paul, London,<br>and Preb. of Fairwater, in Cath. Ch. of Llandaff<br>and R. of Westwell, Oxford | Major, in Cath. Ch. of St. Paul, London,<br>Oxford | Bp. of London<br>Oxford | Bp. of Llandaff<br>Christ Ch. Oxf.                                   |
|                        | to a Prebend in Cath. Ch. of Durham                                                                                                            |                                                    |                         | Bishop of Durham                                                     |
| Gordon, William ..     | West Bromwich, New Ch.                                                                                                                         | Stafford                                           | Lichfield               | Earl of Dartmouth                                                    |
| Hale, W. H. ....       | Preb. of Islington in Cath. Ch. of St. Paul, London                                                                                            |                                                    |                         | Bishop of London                                                     |
| Hall, William ....     | Tuddenham, R.                                                                                                                                  | Suffolk                                            | Norwich                 | Marquess of Bristol                                                  |
| Hurlock, D. ....       | Langham, R.                                                                                                                                    | Essex                                              | London                  | The King as D. Lat. cast.                                            |
| Londor, R. Eyres ..    | East Birlingham, R.                                                                                                                            | Worcester                                          | Worcester               | A. Luders, Esq.                                                      |
| Monk, J. H. D.D. {     | Dean of Peterborough<br>and R. of Fiskerton<br>to { Peakirk, R.<br>with Glinton, Ch.                                                           | Lincoln<br>Northam. Peterb.                        | Lincoln                 | { D. & C. of Peterboro'                                              |
| Parham, J. D. ....     | Holne, V.                                                                                                                                      | Devon                                              | Exeter                  | Rev. S. Lane                                                         |
| Sloccock, Samuel ..    | St. Paul Portsea, P. C.                                                                                                                        | Hants                                              | Winchest.               | V. of Portsmouth                                                     |
| Smith, Samuel ....     | Dry Drayton, R.                                                                                                                                | Camb.                                              | Ely                     | Rev. S. Smith, D.D.                                                  |
| Sparke, E. Bowyer ..   | Prebend in Cath. Ch. of Ely                                                                                                                    |                                                    |                         | Bishop of Ely                                                        |
| Spence, John ....      | Culworth, R. & V.                                                                                                                              | Northam.                                           | Peterboro'              | Sawyer Spence, Esq.                                                  |
| Tatham, E. D. D. {     | Rector of Lincoln Coll. Oxford<br>and P. C. of Twyford<br>to Whitchurch, R.                                                                    | Berks<br>Salop                                     | Salisbury               | Lincoln Coll. Oxf.<br>Licht. Countess of Bridgewater                 |
| Thorp, Charles .. {    | Preb. of Llandrindod in Coll. Ch. of Brecon<br>and R. of Rytton<br>to Preb. in Cath. Ch. of Durham                                             | Brecon<br>Durham                                   |                         | { Bp. of Durham                                                      |
| Tillbrook, Samuel .    | Freckenham, R. & V.                                                                                                                            | Suffolk                                            | Norwich                 | St. Peter's Coll. Cam.                                               |
| Tiptaft, William ..    | Sutton Courtney, V.                                                                                                                            | Berks                                              | Salisbury               | D. & Cns. of Windsor                                                 |

## CLERGYMEN DECEASED.

| <i>Name.</i>        | <i>Preferment.</i>                                                                                       | <i>County.</i>              | <i>Diocese.</i>        | <i>Patron.</i>                                    |
|---------------------|----------------------------------------------------------------------------------------------------------|-----------------------------|------------------------|---------------------------------------------------|
| Clarke, William ..  | East Bergholt Grammar School, Suffolk                                                                    |                             |                        |                                                   |
| Corrie, John ....   | { Morcott, R.<br>and Osborny, V.                                                                         | Rutland<br>Lincoln          | Peterboro'             | Rev. E. Thorold                                   |
| Goddard, H. D.D.    | { Longbridge Deverell, V.<br>and Castle Eaton, R.                                                        | Wilts                       | Salisbury              | { Marquess of Bath<br>Rev. T. Shepherd            |
| Hawkes, Samuel ..   | Fell. of Trinity Coll. Cambridge                                                                         |                             |                        |                                                   |
| Nares, Robert, D.D. | { Archd. of Stafford<br>and Canonry                                                                      | } in Cath. Ch. of Lichfield |                        | Bp. of Lichf. & Cov.                              |
|                     | Preb. of Islington in Cath. Ch. of St. Paul, London                                                      |                             |                        | Bp. of London                                     |
|                     | & Allhallows London Wall, R. Middlesex                                                                   | London                      |                        | Lord Chancellor                                   |
| Newman, T. jun.     | { Alresford, R.<br>and Ingrave, R.                                                                       | Essex                       | London                 | Rev. T. Newman                                    |
| Peacock, Thomas..   | Denton, C.                                                                                               | Durham                      | Durham                 | V. of Gainford                                    |
|                     | Alderley, R.                                                                                             |                             |                        | Mr. & Mrs. Hale                                   |
| Phelps, James ..    | { and Brimsfield, R.<br>with Cranham, R.                                                                 | } Gloucest.                 |                        | E. Mount Edgecumbe                                |
| Poulter, Brownlow.  | Buriton, R.                                                                                              | Hants                       | Winchest.              | Bp. of Winchester                                 |
| Rose, William ..    | { Beckenham, R.<br>and Carshalton, V.                                                                    | Kent<br>Surrey              | Rochester<br>Winchest. | { John Cator, Esq.                                |
| Ryall, Narcissus .. | East Lydford, R.                                                                                         | Somerset                    | B. & Wells             | John Davis, &c.                                   |
| Sparrow, James ..   | { Hennock, R.<br>with Culm-davy, Ch.                                                                     | } Devon                     |                        | Exeter Mrs. Hutton                                |
| Tattersall, W. D.   | { Westbourne, R. & V.<br>& Wootton-under-Edge, V.                                                        | Sussex                      | Chichester             | Rev. L. Way                                       |
| Thomas, John ....   | Caerleon, V.                                                                                             | Monmouth                    | Llandaff               | Archd. & Ch. Llandaff                             |
|                     | Minor Can. in Coll. Ch. of Westminster                                                                   |                             |                        | D. & C. of Westminster                            |
| Webb, Richard ..    | { Minor Can. in Coll. Ch. of Windsor<br>Minor Can. in Cath. Ch. of St. Paul, London<br>and Kensworth, V. | } Herts<br>Lincoln          |                        | { D. & C. of St. Paul's                           |
| Wren, Philip ....   | { Ipsley, R.<br>and Tanworth, V.                                                                         | } Warwick                   |                        | Worcester { Rev. T. S. Dolben<br>Earl of Plymouth |

| <i>Name.</i>          | <i>Residence.</i> | <i>County.</i> |
|-----------------------|-------------------|----------------|
| Hall, J. K. ....      | Kettering .....   | Northampton    |
| Pugh, John .....      | Hereford .....    | Hereford       |
| Rennell, William..... | Tarcross .....    | Devon          |
| Smyth, C. W. ....     | Norwich .....     | Norfolk        |
| Waldron, George.....  | Bayswater .....   | Middlesex      |

## UNIVERSITY INTELLIGENCE.

## OXFORD.

## ELECTIONS.

On the 2d of April the election of a Professor of Anglo-Saxon took place, in the room of the Rev. Arthur Johnson, M. A.

Fellow of Wadham College, who has vacated by marriage. At the close of the poll the numbers were—For Francis Pearson Walesby, Esq. B. C. L. Fellow of Lincoln

College, 147; for the Rev. George Moberly, M.A. Fellow of Balliol College, 64.

The Rev. Edward Dunkin Scott, M.A. of Queen's College, has been admitted actual Fellow of that Society.

Thomas Mozley, Esq. B.A. and John Frederick Christie, Esq. B.A. of Oriel College, have been elected Fellows of that Society.

Mr. George Waddington has been admitted Scholar of New College.

The following gentlemen have been respectively nominated Public Examiners:—

*In Disciplinis Mathematicis et Physicis.*

Rev. Augustus Page Saunderson, M.A. Student of Christ Church.

*In Literis Humanioribus.*

Rev. Renn Dickson Hampden, M.A. late Fellow of Oriel College.

Rev. John Carr, M.A. Fellow of Balliol College.

#### DEGREES CONFERRED.

The Degree of Doctor in Divinity, *by diploma*, has been conferred upon the Rev. John Matthias Turner, M.A. of Christ Church, who has been recently nominated to the See of Calcutta, vacant by the death of the late Bishop, Dr. James.

The Honorary Degree of Master of Arts has been conferred on Thomas Pycroft, Esq. Commoner of Trinity College, the successful candidate for the Writership in India, lately given as a prize (to be contended for by the junior Members of this University) by the Right Hon. Charles Watkin Williams Wynn.

#### DOCTOR IN CIVIL LAW.

Rev. Francis Warre, Rector of Cheddington Fitz-Payne, Somerset, and Prebendary of Wells, of Oriel Coll. grand comp.

#### BACHELOR IN CIVIL LAW.

Rev. John Cecil Hall, Student of Chr. Ch.

#### MASTERS OF ARTS.

Rev. George Henry Stoddart, Queen's Coll.  
Rev. Nathaniel Wodehouse, Merton Coll.  
Rev. A. Everingham Sketchley, Magd. Hall.  
Rev. John Downall, Magdalen Hall.  
Rev. John Sayer, Merton Coll.

#### BACHELOR OF ARTS.

Charles Brandon Trye, Brasenose Coll.

The Rev. A. Johnson, M.A. Fellow of Wadham College, and Professor of Anglo-Saxon, in this University, to Elizabeth Clark, only child of the late John Daniell, Esq. of Hendford House, Somerset.

### CAMBRIDGE.

#### ELECTIONS.

At a convocation for the election of Proctors, the offices having become vacant by resignation, the Rev. Henry Kirby, M.A. Fellow of Clare Hall, and the Rev. Joseph Power, M.A. Fellow of Trinity Hall, were elected Proctors for the remainder of the year.

George Thackeray, Scholar of King's College, has been admitted Fellow of that Society.

W. H. Miller, B.A.; W. Keeling, B.A.; C. Yate, B.A.; E. Peacock, B.A.; and W. Selwyn, B.A. have been elected Foundation Fellows, and F. E. Gretton, B.A. Platt Fellow, of St. John's College.

Henry Philpott, Esq. B.A. has been elected a Foundation Fellow of Catharine Hall.

#### BELL'S SCHOLARSHIPS.

The election to these Scholarships has been determined as follows:—

John Edward Bromby, St. John's, }  
James Williams Inman, St. John's, } *æq.*

The Chancellor's gold medals for the two best proficient in classical learning among the Commencing Bachelors of Arts, have been adjudged to Mr. William Aldwin Soames, of Trinity College, and Mr. Wm. Martin, of St. John's College.

The subject of the Seatonian prize poem for the present year is, "*The Finding of Moses.*"



The Vice-Chancellor and other official electors of Tyrwhitt's Hebrew Scholarships have announced, in pursuance of the 13th regulation of the Senate, bearing date the 14th of March, 1826, that a premium of 50*l.* will be given for the best dissertation on "*The nature and extent of the Hebraisms found in the writings of St. Paul, including the Epistle to the Hebrews.*"

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GRACES.

Graces to the following effect have passed the Senate:—

1. To adopt the recommendation of the Syndicate appointed to treat with the Provost and Fellows of King's College for the purchase of their Old Court, to empower the Vice-Chancellor to take the requisite steps to complete the purchase, and to affix the University Seal to the deeds of transfer.

2. To affix the University Seal to a Receipt for a legacy of 5000*l.* left to the University by the late Rev. John Manistre, Fellow of King's College, to purchase books for the Public Library.

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DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Robert Black, Trinity Coll.

HONORARY MASTER OF ARTS.

Hon. Thos. Hugh Nugent, Corpus Christi Coll. second son of the late Earl of Westmeath.

MASTERS OF ARTS.

Rev. G. Osborne Townshend, Fell. King's Col.  
Rev. W. Gifford Cookesley, Fell. King's Col.

Rev. Joseph Jackson, St. John's Coll.  
Rev. John Luxmoore, Pembroke Coll.  
Rev. Ellis Walford, Corpus Christi Coll.  
Rev. William Goodwin, Jesus Coll.

M. A. INCEPTORS.

William Law, Fellow of Trinity Coll.  
John Hodgson, Fellow of Trinity Coll.  
Marmaduke Pritchett, Trinity Coll.  
Henry Collins, Trinity Coll.  
Rev. E. Bowyer Sparke, Fell. St. John's Coll.  
John Hymers, Fellow of St. John's Coll.  
Henry Jesson, St. John's Coll.  
Rev. Chas. Dilmott Hill, St. Peter's Coll.  
Rev. Robert South, Pembroke Coll.  
Richard Trott Fisher, Fell. Pembroke Coll.  
Rev. W. H. Hanson, Fell. of Caius Coll.  
Rev. Robert Willis, Fellow of Caius Coll.  
Rev. Henry Clinton, Fellow of Caius Coll.  
Rev. Ralph Clutton, Fell. Emmanuel Coll.  
Rev. John Gibson, Fellow of Sidney Coll.  
William Gurdon, Downing Coll.

LICENTIATES IN PHYSIC.

William Crosbie Mair, Jesus Coll.  
Heneage Gibbes, Downing Coll.

BACHELORS IN LAW.

Rev. R. Adolphus Musgrave, Trinity Coll.  
George Luxton, St. Peter's Coll.  
Rev. Edward Bethell Cox, Christ Coll.

BACHELORS OF ARTS.

Robert Forsayeth, Trinity Coll.  
Charles Longuet Higgins, Trinity Coll.  
H. Fullelove Mogridge, St. John's Coll.  
Solomon Gompertz, St. John's Coll.  
John Samuel Scobell, St. Peter's Coll.  
Horatio Nelson Wm. Comyn, Caius Coll.  
Hippesley Maclean, Caius Coll.  
Adam Fitch, Christ Coll.  
Robert Hawthorn, St. Peter's Coll.  
William James Burford, Trinity Coll.

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NOTICES TO CORRESPONDENTS.

We have received H. W.—H. I. B. and the Account of the Episcopal Floating Church. The request of Theophilus shall be attended to.

We regret that we cannot inform "A Subscriber of 1819," where to obtain a Number of our Periodical for May, 1828, it having been out of print for some time.

**ERRATUM.**—Before "reductum" in page 229, insert "utrinque."

THE  
CHRISTIAN  
REMEMBRANCE.

JUNE, 1829.

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REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *An Inquiry concerning the Means and Expedience of proposing and making any Changes in the Canons, Articles, or Liturgy, or in any of the Laws affecting the Interests of the Church of England.* By WILLIAM WINSTANLEY HULL, of Lincoln's Inn, Barrister at Law, late Fellow of Brasenose College, Oxford. J. Parker, Oxford; Rivingtons, London. 8vo. 1828. Price 7s.
- 2.—*Church Reform.* By A CHURCHMAN. London: J. Murray and J. Parker. 1828. 8vo. Price 6s. 6d.

(Continued from page 270.)

HAVING already introduced these publications to our readers, and endeavoured to show that the *liturgical* changes which they advocate are inexpedient and unnecessary, we proceed to the discussion of the remaining topics embraced by the respectable writers before us. Not, indeed, that we have either space or inclination to follow our authors through all the details of their projected amendments: we select rather the most prominent of their schemes, and can honestly assure those, who may wish to peruse the pamphlets on our table, that they will not fail to reap an abundant harvest of amusement and instruction. They will find, it must be confessed, much learning in the Barrister injudiciously applied; and the Churchman's Reform will sometimes startle them by the boldness of his sweeping changes; yet the spirit of conciliation with which they advocate their respective measures will receive, we are sure, unmixed approbation, and their sincere attachment to the Established Church will win the favour of every man who wishes to promote her welfare.

Amongst her most zealous friends we claim the privilege of ranking ourselves. The pages of the *Christian Remembrancer* shall be ever devoted to the fearless maintenance of her righteous cause; and we examine the projects which touch her interests with a feeling approaching to *jealousy*, because we love her. We love her, because

we see in her doctrines, her formularies, and her laws, the great bulwark of Protestantism : and on that head, which would plot her ruin, and on that hand, which would rob her of her endowments, we should be tempted to imprecate the fate of that officious meddler, who paid the forfeit of his life for daring to violate the sanctity of the ark of God ! And yet, we would not deny that our Church may need Reform. Laws adapted to the exigencies of one age may become unfit for another. We would not, therefore, condemn all correction as sacrilege ; and we are anxious to remove the blemishes, which time, or human infirmity, or vice, may have slowly and silently introduced into our ecclesiastical polity. The *more perfect* we can make our Church, the *more secure* will she be ; and the timidity of the coward, who refuses the aid of the physician till all medicine be too late, is equally to be condemned with the rashness of the empiric who *prescribes* his patient into the grave. We would imitate the prudence of the Church of England, whose wisdom it has ever been

To keep the mean between the two extremes of too much stiffness in refusing, and of too much easiness in admitting variation. For as, on the one side, common experience sheweth, that where a change hath been made of things advisedly established, (no evident necessity so requiring,) sundry inconveniences have therefore ensued ; and those many times more and greater than the evils that were intended to be remedied by such change : so, on the other side, . . . it is but reasonable, that, upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of authority should, from time to time, seem either necessary or expedient.\*

We gladly adorn our pages with an extract from Mr. Hull, with whom, on this point, we perfectly harmonize in opinion :

It seems fair from history, fair in theory, to infer, that the most perfect Church, in our eyes, at the commencement of this century, might be well improved at the commencement of the next by its then members. How sad are the consequences of that pretension to infallibility, which the Popes still maintain ! If we declare at once against all change without inquiry, we pretend to infallibility just as much as the Popish Church. Any needless impediments to inquiry and change are evidence of the same pretension in a less degree. On the other hand, it is idle for individuals in a Church to claim a right to live without rules, and articles, and creeds : it cannot be, even in the civil department. . . . All men should leave to the rulers of their Church all things that are indifferent ; and make those regulations their own, and obey them in all cases, wherein such obedience does not offend conscience. When an individual insists upon doing all his conscience requires him to do, then he is becoming a bad subject. All that conscience can possibly require is, that he should not be compelled to do what offends his conscience. Order and good rule would soon be at an end, if conscience were allowed to justify the deeds of any enthusiast ; and there might be many a Venner in the streets of London every year.—P. 44.

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\* The Preface to the Book of Common Prayer.

But the expediency of inquiry, and the necessity of Church reform become still more manifest, from the fact which is thus stated by our Churchman, in the introduction to his work.

The Reformation in this country NEVER WAS COMPLETED. . . . One main branch of the Reformation, for instance, the compilation of a body of ecclesiastical laws, for which measures were taken almost on the first dawn of the light of Protestantism, which for a long succession of years was held in view, and at length almost brought to a conclusion, was broken off by the death of Edward VI. That the work of the Reformation was left incomplete is no matter of surprise, when the circumstances of the times are kept in mind. When we reflect upon the many and various difficulties with which Crammer had to contend, we admire him for doing so much, rather than censure him for not doing more. Admirable indeed were the temper, the judgment, and the caution, with which he steered his course among the rocks, and shoals, and quicksands, which every where surrounded him, through the fierce despotism, the fiery passions, and conceited arrogance of intellect, of Henry the Eighth, and the secularity and avarice, the deadly animosities and complicated intrigues of those, who, after his death, conducted the government of the country. The Reformation, one of the greatest periods of human improvement, was a time of trouble and confusion. . . . Upon the accession of Elizabeth, her object was, as quickly as possible, to restore the national religion to the state in which it was at the death of her brother; and thus to have as little discussion on the subject as possible. . . . Her successor was not less apprehensive of the increasing influence of Puritanism; and the pious, though not always well-judging men, who framed the millenarian petitions, asked so much, that they failed to obtain some things, which might, perhaps, have been advantageously granted to them. . . . At the Savoy Conference, almost immediately after the Restoration, the objections to the Liturgy brought forward by the Presbyterians, and the replies of the advocates of the Church, bore, of course, a strong similarity to those which were respectively adduced at the Conference at Hampton Court. But the excellent and able men who defended the cause of the Church, had in many ways smarted too severely and too RECENTLY, from the temporary triumph of their adversaries, to be well disposed for the work of concession and conciliation.

Another attempt to remove some imperfections in our ecclesiastical institutions, and to supply or complete some things that were wanting, was made immediately after the abdication of James II. and the accession of his daughter and her husband to the throne. On September 13, 1689, a commission was issued by King William to ten Bishops and twenty Divines, to prepare matters to be considered by the Convocation. One subject of this commission was the improvement of ecclesiastical law, and another was the reformation of the ecclesiastical courts. . . . Several of the Bishops, to whom the commission was addressed, were able and learned men; and of the twenty Divines, some were among the most distinguished ornaments of the Church of England; for instance, Stillingfleet, and Patrick, and Sharp, and Beveridge, and Burnet, and Tillotson. The heart-burnings occasioned by the great Rebellion, however, were not yet laid to rest, and the Revolution had just given a fresh impulse to unquiet and hostile party-feelings. Some of the Commissioners named by the King either did not appear, or soon deserted their brethren.\* . . . It must be acknowledged, that the alterations suggested by these Commissioners, though dictated by a genuine spirit of conciliation, were greatly too extensive. Much of what they proposed might be adopted with great benefit to the Church. But the spirit of the times was most unfavourable for the work; and the attempt at improvement was altogether abortive.

Thus has the Church of England gone on from the commencement of the reformation of religion until the present time, a period of almost three hundred

\* Birch's Life of Tillotson.

years, acknowledging and lamenting her own incompleteness in some important particulars, but prevented by some extraneous circumstances from applying a remedy.—Pp. 4—10.

Unquestionably, this is a strong case made out for inquiry; and he who should “correct and counteract the innovations of time, and bring back some few of our ecclesiastical institutions to their primitive intention and object,” “would contribute much to the honour, and extension, and stability of our apostolical Church of England; would increase not a little the efficiency of her clergy; and consequently would, under the divine blessing, be instrumental in promoting the everlasting welfare of the people committed to their charge.”—(*Church Reform*, p. 19.)

With regard to the *discipline* of the Church, as far as concerns the clergy, that there should be vested in the hands of our Bishops a definite, a cheap, and a prompt method of controlling their conduct, “is a consummation devoutly to be wished.” The absolute necessity of such corrective discipline, no man in his senses can deny. As the law now stands, episcopal control is so beset with difficulties and impediments, so tedious in its process, so uncertain in its issue, and so ruinous in point of expense, that the Bishops are deterred from its use. *Scandalous* and *notoriously profligate* delinquents have thus mocked at the admonitions of their diocesans, and involved them at the same time in most inconvenient costs. Such foul blots are too well known to need any statement in our pages.

All men of the slightest pretension to common sense and proper feeling must concur in thinking that this state of things ought to be remedied without delay. *Church Reform*, p. 32.

But what is the remedy? Our Churchman suggests the appointment of *Courts Ecclesiastical*, almost exactly similar in their constitution and proceedings to *Courts Martial* in the army and navy. A clergyman being charged with some specific offence, the Bishop is to commission some of the most respectable of the sacred profession in the neighbourhood to inquire whether there be any ground for the accusation. Upon their affirmative report, a certain number of clergymen are to constitute a court for the trial of the person accused. They are to be of the chapter of the cathedral. The court is to be held in the chapter-house. The Chancellor of the diocese might, it is thought, fulfil the duties of Judge Advocate; and it is proposed that the Registrar of the diocese should act as public prosecutor. The *finding* of the court is not to be made public until it has been submitted to the Bishop of the Diocese, by whom the sentence, (a fine, in proportion to the amount of the ecclesiastical income of the delinquent, or suspension, or total degradation) should be definitively pronounced. When the charge is established the expenses are to

fall on the delinquent. When it is found to be groundless, the promoters of it must be responsible.

We confess that we are by no means friendly to this proposal of our author. We dislike what wears too much the appearance of a system of *espionage*; and we should infinitely prefer a summary jurisdiction placed in episcopal hands, with an appeal in all cases to the Archbishop, and thence to the King. But the subordinate details of the corrective measure, we do not assume the province of stating. The discipline is loudly called for, and *must* be, sooner or later, adopted.

So, again, the canons of the Church challenge immediate review. The constitutions of Otho and Othobon,—of Boniface, Peccham, and Mepham, would be absolutely *ludicrous*, when applied to the present times, were they not *sorrowful* burdens upon our consciences. The canons of 1603, wanting the sanction of Parliament, do not bind the laity. How far they are obligatory upon the clergy, either in law or in conscience, is by no means clearly ascertained. Archdeacon Sharpe argues that the clergy have a *tacit dispensation* for not following the letter of the canon in all points.

The Canons were framed, he says, [for thus our author quotes him, p. 53] suitably to the particular principles, discipline, and customs, of that age in which they are set forth. The reasons of some injunctions have now ceased. The use and fitness of others now no longer appeareth. And what might be decent then, and pass well, would seem now, after almost a century and a half, through gradual change of customs, strangely antique and unbecoming. Now surely this state of things ought not to be suffered to continue. Surely the ecclesiastical law of the kingdom ought not to be permitted to remain in this state of uncertain obligation, of inextricable entanglement, of obsolescence, and desuetude.

A Board of Commissioners appointed by the Crown might easily concoct a remedy, to be submitted to Convocation, and finally sanctioned by Parliament.

But we hasten from this topic to the consideration of Church Endowments, Church Pluralities, and Church Property, which are respectively weighed in chapters 4, 5, and 10 of the work which occupies the second place at the head of our present article. Already has the trumpet of alarm opened her brazen throat; and, as if to give the lie direct to the fond prophecies of peace and tranquillity for *emancipated* Ireland, the noisy canonizer of Paine has petitioned the Legislature to “repeal the Church Establishment” of that unhappy land! Again, it seems, the agricultural interest hath directed her assaults upon the tithes; and every demagogue in the kingdom, seconded by a rabble rout of farmers, and butchers, and graziers, is looking with ravenous eye upon the property of the Church. The confiscation of her funds is with such men the infallible panacea for our national difficulties. “Abolish the accursed tithe system, and agriculture shall meet with no impediment: the half-ruined farmer shall

easily pay his rent, his taxes, and his poor-rates; and the national debt itself shall be promptly liquidated." Whilst this silly outcry (not the less *mischievous*, however silly,) is sounding in our ears, we doubt the wisdom of mooting the delicate questions which are now immediately before us. We impute no hostile motives to the learned Churchman under review; but all interference with vested rights we totally condemn. What though the projected schemes of our author be entirely "*prospective*!" What though "benefices in the private patronage of individuals" be FOR THE PRESENT exempted from the operation of his measures of reform! What though he confine himself to those livings, "which are mediately or immediately in the gift of the crown, including under the former description all those which are in the gift of Bishops, and of Chapters!" (p. 63.) We reject this compromise. We repudiate this sop. We abominate the invasion of these rights, however limited in its power of mischief; and we hate the principle of plunder and injustice, whatever be the pretext, under which it would win our favour, and however modified be the schemes of its aggression. Thus to meddle with the patronage of the King, (than which none has of late years been more discreetly exercised,) would, in our judgment, greatly hazard the alliance of Church and State. Thus to deprive the Bishops of their patronage, would be a libel upon their sacred bench. Thus to assume the disposal of the secondary sinecures in cathedrals would open the door to universal plunder and indiscriminate rapine.

As far as the *revenues* of the Church are concerned, "her strength," we are persuaded, "is to sit still." To talk of the *riches* of the Church, when all her income would not give more than the hungry pittance of 150*l.* to each of her ministers,—and whilst there are 3589 parochial benefices not exceeding 98*l.* per annum, and more than 1000 livings under 60*l.* per annum, and 422 under 30*l.* is an insult to the understanding of a child.

But this revenue, be it small or great, might be divided in more equal proportions amongst the officiating Clergy: pluralities are scandalous, and ought to be checked: commendams are foul blots in our ecclesiastical polity, and require to be remedied with unflinching hand!

We beg leave to demur to this statement. We deny the expediency of *equalizing* clerical incomes by legislative enactments, and we are persuaded that the hardships here complained of may be more advantageously obviated by the *judicious* exercise of private and public patronage. There are many examples of this wise use of patronage, and we think we see public and private patrons more alive to the responsibility which attaches to them than they were wont to be. We are sure, at the same time, that there must always be poor curates in the Church, and still poorer incumbents, whom it will be easier to pity than to relieve. Yet, they ask not our commiseration. Pious

in their lives,—humble in their views,—prudent in their habits, they have been led to their hallowed office by other affections than the love of gain, or the hope of secular reward. Their joyous hearts are fixed on other riches than man can bestow. “More skilled to raise the wretched than to rise,” they cast no longing look upon the perishable treasures of the world. “Having food and raiment, they are therewith content :”—the luxuries,—yea, and many of the comforts of life, they surrender without a sigh, rich in the anticipation of their heavenly inheritance, and gladdened with the approach of the auspicious day, when, “having turned many to righteousness, they shall shine as the brightness of the firmament for ever and ever.”

The Churchman has much *fine* feeling on the subject of *finer*, from which he holds it to be especially desirable that a Bishop should be entirely relieved :

It is not fitting (he writes) that the attention of a Bishop should be *in any degree* called off from the high spiritual duties of his office, to calculate, with the care of an actuary, the probabilities of the continuance of human life, with a view to personal emolument.—P. 103.

To remedy this grievance it is suggested, that, for the future, all the landed property annexed to any bishopric should be administered by the Chapter of the Cathedral, assisted by the Chancellor of the Diocese. But our space warns us to curtail our remarks ; and therefore we briefly observe that our author's recommendations relative to the making and the custody of terriers is very judicious, though we entertain no inconsiderable doubts about the mode of paying the “Commissioners of Church-Property-Inquiry” by a short sequestration of the profits of the several benefices, as they happen to become void. (P. 192.) The greater proportion of livings could ill afford such a deduction ;—what with the *enormous* stamp duty and other levies made upon new incumbents, they have absolutely *nothing* to spare for any fresh payments in the shape of a tax for any purpose whatever. We could easily draw such a moving picture of the serious inconveniency even now attaching to such recently beneficed clergymen, as would convince our author of the impropriety of his proposition : but we forbear, nor can we afford room for the insertion of our Churchman's observations, excellent and judicious as they generally are, on the important and difficult subject of the commutation of tithes, the undoubted *freeholds* of the clergy, granted by the original possessors of the land, held by a title more ancient than any lay estate in the kingdom, and therefore not to be touched with the mischievous hand of fanciful reformers, but upon the most grave and weighty considerations.

Whilst the Churchman displays a caution amounting almost to fear touching the claims of the Church, Mr. Hull rushes to the other



extreme, and, regardless of the means of accomplishing his projects, writes as follows, with much good sense and great knowledge of human nature, though, we fear, with lamentable disregard of the practicability of his scheme :

Clergymen are most in their places where most business is to be done : and though some of them protest against being secularized, the term is as disagreeable as the notion is mistaken. The closet and the world, the church and the drawing-room, have all the same uses to Clergymen and Laymen, and all, too, the same abuses. Laymen are apt to make up for their own faults by requiring a much greater degree of holiness in the Clergy : there may be some latent Popery in the requisition. It is right to add here, that land-owners would think it a grievance if their tenants were allowed to plead against a fair rent the customary payment of an unfair rent, by the name of a *modus*, in cases where ancestors could not by law have bound their successors, and that reduced rent were confessedly too little for their support in a rank, which, as a body, they are expected to maintain.

Upon inquiry, many changes might be debated usefully. *Full payment of all tithes should be insisted upon ; and each cure should be made a living.* If tithes were fully paid, the surplus so gained might be well applied to Church purposes in many ways, &c. &c.—*Hull's Inquiry*, p. 80.

We would willingly add somewhat upon Church edifices. The subject of Dilapidations, of Parish Churches, and of Parsonage Houses, affords us a tempting topic of discussion, but our limits deny us the satisfaction of mooted these interesting themes.

We are free to confess that we are much indebted to the authors before us for the able strictures which they have made upon the questions which they investigate. We have differed—we still differ—widely from them in some of their schemes, whilst to others we are anxious to afford the sanction, such as it is, of our hearty concurrence. We sincerely recommend these momentous points to the wisdom of the Episcopal Bench. Reform in some shape must come. It cannot come *too soon* ; and we earnestly hope that the spiritual rulers of our Church will immediately concert some measures for the consummation of so desirable an end. “ To my Lords the Bishops,” we say in the language of Bacon,\* as quoted by our Churchman, (p. 16) “ that it is hard for them to avoid blame, (in the opinion of an indifferent person,) in standing so precisely upon altering nothing : *leges, novis legibus non recreatæ, acescunt* ; laws not refreshed with new laws, wax sour. *Qui mala non permutat, in bonis non perseverat* ; without change of ill, a man cannot continue the good. To take away many abuses supplanteth not good orders, but establisheth them. *Morosa moris retentio, res turbulenta est æque ac novitas.*”†

\* Bacon, of Church Controversies.

† We are sorry to find that, in one instance, we have mistaken the views of Mr. Hull ; and we are still more sorry to be obliged to differ, in any instance, from so candid and honest a Churchman. In a letter, which he has addressed to us, he disclaims any objection to the use of creeds *in toto*, though he wishes to confine them to the Communion service only. We take this opportunity of thanking Mr. H. for the obliging offer contained in his communication ; which, from such a man, we duly appreciate.

ART. II.—*An Historical Account of the Thirty-Nine Articles, from the First Promulgation of them in 1553, to their Final Establishment in 1571, with Exact Copies of the Latin and English Manuscripts, and Facsimiles of the Signatures of the Archbishops and Bishops, &c. &c.* By JOHN LAMB, D.D. Master of Corpus Christi College, Cambridge. Deighton, Cambridge; Rivingtons, London; Parker, Oxford. 1829. 4to. Price 1*l.* 5*s.*

DESPITE the vulgar outcry that the Church is the advocate and patron of ignorance, we have always endeavoured, while affectionately and devotedly maintaining the rights and claims of our ecclesiastical establishment, no less earnestly to defend the necessity of a *suitable* education for all classes. If the plan of the Gower Street University, and the superficial and superfluous accomplishments of the Mechanics' Institutions be the only antithesis to ignorance, then, alas! we must contentedly acquiesce in our own condemnation. But if a steady support of such real information as the leisure of each man will bear, and the profession of each man can improve, may acquit us of the odious charge, we think we may rely on a successful defence. A superficial knowledge of mathematics is equivalent to none; and a superficial knowledge of most other things is more likely to mislead than to benefit. But if this kind of knowledge is *always* something less than equivocal, what must it be when attempted to be driven into the rough understandings of labourers and journeymen! All real knowledge, however, especially professional knowledge, is valuable; and as we have one common profession, Christianity, all knowledge on that subject must be valuable to all; and, therefore, we have always most strenuously opposed religious ignorance, whether silently promoted by those who studiously proclaim it to be compatible with all useful learning, or openly advocated by the well-intentioned but indiscriminate panegyrists of days gone by, when knowledge was scarce, not because it was injurious, but because the means of acquiring it were fewer and less effective.

We have not the slightest hesitation in retorting upon the enemies of the Church the charge which they attempt to fix upon us. Their vain accusation sufficiently brands them with a voluntary and determined ignorance. With all the means of inquiry and knowledge in their power, they care not to acquaint themselves with the nature of a Church which the State still *professes* to be part of the constitution, and which in common justice they are bound to know before they condemn. It is their interest (and diligently do they follow it) to keep others in similar ignorance, that their own may be palliated, and their designs countenanced and executed.

Yet although knowledge on no point is so easy of access as on that of the frame, constitution, creed, and practice of the Established

Church, all which are constantly before the eyes of the world; although no inquiry can be more important than that which leads us to discover the claims of the predominating religion of our country: although such inquiry and such knowledge are absolutely necessary to those who undertake to canvass the subject fairly, either on religious or political grounds: yet how portentous is the ignorance of our ecclesiastical constitution which pervades every class of society! What opinions do we hear in conversation and read in print from men who even profess themselves members of our Church! Baptismal regeneration denied by such persons in the teeth of our Articles, Catechism, and Liturgy! We have even heard it argued that our Church defends Transubstantiation, because the Catechism teaches that the body and blood of Christ are "verily and indeed taken and received by the faithful in the Lord's Supper:" when the very expression, "by the faithful," is a sufficient proof that the Church could mean no such thing as transubstantiation, since, if there were a corporeal metamorphosis, the unfaithful would necessarily be as much partakers as the faithful: to say nothing of the positive affirmation of the Church in her Articles,\* and of her definition of a Sacrament in this very Catechism, that it is a SIGN. But it is not only in the current intercourse of society, that this ignorance is found. What deplorable ignorance exists on this subject where it ought to be best understood, even in the Senate of the land, has been witnessed abundantly in the debates of late years; at no time so abundantly as in those on the late disastrous measure. And in another part of our publication we are now displaying the melancholy ignorance of those who have deserted us, and whose arguments have been pronounced unanswerable solely because the nature of our Church has neither been examined nor understood!

If those who charge the Church with promoting ignorance, would themselves acquire a little information on the subjects which they discuss so confidently, it would be advantageous to us and to them. The advantage of the Church is not an argument very likely to weigh with them for good; their own advantage may. We will, therefore, remind them of one of their own favourite maxims, that "knowledge is power:" and, we will add, ignorance is weakness; and however currently hardy assertion may pass for awhile, ultimate and inevitable exposure must cover them with confusion, and incapacitate them from producing any impression through the influence of character and integrity. If the history, discipline, and doctrine of the Church are unknown and misrepresented, it is not because there are not abundant means of information on all, but because it is not

the inclination or the object of her opponents to divest themselves of that ignorance which they so liberally charge upon her. Dr. Lamb's book leaves them more inexcusable than it has found them, by exhibiting alike the authority by which the Articles were compiled, and leading to their true interpretation through the gradations which leave their completion in the present form.

The publication before us has many claims to public gratitude. It has reprinted some old and very scarce copies of the Articles; brought others out of the obscurity of College shelves, and from the perils common to all monographs; and given a succinct, but well authenticated account of the circumstances in which they severally arose, and the mode in which they received the sanction of authority. The documents contained in this work, and the objects it professes to obtain, shall be expressed in Dr. Lamb's own words :

Among the many benefits, which Parker conferred upon the Anglican Church, the final settlement of the Articles of Religion is not the least. It is well known that among the valuable manuscripts, which he bequeathed to the College of Corpus Christi Cambridge, of which he had been Master, are two copies of the Articles: one in Latin with the autograph signatures of the Archbishops and Bishops in 1562: the other in English with the autograph signatures of the Archbishop and Bishops in 1571. These manuscripts have long been objects of interest and curiosity. An account has been given of them in Strype, which is materially incorrect; and his account is frequently referred to as authority by writers of our Church History. These circumstances led me to the determination of printing a few copies of these manuscripts, *page, line, and word* exactly corresponding with the originals. I have since been induced to prefix an *Historical Account* of the Articles from their first promulgation by Edward VI. in 1553 to their final establishment by the Act of Elizabeth 1571. And also, in addition to the manuscripts, to reprint the Articles of 1553; distinguishing the parts which were omitted or altered in the Convocation of 1562, and also shewing where additions of Articles or Clauses were made. I have also printed a Facsimile of the edition of Jugg and Cawood of 1563, this being the very book to which the Act of 13 Elizabeth refers. And to complete the collection of editions of the Articles, I have added Day's in Latin of 1571, and Jugg and Cawood's in English of the same year; both of which were edited under the superintendence of Bishop Jewel; and which are now reprinted from the copies formerly belonging to Archbishop Parker, and given by him to the Library of Corpus Christi College.—P. 4.

The author then enters on his historical account, in which there is nothing new, but the events are well selected, and verified by references. One part is curious, as it shows, in confirmation of Mr. Towgood's facts (not his arguments) noticed in our last observations on Schism, that the authority of Convocation was always considered constitutionally necessary in doctrinal cases, even at times when the utmost extent of despotism was exercised by the civil power in the Church. The Articles of 1552, were *never* offered to or approved by the Convocation, yet the government did not hesitate to entitle them, "Articles agreed upon by the Bishoppes and other learned and godly men IN THE LAST CONVOCATION at London;" a falsehood so shameless and so easy of detection, as no consideration

could have induced a man in his senses to promulgate, had not he conceived it the only means whereby his interposition could obtain a shadow of legality.

These Articles, of course, at the accession of Mary, were abrogated. But when Elizabeth ascended the throne, the Reformation was again triumphant. Dr. Lamb narrates the difficulties which this Princess experienced in obtaining a Protestant Convocation, without whom she knew she could not constitutionally authorize Protestant Articles in the National Church. In this part of the History, it is gratifying to find, that the "*laudator temporis acti*" may sometimes be in the wrong. What a contrast, for instance, does the following description of Kitchin, Bishop of Landaff, present to the steady, consistent Protestantism of modern Prelates!

Camden terms him "*Sedis sue calamitatem.*" He was elected Bishop of Landaff in 1545, and took the following oath: "I, Antony, elect Bishop of Landaff, having now the veil of darkness of the usurped power, authority, and jurisdiction of the See and Bishop of Rome clearly taken away from mine eyes, do utterly testify and declare in my heart, that neither the See nor the Bishop of Rome, nor any foreign Potentate hath or ought to have any jurisdiction, power, or authority within this realm by God's law, or any just law or means, &c. &c. and that I will resist the same to the utmost of my power." This veil of darkness came over his eyes again upon Mary's accession to the throne. He was one of the commissioners appointed by her to remove the Protestant bishops for "*teaching preaching and setting forth of erroneous doctrines.*" To complete his character we may add one more circumstance. "In 1555 Rawlins White, an honest poor fisherman, was burnt at Cardiff. He was a very ancient man, and was put in prison only because he had put his son to school that he might hear the Bible read by him. After a year's confinement, the Bishop of Landaff condemned him upon Articles to which he answered as a Heretic."—P. 10.

In December, 1559, Parker was appointed to the Primacy. This circumstance soon led to a thorough purification of the Church, and the compilation of our present Articles, which, corrected from Parker's copy by Bishop Jewel, are now the National Confession of Faith.

Dr. Lamb has appended to his treatise a brief and candid disquisition of the history of the celebrated clause which opens the Twentieth Article; and although he can scarcely be said to have determined the question, he has certainly brought forward very fair grounds for the determination, and we, for our own part, are inclined to follow his opinion. With an extract from this, as every way curious, we shall conclude the present notice, promising that, however the passage may have been introduced, it has now received the sanction of the Church; and we think we abundantly proved, in our April Number, that the matter of it is strictly true.

In the preceding account no mention has been made of the disputed clause at the beginning of the twentieth Article as now found in our authorised copies. "*Habet Ecclesia Ritus statuendi jus, et in fidei controversiis auctoritatem.*" "*The Church hath power to decree Rites or Ceremonies and Authority in Matters of Faith.*" I shall now proceed to state what I consider to be the real history of this clause.

From the preceding statement and annexed copies it is evident that it was not in the Articles as they passed the Convocation in 1562. For we have before us the manuscript signed by the Archbishops and Bishops, and it appears that no alteration of the Articles took place in the lower house. But this clause is found in the first printed copy after the Convocation of 1562, viz. that of Reginald Wolfe published by Royal authority in 1563. Surely then it can be no difficult matter to ascertain, or at least to form a probable conjecture, by whose means this clause was inserted between the passing of the Articles in Convocation, and their first publication. Let us trace the progress of them during this period. A fair copy, or the copy with the signatures of both houses would be sent to the council board for the approbation of her Majesty, and for the purpose of attaching the great seal, this being necessary according to the Act of submission to give authority to any deed of Convocation. The copy remained in the hands of her Majesty about a twelvemonth, and the disputed clause (there can be little doubt) was added during this period by the Queen, or by the Council at her suggestion.—P. 33.

\*To the Latin edition of Wolfe, in which the clause first appeared is the following remarkable addition: "*Quibus omnibus Articulis Serenissima Princeps Elizabeth, Dei Gratia Angliæ, Franciæ, et Hiberniæ Regina Fidei Defensor &c. PER SEIPSAM diligenter prius lectis et examinatis, Regnum suum assensum præbuit.*" This declaration is not affixed to any other edition.

The clause did not appear in either of the English editions of Jugg and Cawood of the same date; as these would be translated from the copy in the hands of the Archbishop under his directions. It may perhaps be thought that neither the Queen or her Council would take upon themselves to alter Articles approved of by the Convocation, and to publish them thus altered. But there is a curious circumstance connected with the omission of the twenty-ninth Article, "*Impii non manducant corpus Christi in usum Carnæ,*" which throws some light upon the subject. This Article was omitted both in the Latin and English printed copies before 1571 in compliance with the wish or order of Cecil, probably at the suggestion of his royal Mistress. It appears that in a personal conference the Lord Treasurer and the Archbishop had an argument respecting this Article; and that the latter defended it against the objections of the former; this we learn casually from a letter addressed by Parker to Cecil in 1571. He states; "I am advisedly still in my opinion concerning so much as it was alleged for in the Article (alluding to the reference to St. Augustin). And for further truth of the words both he in other places, and Prosper in his sentences out of St. Augustin *senten.* 338 and 339 doth plainly affirm our opinion in this Article to be most true."

Hence we find that Cecil or the Queen did not altogether approve of this Article, and that accordingly it was struck out of the copy submitted to them by Convocation before its publication. Is it then too much to suspect that the addition to the twentieth Article was made by the same party, especially as its matter was so consonant with their opinions?

Archbishop Parker and the Churchmen of his days have been very unjustly accused of the insertion of this clause. In the copy of Articles, which Parker prepared for the Convocation, he added to the thirty-fourth the following sentence: "*Qualibet ecclesia particularis sive nationalis auctoritatem habet instituendi, mutandi, aut abrogandi Cereemonias, aut ritus ecclesiasticos, humanâ tantum auctoritate institutos, modo omnia ad edificationem fiant.*" And this is all the power, or authority that he considered it right for the Church to claim, or assume. Had the Bishops even approved of the clause, after that it had been prefixed by the twentieth Article in 1563, they would certainly have adopted it in the Convocation of 1571. But it does not appear in the manuscript they signed, or in either the Latin or English copy edited under the superintendence of Bishop Jewel in that year.

In 1637, Archbishop Laud was accused among other matters with having forged this clause. The accusation was clearly unjust. But such a charge

being brought against him shews, that before his time it was not *generally* found in the authorized copies of the Articles.—Pp. 34, 35.

The following are the simple facts respecting it:

IT IS NOT FOUND:

1. In the Latin Manuscript signed by the Archbishops and Bishops in the Convocation of 1562.
2. In the English editions of Jugg and Cawood of 1563.
3. In the English Manuscript signed by the Archbishop of Canterbury and the Bishops in the Convocation of 1571.
4. In the Latin edition of Day published under the direction of Bishop Jewel in 1571.
5. In the English edition of Jugg and Cawood published under the direction of Bishop Jewel in 1571.

IT IS FOUND:

1. In the Latin edition of Wolfe of 1563.
2. In one [two?] of the later editions of Jugg and Cawood of 1571.
3. Occasionally in subsequent editions until the time of Archbishop Laud, when it was inserted in all the authorized copies.—Pp. 36, 37.

We sincerely thank Dr. Lamb for his book. It is but justice to him and to the public to state, that it is one of the most beautiful specimens of typography which the Cambridge press has sent forth: and the fac-similes are executed with great fidelity and exactness.

ART. III.—*A Paraphrastic Translation of the Apostolical Epistles. With Notes.* By PHILIP NICHOLAS SHUTTLEWORTH, D. D. *Warden of New College, Oxford, and Rector of Foxley, Wilts.* Oxford: Parker. London: Rivingtons. 1829. pp. 555. Price 12s.

A VARIETY of difficulties, arising from different causes, is acknowledged, on all hands, to attend the due apprehension of the writings of the Apostles. In order to the *critical* study of them, the scholar must bring with him, not only a close and rivetted attention, but an acquaintance with the sacred and profane history of the times in which they were composed, a familiarity with the customs, the habits, and the prejudices of the persons to whom they were addressed, an insight into the circumstances in which they originated, and the errors which they were intended to correct, and a practical knowledge of the language in which they were originally written. Such, indeed, are the requisite attainments for the perusal of any ancient writings whatsoever, and more particularly of those which involve abstruse philosophical inquiries, and polemical disputations. Of this character are the Apostolical Epistles, and especially those of St. Paul, in which there is a depth of close and profound reasoning, which even, at the period when they were written, and among those for whose instruction they were designed, would not be immediately appreciated by the average understandings of mankind. Add to this, that the points under discussion are frequently the transcendental mysteries of God's

providence, in which the inspired writer, perfectly familiarized with these profound topics, glances from one argument to another, with a fluent rapidity of apprehension, with which his most highly gifted reader cannot always keep pace. No wonder, then, that under the disadvantages of a strictly literal translation; (and it is obvious, that an *authorised* translation must necessarily be strictly literal, that no bias or prejudice of the translators may interfere with the undoubted declarations of the Word of God,) the more uninformed and general reader may fall short of the right understanding of some of those important doctrines, which are explained and elucidated in these sacred documents.

To obviate this defect,—to supply a translation sufficiently close to the original to convey an adequate idea of the manner of the sacred penmen, and, at the same time, sufficiently diffuse to pourtray the full scope of the argument, is the object of the volume before us. This object has been attained by developing those minute, but necessary links of reasoning, which are often cursorily glanced at by the writers themselves; by filling up those implied inferences, which escape the observation of the less accurate inquirer; and by supplying connecting particles, modernizing idiomatic expressions, explaining obsolete allusions, and providing such other helps and illustrations, as may promote that readiness of perception, which is necessary to digest the full import of the truth, which the Apostles intended to establish. We do not hesitate to say, that Dr. Shuttleworth has rendered an essential service to Christianity, by the judicious, comprehensive, and popular paraphrase, which he has thus effected. By saving his readers the labour of continuous thought, which renders the perusal of the Epistles to the casual inquirer an irksome, and sometimes an insuperable task, he has paved the way to the more wide diffusion of a religious knowledge among all classes of the community. This is peculiarly an age of inquiry; and while the various branches of human knowledge are simplified to the capacities of every understanding, it cannot be a less profitable occupation to place within the reach of all, that knowledge which alone can make men wise unto salvation.

We deem it unnecessary to make an extract from the paraphrase itself; and of the notes, it will be sufficient to remark, that they contain a fund of useful information, judiciously subjoined in illustration of such topics as would not admit of a paraphrastic exposition. At the close of most of the Epistles, however, a brief notice is added of the principal topics therein discussed, of the more immediate purposes of instruction for which they are now available, and of those difficulties in point of doctrine, such as the reconciliation of St. Paul and St. James on the subject of faith, which have been the fertile source of polemic discussion in all ages of the Gospel. To the



Epistle to the Hebrews is annexed a vindication of the great Apostle of the Gentiles from the charge of *insincerity*; and, by way of conclusion to the whole, some remarks are appended on the evidence afforded by the Epistles, taken collectively, to the general truth of the Gospel. From these we shall make a few selections.

The following statement of the doctrines maintained in the Epistle to the Romans forms a good foundation for the study of that importantly argumentative writing:—

1. That all men are sinners in the sight of God, and can only attain to salvation by the aid of a dispensation of imputed righteousness, and not of personal merit.

2. That the criminality of mankind is the consequence of their disobedience to an acknowledged law of righteousness, either natural or revealed.

3. That the spiritual condemnation of the heathen world is the result of their violation of the sanctions of natural religion.

4. That the guilt of the Jews was the effect of their transgressions against the enactments of the Mosaic law.

5. That in our present fallen and degraded condition, which is the consequence of the sin of our first parents, the suggestions and desires of our carnal nature are in a constant state of warfare with our purest spiritual aspirations, and our better knowledge.

6. That, as it was the express object of our Saviour's mission to obliterate the effects of Adam's transgression, and to reconcile us to God by a satisfactory expiation for sin, it is obviously the duty of every Christian, to emancipate himself by every means in his power from the dominion of his carnal and impure appetites, invoking for that purpose the strengthening aid of the Holy Spirit, and trusting to the imputed righteousness of Christ for his final justification.

7. That God's election of the Jewish nation was of a temporal character only: the spiritual and real election being confined exclusively to such individuals as should subsequently have approved themselves to him by their piety and obedience.

8. That the national election of the Jews, having been an act of gratuitous favour, and designed for a specific object, without reference to any claim of merit on their part, might be, and was, justly withdrawn when the arrangements of Providence so required it.

9. That the admission of the Gentiles into the Gospel covenant implied no loss of spiritual privileges to the believing Jews, but merely the impartial diffusion of God's favour to all nations without distinction, whether Jew or Gentile.

10. That, as the whole of the Israelitish nation was not in reality God's Israel, but the obedient only deserved that appellation; so in the Christian world it is not every one bearing the denomination of Christian, but the pure in heart, and the perseveringly righteous only, who can hope to attain to the blessings resulting from Christ's atonement.

11. That a life of unblemished holiness, of perfect obedience, and of implicit reliance upon God's faithfulness, is absolutely required of every person whatever looking for salvation through the merits of our Redeemer.

Such are the principles undoubtedly inculcated in this beautiful Epistle. Whether or not they are compatible with what is usually termed the Calvinistic theory may be matter of opinion, according to the peculiar views and impressions of individuals. Certain it is, that no religious scheme can be pronounced to be that of St. Paul, which is irreconcilable with the admission of the foregoing propositions.—Pp. 72, 73.

On the subject of superstitious mortifications we read as follows, under the Epistle to the Galatians:—

If it be urged that our Saviour himself recommends one species of mortification, namely, fasting, as a religious duty, and himself set the example of it, the answer is obvious; that as a means of piety, as a corrective of the petulance produced by prosperity or health, it may be, and is, highly profitable: the real mistake is, when it is relied upon as actually meritorious, and as a substitute for that expiation for sin, which can be obtained through Christ's blood alone. The various forms under which this very natural but pernicious delusion has shown itself in different ages, according to the circumstances of each respective period, is matter of curious but melancholy observation. To the converted Jew and the Judaizing Gentile of the primitive Church it suggested an anxiety to return to the vexatious Levitical bondage from which they had been recently emancipated, and to adopt an heterogeneous and ill-assorted creed, in which the practice of circumcision and other unprofitable ceremonies was considered as a concurrent means of justification with the atonement of Christ itself. A few centuries afterwards it peopled the Egyptian deserts with ascetics, who, having originally retired thither for purposes of general mortification of the body, finally set the example, which was so eagerly followed in other countries, of the most fantastic and capriciously diversified modes of self-torment. It introduced the unscriptural doctrine of purgatory into the Eastern and Western Churches, and gave rise to the institution of the various monastic orders, and with them to a state of spiritual bondage, far exceeding that against which St. Paul so eloquently declaims in the Epistle now before us. To trace it through its infinite diversity of shapes would be endless; perhaps, in fact, few piously disposed persons exist who have not at some period of their lives felt a tendency to this delusion, from which they have finally escaped only by fixing their attention upon that one great basis of all scriptural truth, "Christ crucified," which, as it affords the only solid foundation for a believer's hope, so it is the great practical security for a holy and pure life. If the Protestant communities have been less disfigured by these gloomy superstitions, than the Church of Rome, it is because their knowledge of the sacred writings is greater; without the continual and salutary corrective afforded by which, no goodness of intention, no degree of piety, however sincere, could have preserved them from the same pitiable degradation.—Pp. 237, 238.

In the concluding remarks, after some observations on the sincerity and earnestness of the several Apostolic writers, the identity of their doctrines, and the necessity of some such supplementary writings as the Epistles, in order to a complete apprehension of the Gospel scheme, in all its different bearings, Dr. S. proceeds to calculate the advantage arising from the contemplation of this important subject from different points of view:—

Had, for instance, the Epistles of one only of our Lord's disciples descended to us, vast as would have been the value which would have attached to them, still they could not have completely effected that purpose which has been so fully accomplished by the diversified compositions which we actually possess. Every individual brings with him to the profound discussions of theology, if not the reality, at least the suspicion, of a bias. And even if we consider such a suspicion in the case of an inspired teacher to be out of the question, still we must at all events admit that the peculiar circumstances under which he may have been placed with respect to his own immediate converts may occasionally have made it imperative upon him *from principle* to dwell more particularly upon some single and partial view of the theory of revelation, to the comparative neglect, if not to the actual exclusion, of others not less intrinsically important. In addition therefore to the most unblemished integrity in the writer, it requires the collision, not merely of various individual feelings and predispositions, but that also of contingent external events, operating severally upon several parties, to call forth the complete discussion in all its parts of so intricate

and extensive a system of belief as that of the Christian revelation, and to secure the adequate transmission of a scheme thus minute and comprehensive for the edification of aftertimes. And such is precisely the advantage which has accrued to religion both in speculation and practice, from that dissimilar mode of discussing the same really identical and harmonious doctrine which characterizes the Apostolical Epistles. The very different position of Paul with respect to his own peculiar converts, from that occupied by James, Peter, John, and Jude, with reference to theirs, made it to a certain degree incumbent upon him to consider the Christian dispensation from a position directly opposite to that from which they were disposed to regard it. Having been commissioned to undertake the conversion of the *Gentile* world, he must necessarily have laid it down as the foremost duty of his office to establish, in the first place, solidly and substantially, the foundation of *faith* in the Jehovah of the old, and in the crucified Saviour of the new, covenant; and, having secured that great elementary principle, then, as an obvious consequence, to erect upon it the superstructure of Christian holiness and of a good life. And according to this consistent view of the subject, we find him uniformly looking forward prospectively through the whole system, from its first commencing germ to its final and complete developement. The four last-mentioned apostles, on the contrary, having to deal almost exclusively with Jews, found many of the primary dogmas of the religion which they had to inculcate already in great measure assented to as articles of faith. To them therefore the task of elementary initiation was comparatively easy. It was not the doctrine of a Messiah which they had to originate, but that the crucified Son of Mary was *the* Messiah, whose advent had been impatiently expected: and in announcing the covenant of divine mercy as proffered to all mankind, they were only enlarging the operation, and refining the principle, of that covenant already acknowledged to subsist between the Almighty and the Jewish nation. The errors therefore which *they* had to combat, and to guard against, were of an entirely different character from those which called forth the occasional abjurations of St. Paul.—Pp. 548, 550.

One more extract, and we have done:—

The uniform tone of reverential awe in which the person of our blessed Redeemer is alluded to throughout the Apostolical Epistles, is another circumstance which those persons who are disposed to object to the doctrine of his divine nature would do well seriously to consider. That St. Paul, who had known him only through the medium of the most stupendous preternatural events, should ever be found to speak of that tremendous Being with the deepest solemnity might naturally be expected. But with regard to the other apostles this consequence seems somewhat less obvious. We all know the equalizing tendency of familiarity in domestic intercourse between persons of the most dissimilar rank and condition of life. But the intimacy of friendship to which the disciples of our Lord were admitted for so long a period, appears not for a moment to have trenched upon their reverential adoration of him as an immediate emanation of the eternal Godhead. Above all, we find that sentiment most strongly marked, where perhaps we should least be prepared to look for it, in the writings of the beloved disciple St. John. The unequivocal assertions of our blessed Saviour's divinity contained in his Epistles and in his Gospel are justly considered as affording some of the strongest scriptural proofs of that important doctrine. But that such an impression should have taken complete hold of a mind which had been permitted to trace the object of its reverence through the humble incidents and detail of private life, can be accounted for only upon the supposition that the evidence confirmatory of that impression was of too decided a character to be shaken by even that most critical and perilous test. Certain it is that no misgivings or interventions of doubt upon this subject ever seem for one instant to suggest themselves to that apostle's mind. It has accordingly been well remarked, in reply to those impugnors of our Redeemer's divinity, who assert that this doctrine is of comparatively recent origin, and was

unknown to the primitive Church, that, on the contrary, the heresy which stood most conspicuous in the age of the apostles was that which denied, not his *divine*, but his *human*, nature; and that, so far from being called upon to prove him to be very *God*, (a point universally acknowledged,) the great difficulty seems to have been to persuade the first polluters of the Christian faith, that he was also, really and actually, very *Man*. It was not, until the lapse of time had subdued by distance the astounding effect produced by his miraculous career upon earth, that human audacity dared to attempt to lower him to the scale of a merely mortal teacher, or even to that of the foremost and most glorious of God's created beings.—Pp. 552, 553.

Here, then, we bid our author heartily farewell!

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## LITERARY REPORT.

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*An Address to Young Persons after Confirmation.* London: Rivingtons, 1829. 12mo. Pp. 88. Price 1s. 6d.

WE sincerely hope to see this useful and excellent little tract, by the Bishop of Barbados, upon the revised list of the Society for Promoting Christian Knowledge. It contains a series of rules for the observation of the youthful Christian, in order to the punctual fulfilment of his baptismal covenant. Each rule is briefly stated, and followed by appropriate exhortations; with scriptural references in the margin, and foot notes including prayers and citations from the old divines. The rules themselves are twelve in number, as follow:

1. *Pray fervently morning and evening.*
2. *In the midst of worldly occupation think upon God.*
3. *Read a portion of Holy Scripture daily.*
4. *Remember your duty to your neighbour.*
5. *Be careful of your time.*
6. *Shun idleness.*
7. *Delay not the work of religion.*
8. *Accustom yourself to private meditation.*
9. *Be cautious with whom you associate.*
10. *Fear not the ridicule of the infidel or the scorner.*
11. *Beware of the first transgression.*
12. *Keep the Sabbath holy.*

At the end are appended a form of prayer and meditation for the morning, afternoon, and evening, from the Countess of Moreton's "Daily Exercise;" and a prayer from Bishop Cosin, to be used on the anniversary of our baptism.

*The Divine Origin of Christianity, deduced from some of those Evidences which are not founded on the authenticity of Scripture.* By JOHN SHEPPARD, author of "*Thoughts on Private Devotion*," &c. 2 Vols. London: Whittaker, Ave Maria Lane. 1829. Pp. xlviii. 358, 383. Price 14s.

THE object of this work is thus stated by the Author himself:—

"My primary aim is to show, that even if the New Testament had been unhappily destroyed, or its genuineness were not ascertainable,—yet, provided the primitive spirit of the religion could be learnt from the writings of early believers, and those *indirect* proofs collected of its rise and progress, and their causes, which now exist, we ought not to reject it, but to judge that it came from God."—*Pref.* p. 23.

In order to effect this object, Mr. Sheppard undertakes to establish two propositions; one of which is prefixed to the first chapter, and the other to the remainder of the work.

"I.—Before studying either the miraculous or prophetic proof of Christianity, or the written accounts of its progress, whether by friends or enemies,—there may be enough known, from a view of its distinctive character,—of its actual effects,—of its continued and prospective spirit and tendency,—and of its acknowledged commencement,—to yield a complex presumption that it is 'not of men, but of God.'

"II.—There are statements concerning Christianity, (and other coeval religions,)—in extant Jewish and heathen writers;—

in citations from lost works of its adversaries;—in notices of current oral objections to it;—in public appeals as to public facts by early Christian apologists;—in details by Christian writers of events, the general truth of which is amply confirmed by their opponents;—together with implications in the silence of some Jews and heathens, and in the conduct of others; which concur to furnish very strong additional grounds for believing its supernatural origin."

We had intended to have presented our readers with an analytical review of this work; but our limits would scarcely permit us to do it the justice it deserves. In its perusal they will find considerable information; and the Author has exhibited great argumentative powers, and great depth of research, in the treatment of his subject. His style is peculiar, and sometimes harsh; and some of his opinions may probably be questioned; but we do not hesitate to pronounce his publication at once useful, interesting, and instructive.

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Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *Novum Testamentum Græce. Ecce recensione Jo. Jac. Griesbachii, cum selecta Lectionum varietate.* Londini: Rivingtons. 1829. 24mo. pp. xxiv. 525. 7s.

A NEAT and accurate edition of the Greek Testament. Prefixed are the preface to the last edition of Griesbach, with the third section of his prolegomena, relating to the plan which he pursued, and the aids he employed in forming his judgment of the Text; and a judicious selection of various readings are printed at the foot of the page. We could have wished that the volume had been printed in a bolder type, and in a larger size; at the same time that we are abundantly satisfied with the care and attention which has evidently been given to correctness in the typography.

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*Miscellaneous Sermons; preached in the Parish Church of Cheltenham. By the Rev. FRANCIS CLOSE, A. M. Perpetual Curate.* London: Hatchard. 1829. 8vo. Pp. xx. 480. 12s.

*The Book of Genesis considered and illustrated, in a series of Historical Discourses; preached in the Church of the Holy Trinity, Cheltenham. By the Rev. FRANCIS CLOSE, A. M. Perpetual Curate of Cheltenham.* London: Hatchard and Seeley. 1828. 12mo. Pp. xxi. 334. 5s.

As the latter volume has passed into a second edition, published in a cheap form for the purpose of a wider circulation, we had expected something above mediocrity in the composition of these discourses, either in a literary or a theological point of view. This expectation has certainly not been realized. There is a want of distinctness also in some of the Author's positions, which leads us to suspect the soundness of his views upon some doctrinal subjects. According to our notion of pulpit instruction, the doctrines of the Gospel should be placed in the most clear and conspicuous light; for without a just conception of the nature of his faith, the practice of a Christian is only founded in the sand, and his principles of exertion will be unstable, wavering, and insecure. From the two volumes before us we have been unable to perceive the precise tenets of Mr. Close's creed; and we must add, that his practical exhortations are not marked with any very forcible appeals, or searching application.

*Sermons for Servants. By WILLIAM DOWNES WILLIS, M. A. Vicar of Kirkby in Cleveland, &c.* London: Rivingtons. 1829. Pp. viii. 252. 6s.

HERE is another little work well worthy the attention of the Society for Promoting Christian Knowledge. The duties of servants are enforced upon religious principles, and in a plain, familiar, and pleasing style, well adapted to the class of persons for whose benefit the publication is immediately designed. Trusting to its speedy adoption in most families, we deem it sufficient to subjoin the table of contents.

Sermon I. On Obedience. II. On Temptation. III. On Fidelity. IV. On Sobriety. V. On Truth. VI. On the Government of the Tongue. VII. On

Personal Purity. VIII. On the Love of Change. IX. On the Fear of God.

It should not be forgotten, by the way, that the profits of the sale will be devoted to a charitable purpose.

He is Risen: *an Easter Offering. Inscribed, by permission, to the Governors and Masters of Christ's Hospital.* London: Sherwood, &c. 1829. 8vo. pp. 16. 1s.

THIS little Poem originated in the words, "He is Risen," worn, at Easter, on the breasts of the boys of Christ's Hospital. It is a grateful tribute of the author to the governors of that admirable institution for his own education, and that of his children, received under their care. The feelings expressed in it evince a mind impressed with a sober, yet fervent, sense of religion; and the language in which they are conveyed, is a sufficient proof that he, the author, has not neglected to improve the early instructions which he received in the royal foundation of Edward VI. As a specimen, we subjoin the opening lines:

We ask not Who?—For every glowing heart,  
That swells with Christian triumph, bears impressed  
The HEAVENLY CONQUEROR'S Name, and joyful owns  
The WORLD'S DELIVERER!..... Yes, it is HE,  
Whom martyr'd Stephen's disincumber'd eye  
Saw, ere it closed, through Heaven's unfolding doors  
Enthroned in glory. He it is, whose voice,  
Heard in appalling thunder, check'd the rage  
Of Saul's intemperate zeal; and instant won  
A willing convert's faith. .... 'Tis He who gave  
The test of sense by doubting Thomas claim'd,  
Conviction palpable; with mild reproof  
Compelling him to own HIS LORD! HIS GOD!

*The Repertorium Theologicum; or, a Critical Record of Theological Literature. Edited by the Rev. D. G. WAIT, LL.D. &c. Part I. May, 1829. To be continued every two months.* London: Hearn. 8vo. 5s.

\* WE have here the first number of a new periodical, which promises to be of great use both to the student in divinity and the matured divine. Its principal feature seems to be the introduction of foreign theology to the English reader, divested of those fanciful speculations and conceited rationalism, which is the bane of the German theological literature. The plan also includes analyses of large commentaries, papers on ecclesiastical history, antiquities, the state of the Sacred Text, scriptural chronology, &c.; in fact, whatever may tend to facilitate the study of the Holy Scriptures, or add to the stores of critical, philological, or exegetical theology. In the present Number, we have extracts or contributions from G. H. and E. F. K. Rosenmüller, D. Groning, J. H. Mayr, L. J. C. Justi, and W. Gesenius, besides two interesting papers by the Editor, and an unfinished article on the religion of the Druses. We would especially direct attention to Arts. 2, 4, 5, and 7.

*The Life of Archbishop Crammer. By J. A. SARGANT.* London: Hunt & Co. 1829. 12mo. pp. viii. 288. 6s. 6d.

MR. TODD'S forthcoming biography of this celebrated Prelate will, in all probability, afford us an opportunity of presenting our readers with an analysis of his Life, which in the present times cannot fail of awakening reflections of the most powerful interest. The little work before us modestly professes to be written with a view to the improvement and gratification of the rising generation and the simpler walks of life. To such we cordially recommend it; adding, at the same time, that it may also be perused with advantage by many of riper years, and more advanced attainments.

#### IN THE PRESS.

The Rev. W. Trollope will publish, in a few days, two Sermons on *Confirmation*.

#### PREPARING FOR PUBLICATION.

"*Pastoralia*." By the Rev. Henry Thompson, M.A. of St. John's College, Cambridge, and Curate of Wrington, Somerset: Author of "*Davidica*."

## SERMON ON THE TRINITY.

[COMPILED.]

1 JOHN v. 7.

*There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are One.*

THE feast observed by our Church at this season is instituted in honour of the ever-blessed Trinity. The solemn festivals, which, in the foregoing part of our annual service, have presented to our consideration the mysterious work of man's redemption, and the several steps taken to accomplish it, naturally lead us up to, and at last conclude with that of the present day. The incarnation and nativity, the passion and resurrection, of the blessed Jesus, demonstrate how great things the *Son* of God has condescended to do for us:—the miraculous powers with which the first disciples were endued, and the sanctifying graces with which all the faithful are assisted, prove how great and how necessary a part the *Holy Spirit* bore in this work, both in publishing the salvation of the world, and in rendering it effectual:—and they all agree in representing to us the inestimable love of the *Father*, by whom the *Son* was sent, and the Spirit so wonderfully and so plentifully shed abroad. Most justly, therefore, after such informations of the fitness of this subject for our wonder and adoration, does our Church this day call upon us to celebrate the mystery of those *three* persons in the *unity* of the Godhead, each of whom so kindly and so largely contributed to this stupendous and united act of mercy, upon which the whole of all our hopes and happiness depends.

The doctrine of the Trinity may be properly called the fundamental doctrine of the Christian Church. It is a doctrine, without the declaration of which no minister has authority to baptize; and without the acknowledgment of which, on the part of himself by his sureties, no person can be baptized. It is a doctrine, without the declaration of which the Lord's Supper cannot be administered or received. It is a doctrine, which has nevertheless been disputed and attacked by the enemies of our holy religion, more than any other of the articles of our belief. But notwithstanding all the objections which have been repeatedly urged against it, it continues to be professed and maintained by men of the most comprehensive minds, and the most exact and accurate knowledge of the Scriptures.

Indeed, every one, of unprejudiced mind, and with such an acquaintance with the Bible as the most unlearned of us ought to possess, must be convinced of the truth of this doctrine. Though it is not, perhaps, positively stated and expressed by words in Scripture, the verse of St. John, which the text exhibits, being of uncertain authenticity, yet every one that opens the pages of divine revelation must admit that it is the spirit in which the Scriptures are written. From the beginning to the end of the Bible, in the Old Testament as well as in the New, in all the instructions and knowledge which they convey, allusions to the doctrine are constantly made. But in the New Testament particularly the doctrine is clearly, and almost expressly, revealed. When the incarnation of our Lord was announced, those memorable words of the angel to Mary plainly point out the Trinity:—

"The *Holy Ghost* shall come upon thee, and the power of the *Highest* shall overshadow thee; therefore, that holy thing that shall be born of thee, shall be called the *Son of God*." It was made manifest, likewise, by the evidence of the senses, when, at the baptism of our Lord in the River Jordan, the Holy Spirit descended like a dove, and a voice from heaven, the voice of the Father, was heard—"This is my beloved Son, in whom I am well pleased." Again, it is clearly contained in the salutation which the Apostles use in their Epistles—"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Such expressions as these are most decided allusions to the Trinity.

But without producing all the texts, which have been repeatedly, and, indeed, unanswerably, alleged in support of the doctrine in question, they are, it may in general be remarked, so many and so express, that, did they contain any thing but a mystery, no possible dispute could arise about the sense and meaning of them. Most of them, indeed, are so clear (as, for instance, those which have just been produced), that they are only liable to wilful misinterpretation; and, therefore, though a superficial view of the doctrines of religion, which require an implicit faith, may dispose the *Infidel* to call in question the authority of religion itself; yet for men to dispute or doubt the doctrines of our religion, while they allow its authority, seems to be as whimsical an instance of folly, as human nature is capable of presenting.

I must not, however, omit to observe, that the Scriptures, which are so clear in the *Trinity of Persons*, are no less distinct as to the *Unity of the Godhead*. Hence we so often read of "*one Lord, one God*," and "*none other but He*," who is, therefore, called the "*only true God*." Although to the heathen, there "*are that are called gods many and lords many*," yet, to us Christians, "*there is but one God, the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things, and we by Him*." We are also baptized in the name of *three*; but we are taught nevertheless, and bound to profess, "*one Lord and one God, one Faith and one Baptism*." In all which, we are assured that there is no absurdity or inconsistency, since "*there be three that bear record in heaven, the Father, the Word, and the Holy Ghost*," and "*these three are one*." And what greater proof can be reasonably demanded of a doctrine so sublime, and so much above our comprehension, than that *three* persons should be mentioned in Scripture, the only source of supernatural knowledge, in terms proper to God alone; that they should be described as *one God*; and that each should have perfections attributed to him, which are peculiar to God alone?

The truth is, that it is the mysterious nature of this doctrine, which alone has given rise to objections against it. It is utterly impossible for human reason to unravel and explain it; and, therefore, the unbeliever presumptuously dares to question its credibility. This is evidently owing to an erroneous idea of the proper subjects of rational inquiry; and to the jealousy with which reason regards her supposed privileges. Human reason is, doubtless, a test of truth, as far as her capacity, which is evidently limited, extends; and never is



## On the Trinity.

are more honestly employed, than in candidly investigating the evidence of religion. But there is, indisputably, a certain point, at which reason stops, whatever be the nature of her inquiries. Not only in religious, but in natural truths, the powers of the understanding are circumscribed, but the necessity of belief is infinite. The nature of the eye, the process of vegetation, and the animating power of human life, are subjects which defy the curiosity of man, and compel him to admit what he cannot comprehend. But it is not so with the Bible sceptic. He sees certain articles proposed to him as trials of his faith, which he instantly rejects as false, because they exceed his limited understanding. But reason has no right to dispute a fact, unless it is able to disprove it. A man would be looked upon as worse than mad, were he to deny the growth of a tree, because he cannot discern the vegetating powers which cause its growth. It does not follow, that because a doctrine *surpasses* the reach of human reason, that it necessarily *contradicts* human reason. On the contrary, every individual doctrine of the Gospel, though totally undiscoverable by mortal wisdom, and inconceivable by mortal capacity, is perfectly consistent with reason, and beyond its power to dispute. Is there any thing unreasonable, for instance, in the doctrine of man's redemption, or can reason offer any thing to controvert its truth? The divinity and incarnation of our blessed Lord, and his atonement for the sins of man upon the cross, are doctrines which it would be presumptuous to endeavour to unfold; but is it not worse than impious to cavil at the method, which an all-merciful God employs in reconciling to himself his sinful and rebellious creatures? Surely it were better for man, who cannot comprehend the nature of the objects around him, to check his inquisitive researches into the hidden mysteries of God.

If however the doctrine of the Trinity is infinitely beyond the understanding, it is admirably adapted to the religious wants and necessities of man. The corruption of mankind, by which we are rendered incapable of paying that love and obedience which is confessedly due from a creature to his Creator, naturally calls for some satisfaction. This satisfaction is made by the death of Christ upon the Cross, and it seems almost impossible that any other should have been a sufficient sacrifice. It would clearly be preposterous for any one human being, to look up to another mere human being, who should by his own merits have acquired such influence with the supreme Creator as to atone for his fellow creature's transgressions. But the harmony between the doctrine of Redemption and the divinity of Christ, the second person in the Trinity, at once presents a very difficulty. The part also which the Holy Ghost bears in the Trinity is excellently calculated to assist the spiritual labours of man. There are certain conditions to be performed by every member of the Christian covenant, which by his unassisted and frail nature he is utterly incapable of performing. But the sincere believer is enabled to overcome all the difficulties of his Christian warfare, by the secret, but effectual, co-operation of the Holy Spirit.

Having now set before you the truth, the reasonableness, and the blessings of the Scripture doctrine of the Trinity in Unity, I shall

conclude by drawing a few practical inferences from what has been said.

Every person, when admitted into the congregation of Christ's flock by baptism, is received in the name of the Father, and of the Son, and of the Holy Ghost. The belief in this doctrine therefore is fundamentally essential to the very profession of Christianity; and every person, who is a sincere disciple of Jesus Christ, will therefore be steadfast in the faith whereby he was made a member of his Church. He will be most anxious to avoid those errors and heresies which of all others strike the deepest at the very root of our religion, by denying the truth of its most distinguishing doctrine, the holy Trinity. It is this article of belief which so clearly separates and exalts the Christian above the followers of every other creed; for though there are several sects who disbelieve the Trinity of persons, there are very few who deny the existence of a God. But the mere belief of a doctrine, the assent of the understanding only, is but a secondary part of our Christian calling. The sincerity of our faith must be manifested by the purity of our actions. As we excel others in the truth of our profession, we must excel them also in the holiness of our lives and conversations. We must show ourselves to be Christians indeed, by believing the assertions, trusting on the promises, fearing the threatenings, and obeying the precepts of Christ our Master; that even infidels and heretics "may see our good works," and be led thereby "to glorify our Father which is in heaven." We should endeavour to outstrip all others, in our piety towards God, in love to our neighbours, charity to the poor, unity amongst ourselves, and justice to all mankind. This indeed would be a clear demonstration that our faith is the best, inasmuch as our lives are the holiest. And be assured, that if we believe what Christ has taught us, and do what he has commanded us, we shall also obtain what he has promised, and enjoy eternal happiness in heaven, in the presence of that mysterious and holy Being, in whose name we were baptized; the Father, the Son, and the Holy Ghost for evermore.

But let us examine more closely the momentous truths, in which as Christians we have been instructed; all that was taught, promised, and effected, by a divine, incarnate, crucified, and exalted Saviour. We have not only been baptized into the name of Christ, but we have been begotten again by him to a lively hope,—we have been taught the articles of our faith, the commands of our Master, the vows which are upon us, and the obligations which accompany all that a Christian ought to know and believe to his soul's health. We have, most of us, by our own mouths, ratified the promises and vows which were made in our behalf. We have received those holy mysteries, in the participation of which we are "fed with the spiritual food of the precious body and blood of Jesus Christ." We have thus become "very members incorporate of the mystical body of the Son of God:" we thus "show forth the Lord's death till his coming again;" professing that we are "heirs through hope of his everlasting kingdom," and praying unto our God to "grant that by the merits and death of his Son our Saviour Jesus Christ, and through faith in his blood, we and all his whole Church may obtain remission of our sins, and all the

other benefits of his passion." We have been instructed in all these great and consolatory truths, and we have professed to believe them. If we have herein "witnessed a good confession," we may entertain a good hope of this salvation through the promised mercy of a gracious God.

"So we preach, and so ye have believed;" or else, "he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God: but he that believeth on him is not condemned." It will little avail you to receive the best instructions, and in your judgment to be convinced of the certainty of them, unless with the heart ye "believe unto righteousness, make confession with the mouth unto salvation, and adorn the doctrine of God your Saviour in all things." "Wherefore give diligence to make your calling and election sure; for if ye do these things,—if ye add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity: if these things be in you, and abound, they shall make you, that ye be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ; and so ye shall never fall, but an entrance be administered to you abundantly into his everlasting kingdom." And soon will he accomplish that prayer, which we offer when we assemble round the opened grave, soon will he "accomplish the number of his elect, and hasten his kingdom." Soon will the time of his second coming be fulfilled. Soon will each of us be consigned to the tomb, where we must await the summons of that day. "The kingdom of God," with which our final redemption shall draw nigh, "is near at hand. Repent ye, therefore, and believe the Gospel."

T.

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## MISCELLANEOUS.

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AN EXACT ACCOUNT of the whole PROCEEDINGS against the Right Rev. Father in God, HENRY, LORD BISHOP OF LONDON, before the LORD CHANCELLOR, and the other Ecclesiastical Commissioners. London, 1688.

### THE KING'S ECCLESIASTICAL COMMISSION.

JAMES the Second, by the grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c. to the Most Reverend Father in God, our right trusty and right well-beloved councillor, William, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan. And to our right trusty and right well-beloved councillor George Lord Jefferyes, Lord Chancellor of England. And to our right trusty, and right well-beloved cousin and councillor, Lawrence, Earl of Rochester, Lord High Treasurer of England. And to our right trusty and right well-beloved cousin and councillor, Robert Earl of Sunderland, President of our Council, and our principal Secretary of State. And to the Right Reverend Father in God, our right trusty and well-beloved councillor, Nathanael Lord Bishop of Duresme.

And to the Right Reverend Father in God, our right trusty and well-beloved Thomas Lord Bishop of Rochester. And to our right trusty and well-beloved councillor, Sir Edward Herbert, Knight, Lord Chief Justice of the Pleas, before us to be holden, assigned, greeting. We for divers good weighty and necessary causes and considerations, us hereunto especially moving, of our meer motion and certain knowledge, by force and virtue of our supream authority and prerogative royal, do assign, name, and authorize by these our letters patent, under the great seal of England, you the said Lord Archbishop of Canterbury, Lord Chancellour of England, Lord High Treasurer of England, Lord President of our Council, Lord Bishop of Duresme, Lord Bishop of Rochester, and our Chief Justice aforesaid, or any three or more of you, whereof you the said Lord Chancellour to be one, from time to time, and at all times during our pleasure, to exercise, use, occupy and execute under us all manner of jurisdictions, privileges, and pre-eminencies in any wise touching or concerning any spiritual or ecclesiastical jurisdictions, within this our realm of England, and dominion of Wales, and to visit, reform, redress, order, correct, and amend all such abuses, offences, contempts, and enormities whatsoever, which by the spiritual or ecclesiastical laws of this our realm can or may lawfully be reformed, redressed, corrected, restrained, or amended, to the pleasure of Almighty God, and increase of virtue, and the conservation of the peace and unity of this realm. And we do hereby give and grant unto you, or any three or more of you, as is aforesaid, whereof you the said Lord Chancellour to be one, thus by us named, assigned, authorised and appointed, by force of our supream authority and prerogative royal, full power and authority, from time to time, and at all times during our pleasure, under us to exercise, use and execute all the premises, according to the tenor and effect of these our letters-patents, any matter or cause to the contrary in any wise notwithstanding. And we do by these presents give full power and authority unto you, or any three or more of you, as is aforesaid, whereof you the said Lord Chancellour to be one, by all lawful ways or means from time to time hereafter during our pleasure, to enquire of all offences, contempts, transgressions, and misdemeanours done and committed, and hereafter done and to be committed, contrary to the ecclesiastical laws of this our realm, in any county, city, borough, or other place or places exempt or not exempted, within this our realm of England, and dominion of Wales; and of all and every offender or offenders therein, and them, and every of them, to order, correct, reform, and punish, by censure of the Church. And also we do give and grant full power and authority unto you, or any three or more of you, as is aforesaid, whereof you the said Lord Chancellor to be one, in like manner as is aforesaid, from time to time, and at all times during our pleasure, to enquire of, search out, and call before you all and every ecclesiastical person or persons, of what degree or dignity soever, as shall offend in any of the particulars before mentioned, and them and every of them to correct, and punish for such their misbehaviours and misdemeanours, by suspending or depriving them from all promotions ecclesiastical, and from all functions in the church, and to inflict such other punishments or censures upon them,

according to the ecclesiastical laws of this realm. And further we do give full power and authority unto you, or any three or more of you, as is aforesaid, whereof you the said Lord Chancellour to be one, by virtue hereof, and in like manner and form as is aforesaid, to enquire, hear, determine, and punish all incest, adulteries, fornications, outrages, misbehaviours, and disorders in marriage, and all other grievances, great crimes or offences which are punishable, or re-formable by the ecclesiastical laws of this our realm, committed or done, or hereafter to be committed or done, in any place exempt or not exempt, within this our realm, according to the tenor of the ecclesiastical laws in that behalf: granting you, or any three or more of you as is aforesaid, whereof you the said Lord Chancellour to be one, full power and authority to order and award such punishment to every such offender, by censures of the Church, or other lawful ways as is aforesaid; and further we do give full power and authority unto you, or any three or more of you, as is aforesaid, whereof you the said Lord Chancellour to be one, all and every offender and offenders in any of the premises, and also all such, as by you, or any three or more of you as is aforesaid, whereof you the said Lord Chancellour to be one, shall seem to be suspected persons in any of the premises, and them to examine, touching every or any of the premises which you shall object against them; and to proceed against them, and every of them, as the nature and quality of the offence, or suspicion in that behalf shall require. And also to call all such witnesses, or any other person or persons that can inform you concerning any of the premises, as you, or any three or more of you as is aforesaid, whereof you the said Lord Chancellour to be one, and them, and every of them, to examine upon their corporal oaths, for the better tryal and opening of the truth of the premises, or any part thereof. And if you, or any three or more of you, as is aforesaid, whereof you the said Lord Chancellour to be one, shall find any person or persons whatsoever obstinate or disobedient in their appearance before you, or any three or more of you as is aforesaid, whereof you the said Lord Chancellour to be one, at your calling and commandment, or else not in obeying, or in not accomplishing your orders, decrees, and commandments, or any thing touching the premises or any part thereof, or any other branch or clause contained in this commission, that then you, or any three or more of you, as is aforesaid, whereof you the said Lord Chancellour to be one, shall have full power and authority to punish the same person and persons so offending, by excommunication, suspension, deprivation, or other censures ecclesiastical; and when any person shall be convented or prosecuted before you as aforesaid, for any of the causes above expressed, at the instance and suit of any person prosecuting the offence in that behalf, that then you, or any three or more of you as is aforesaid, whereof you the said Lord Chancellour to be one, shall have full power and authority to award such costs and expenses of the suit, as well to and against the party, as shall prefer or prosecute the said offence, as to and against any party or parties that shall be convented according as their causes shall require, and to you in justice shall be thought reasonable. And further our will and p'casure is, that you assume our well-beloved

subject William Bridgman, Esq. one of the clerks of our council, or his sufficient deputy or deputies in that behalf to be your register, whom we do by these presents depute to that effect, for the registering of all your acts, decrees, and proceedings, by virtue of this our commission; and that in like manner, you, or any three or more of you, whereof you the said Lord Chancellour to be one, by your discretions shall appoint one or more messenger or messengers, or other officer or officers necessary and convenient to attend upon you for any service in this behalf. Our will and express commandment also is, that there shall be two paper books invented and made, the one to remain with the said register, or his sufficient deputy or deputies, the other with such person, and in such places as you the said commissioners, or any three or more whereof you the said Lord Chancellour to be one, shall in your discretions think most fit and meet; in both which books shall be fairly entered all the acts, decrees, and proceedings made or to be made, by virtue of this our commission. And whereas our Universities of Oxford and Cambridge, and divers cathedral and collegiate churches, colledges, grammar schools, and other ecclesiastical incorporations, have been erected, founded, and endowed by several of our royal progenitors, kings and queens of this realm, and some others by their charity and bounty of some of their subjects, as well within our Universities as other parts and places, the ordinances, rules and statutes whereof are either imbesled, lost, corrupted, or altogether imperfect. We do therefore give full power and authority to you, or any five or more of you, of whom we will you the forenamed the Lord Chancellour always to be one, to cause and command in our name, all and singular the ordinances, rules, and statutes of our said universities, and all and every cathedral and collegiate churches, colledges, grammar schools, and other ecclesiastical incorporations, together with their several letters-patents, and other writings, touching or in any wise concerning their several erections and foundations, to be brought and exhibited before you, or any five or more of you, as is aforesaid, whereof you the said Lord Chancellour to be one; willing, commanding, and authorizing of you, or any five or more of you, as aforesaid, whereof you the said Lord Chancellour to be one, upon the exhibiting, and upon diligent and deliberate view, search, and examination of the said statutes, rules and ordinances, letters-patents and writings as is aforesaid, the same to correct, amend and alter; and also where no statutes are extant, in all or any of the aforesaid cases, to devise and set down such good orders and statutes as you, or any five or more of you, whereof you the said Lord Chancellour to be one, shall think meet and convenient, to be by us confirmed, ratified, allowed, and set forth, for the better order and rule of the said Universities, cathedral and collegiate churches, colledges, and grammar schools, erections, and foundations, and the possessions and revenues of the same, and as may best tend to the honour of Almighty God, increase the virtue, learning and unity in the said places, and the publick weal and tranquility of this our realm. Moreover, our will, pleasure, and commandment is, that you, our said commissioners, and every of you, shall diligently and faithfully execute this our commission, and every part and branch thereof, in manner and form aforesaid,

and according to the true meaning thereof, notwithstanding any appellation, provocation, privilege, or exemption in that behalf, to be had, made, pretended, or alledged by any person or persons resident or dwelling in any place or places exempt or not exempt, within this our realm; any law, statutes, proclamations, or grants, privileges, or ordinances, which be or may seem contrary to the premises notwithstanding. And for the better credit, and more manifest notice of your so doing, in the execution of this our commission, our pleasure and commandment is, that to your letters missive, processes, decrees, orders and judgments, for or by you, or any three or more of you, as is aforesaid, to be awarded, sent forth, had, made, decreed, given or pronounced, at such certain publick places as shall be appointed by you, or any three or more of you, as is aforesaid, for the due execution of this our commission, you, or some three or more of you as is aforesaid, whereof you the said Lord Chancellour to be one, shall cause to be put and fixed a seal, ingraven with a rose and crown, and the letter J. and figure 2 before, and the letter R. after the same, with a ring or circumference about the same seal, containing as followeth, *Sigillum Commissionariorum Regiæ Majestatis ad Causas Ecclesiasticas*. Finally, we will and command all and singular other our ministers and subjects in all and every place and places, exempt and not exempt, within our realm of England, and dominion of Wales, upon any knowledge or request from you, or any three or more of you as is aforesaid, to them, or any of them, given or made, to be aiding, helping and assisting unto you, and to your commandments, in and for the due executing your precepts, letters, and other processes, requisite in and for the due executing of this our commission, as they, and every of them tender our pleasure, and will answer the contrary at their utmost perils. In witness, &c.

THE KING'S LETTER,

*Dated Monday, June the 14th, 1686, delivered at Fulham on Thursday, being the 17th of the same June in the afternoon, by Mr. Atterbury the Messenger.*

JAMES R.

Right Reverend Father in God, we greet you well. Whereas we have been informed and are fully satisfied, that Dr. John Sharp, rector of the parish church of St. Giles in the Fields, in the county of Middlesex, and in your diocess, notwithstanding our late letter to the most Reverend Fathers in God the Archbishops of Canterbury and York, and our directions concerning preachers, given at our court at Whitehall, the 15th of March, 1685, in the second year of our reign; yet he, the said Dr. John Sharp, in contempt of the same orders, hath in some of the sermons he hath since preached, presumed to make unbecoming reflections, and to utter such expressions as were not fit or proper for him; endeavouring thereby to beget in the minds of his hearers an evil opinion of us and our government, by insinuating fears and jealousies to dispose them to discontent, and to lead them into disobedience and rebellion. These are therefore to require and command you immediately upon receipt hereof, forthwith to suspend him from further preaching in any parish church or chappel in your diocess, until he has given us satisfaction, and our further pleasure be known

herein. And for so doing this shall be your warrant : and so we bid you heartily farewell. Given at our court at Windsor, the 14th day of June, 1686, in the second year of our reign.

By His Majesties command.

SUNDERLAND.

THE BISHOP OF LONDON'S ANSWER.

*Sent by Dr. Sharp to the Earl of Sunderland, then at Hampton Court, upon Fryday June 18, who could have no answer.*

To the Right Honourable, the Earl of Sunderland, Lord President, &c.

MY LORD,

I always have, and shall count it my duty to obey the King in whatever commands he lays upon me, that I can perform with a safe conscience : but in this, I humbly conceive, I am obliged to proceed according to law ; and therefore it is impossible for me to comply ; because though His Majesty commands me only to execute his pleasure, yet in the capacity I am, to do it, I must act as a judge ; and your Lordship knows no judge condemns any man before he has knowledge of the cause, and has cited the party. However, I sent to Mr. Dean, and acquainted him with His Majesties displeasure, whom I find so ready to give all reasonable satisfaction, that I have thought fit to make him the bearer of this answer, from him that will never be unfaithful to the king, nor otherwise than

My Lord, your Lordships most humble Servant,

H. LONDON.

*On Sunday after Dr. Sharp carried a petition to Windsor, which was not admitted to be read. Which is as follows.*

To the King's most excellent Majesty, the humble petition of John Sharp, Clerk,  
Sheweth

That nothing is so afflictive to your petitioner as his unhappiness to have incurred your Majesties displeasure, which he is so sensible of, that ever since your Majesty was pleased to give notice of it, he hath forborne all public exercise of his function, and still continues so to do.

Your petitioner can with great sincerity affirm, that ever since he hath been a preacher, he hath faithfully endeavoured to do the best service he could in his place and station, as well to the late king, your royal brother, as your Majesty, both by preaching and otherwise.

And so far he hath always been from venting any thing in the pulpit tending to schism or faction, or any way to the disturbance of your Majesties government, that he hath upon all occasions in his sermons, to the utmost of his power, set himself against all sorts of doctrines and principles that look that way : and this he is so well assured of that he cannot but apprehend that his sermons have been very much misrepresented to your Majesty.

But if in any sermon of his, any words or expressions have unwarily slipped from him, that have been capable of such constructions, as to give your Majesty cause of offence, as he solemnly professes he had no ill intention in those words or expressions, so he is very sorry for them, and resolves for the future to be so careful in the discharge of his duty, that your Majesty shall have reason to believe him to be your most faithful subject.



And therefore he earnestly prayeth that your Majesty out of your royal grace and clemency, would be pleased to lay aside the displeasure you have conceived against your humble petitioner, and restore him to that favour which the rest of the clergy enjoy under your Majesties gracious government.

So shall your petitioner ever pray, &c.

[We shall proceed with the particulars of the Trial in our next Number.]

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### VISITING SOCIETY.

MR. EDITOR,—Among sundry advertisements in the fly leaves of the *Christian Observer*, I met with an account of a New Visiting Society, to be established in the neighbourhood of the metropolis. As I only took up the publication casually, I can only quote from memory: but I believe I shall not materially err, in stating that it is the object of this Society to communicate SPIRITUAL INSTRUCTION to the poor by means of LADIES: that the co-operation of the local Clergyman is to be first requested, "but, if refused, the Society is to proceed as usual. "Can these things be?" Is there no protection for the rights of the Clergy and the interests of religion in the Canon or Common Law? He ill deserves the name of man who respects not the female sex; but those who truly entertain such respect, will grieve to behold so miserable a degradation of all that is amiable and engaging in that portion of the human species! A female spiritual quack! male ones are bad enough.

I am, Sir, yours, obediently,

QUÆRENS.

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### RULES FOR TRAVELLERS.

IN a little devotional tract, "written in Latin, by the Right Hon. Sir Harbottle Grimston, Baronet, Master of the Rolls, Speaker of the first parliament under Charles II. in the 12th year of his reign," and subsequently translated by J. B. under the title of a "Christian New Year's Gift, or Exhortation to the Practice of Virtue, in 1677,"—the following letter to his son, "Concerning travelling," is introduced. It contains many valuable remarks, and will be read with much profit and interest. Bishop Burnet says of him, in his History of his own Times, (Vol. II. p. 68. 8vo.)—"He was a very pious and devout man, and spent every day at least an hour in the morning, and as much at night, in prayer and meditation: and even in winter, when he was obliged to be very early on the bench, he took care to rise so soon, that he had always the command of that time, which he gave to those exercises." X.

DEAR SON,—That you might at least have one good associate and faithful guide in your journey, I here give you a few precepts, concerning travelling, to be well observed in your egress, progress, and ingress, towards God, towards yourself, and towards others.

First of all, you must seriously propose to your thoughts the end,

advantage, and ultimate design of travelling; and for your better information herein, be sure to consult with, and to take the advice of your wisest friends.

Use all diligence to inform your understanding, and to get a critical and true notion of things; that so you may rightly distinguish between good and evil: but be modest in your consultation with others, and be not ashamed to be taught by any.

Speak but sparingly of yourself and yours; and that but amongst some few particular persons.

Avoid all kind of rash and over-prying curiosity, lest the consequence of it prove dangerous.

Remember, that to be seemingly mute and deaf, are no imperfections in a strange country: yet carry yourself friendly and civilly, with a courteous affability to strangers, and all persons, that you meet with; and, casting aside the morose kind of rustick bashfulness, accustom yourself to a free modesty in all your behaviour.

Be not too lavish in laughing at others, or making them the object of your derision.

Present your commendations often, and pay your duty frequently to your friends either by letters or messengers.

Endeavour, that whatever abridgment you have of outward conveniences in the sincere worship of God, such a proportionable addition be made to your inward devotion without any kind of hypocrisy.

Pass away the tediousness of travelling with the harmless mirth of pleasant stories and innocent discourses, without any sort of scurrility either in words or deeds: and intersperse and season your journey with holy meditation, religious talk, and pious hymns.

As for your abode in any place, be sure to make a diligent and cautious inquiry into the ecclesiastical rites and ceremonies, into the political government, and into the usual manners, and civil customs of the same.

Entertain not that vanity of priding yourself with the show of much money or jewels, for that will be a means only to invite thieves, and prove a snare to your own safety.

Do not gaze at or admire any thing with astonishment; for that will redound to the discredit of your country, and be an argument that you never saw the like at home; and on the other side, do not decry or fastidiously detract from any thing that is truly worthy of admiration; lest thereby you betray yourself to infamy, and seem both injurious and indiscreet.

If you have obtained a familiarity and promptness in the Latin tongue, then into what strange parts soever you go, you will not be a stranger.

The wisdom and ingenuity of most nations lie couched under their proverbs: therefore it behoves you to acquire the knowledge of their language.

Do not shun the society of your own countrymen, lest you should seem to slight and despise them; and yet be not over-greedily ambitious of their company, for 'tis altogether unprofitable, and beside your present purpose.

Every nation is famous for some things, and infamous for others ; so that it has both a badge of honour, and a mark of disgrace.

Whatever you meet with, that deserves to be remembered, commit it to writing, for it may be afterwards both advantageous and delightful.

Be always mindful, that you never do, nor suffer any thing unworthy of your country. Abstain from that which you cannot endure ; yet do not disgracefully decline dangers, nor rashly invite them. But behave yourself so in all things, that you may give a good account both to God and your friends.

As for your return, when you come back into your native country, do not indulge yourself in telling strange stories, and prattling beyond belief, lest you become famous only for lying.

And do not now despise your own possessions and domestic concerns, though you have seen many greater, nobler, and more pleasant elsewhere. But you ought to consider rather, *who* you return, than from *whence* ; and endeavour to return better and wiser ; and not seem so much to have changed the heavens as your intellects, (*cœlum non animum*) for he returns in the greatest poverty imaginable, that has lost himself abroad.

Be willing to inform the ignorant in those things which they ask ; and though their questions may perhaps be somewhat ridiculous or erroneous, yet expose them not, but modestly correct their errors.

And when you have performed your duty to God and your friends, be not a stranger now at home too ; but look over the face of things, and inquire whether your country (in your absence) hath added, altered, or diminished any thing.

Lastly, at this and all other times, you owe many things to yourself, more to your friends, and all to God.

These things your most loving earthly father had to give you in his commands ; who does recommend you, both at home and abroad, to the protection and conduct of the Father of Lights, Lord of heaven and earth, who will fully illuminate and guide you in the ways of righteousness.

I am, &c.

## SCHISM.

(Continued from p. 317.)

II. WE commence our second division of Mr. Towgood's objections, which come under the head MISTAKES.

Mr. Towgood is entirely mistaken in his statement respecting the Athanasian Creed, and the Burial Service : and, more especially, when he states that they are inconsistent with each other.

That Mr. Towgood should have been scandalized at the Athanasian Creed, is scarcely matter of surprise ; since it has been excepted to by stronger minds than his. And, certainly, objections to a *creed*, if rightly grounded, are a very sufficient justification of separate communion. But it will soon be manifested that Mr. T.'s arguments against this creed are founded in the very grossest misconception.

We do not here intend to discuss the propriety of the famous damnatory clauses. Such discussion would be irrelevant. We shall

state in few words the situation of the argument upon them, and then examine on what ground Mr. Towgood has approached them. In their favour, it is contended that our Lord has said expressly, "He that believeth not shall be damned:" and this manifestly must include the most important parts of Christian revelation. It is therefore stated to be a false and cruel liberality to disguise, and even not to proclaim what our Lord has so positively determined. On the other hand, it is affirmed that no such anathema is necessary, and, that it gives a needless offence. This is the state of the argument, which it is unnecessary further to pursue. Now let us see how Mr. Towgood regards it. He begins with a direct falsehood, which, however, we are very willing to cover with the gentler term of *a mistake*, although such a mistake is not very excusable in one who writes with Mr. Towgood's professions.

Metinks, Sir, it should a little check your triumph over us here, to remember, that some of the wisest and most illustrious members of your Church, both clergy and laity, account the use of this creed your great sin and reproach, and with Archbishop Tillotson, wish you were well rid of it.—P. 28.

We would gladly know who these "wise and illustrious" churchmen are. Undoubtedly many such—Bishop Tillotson among the number, and we will add, Bishop Tomline, *objected* to the damnatory clauses; but if they had regarded these, and much more *the whole creed*, a "GREAT SIN," they would not have remained in a Church which publicly professed it. Could Mr. Towgood have produced the passages from the writings of these "wise and illustrious" men, where such a sentiment appeared? If he could, we will take leave to say they were neither wise nor illustrious, but fools and hypocrites of the very blackest dye: fools, for disclosing their iniquity; hypocrites, for subsisting on the doctrines they disclaimed.

Mr. Towgood then flourishes off in his very choicest style:

What! are you, Sir, amongst the weak and uncharitable minds who *damn to the pit of hell* those who cannot receive all the dark and mysterious points set forth in that creed? Do you in your conscience think that there is no salvation for those who do not *faithfully believe* the several articles it contains, and that *whosoever doth not keep whole and undefiled the faith therein delivered, he shall without doubt perish everlastingly*? What! the many great and worthy persons, bright ornaments of your own Church, (who, instead of *keeping it whole and undefiled*, have openly disavowed, preached, and wrote against it, dying in this unbelief,) have they *without peradventure everlastingly perished*? Alas! for the good Doctors Clarke, Whitby, Burnet, &c.—for the illustrious Sir Isaac Newton, &c. &c. Yea, alas! for the whole Greek Church, who, for having rejected that clause, both in the Athanasian and the Nicene Creed, commonly called *Filioque*, which asserts that the Holy Ghost is of the Father and the Son, neither made, nor created, nor begotten, but proceeding, are gone down, it seems, to the infernal pit; so that, notwithstanding their great knowledge and piety in this world, yet, for not believing the Athanasian Creed, they are sunk into everlasting darkness and damnation in the other! Do you wonder that Deism prevails if this be genuine Christianity?—P. 29.

Here is a mistake which every child in theology can correct; nay, which it only requires the perusal of the Creed to refute. If any unprejudiced person, on reading that creed, should incline to believe that the damnatory clauses relate to Athanasius's exposition of the Trinity, not to the mere doctrine itself; against a mind so constituted

we draw not the weapons of logic. There are certain doctrines called *essential*, that is, *essential to salvation*; if Mr. Towgood thought the Trinity one of these, he would not have held the damnatory clauses *false*, as applied only to that doctrine, and not to a peculiar view of it; although he might have objected to them on different grounds. If Mr. Towgood did *not* think the Trinity in Unity an essential doctrine, it will exhaust his advocate's ingenuity to defend him from the accusation of Socinianism.\*

We may further observe, that Mr. Towgood again blunders about the "bright ornaments of our Church," who "openly disavowed, preached, and wrote against the Athanasian Creed." How any man can be a "bright ornament" of a Church, who openly disavows, preaches, and writes against its doctrines, surpasses our humble comprehension. It is surprising that, since it costs so little to be a "bright ornament" of the Church, Mr. Towgood should have preferred to twinkle in an inferior sphere. However, without attempting the arduous task of harmonizing Mr. Towgood's principles, we may again remark, that in this passage Mr. Towgood has evidently confounded objections to the *use* of the damnatory clauses with objections to their *matter*, and, still further, with objections to THE MATTER OF THE WHOLE CREED. A MISTAKE truly extraordinary, did not what we have already seen prepare us to take the advice of the philosophical poet, "NIL ADMIRARI."

An objection of a very serious kind, but involving a most material MISTAKE, for which however Mr. Towgood is only answerable as foster-father and patron, is contained in a note (p. 205,) to the following effect:

It is something (more than) odd, a learned Bishop of your own Church has lately observed, to have two creeds established in the same Church, in one of which those are declared accursed who deny the Son to be of the same hypostasis with the Father: and, in the other, it is declared they cannot be saved, but perish everlastingly, who do not assert that there is one hypostasis of the Father, and another of the Son.—*Essay on Spirit*, Sect. 146.—P. 205.

If the "Essay on Spirit" were written by a Bishop of the Established Church, he must have been one of Mr. Towgood's "wise and illustrious" "bright ornaments." But with him we have nothing to do. His inference is artful, but it is a MISTAKE nevertheless. "Hypostasis" means *substance*. Now, what contradiction is there in saying of two pieces of the same gold, that they are of the same *substance*, but that they are two *substances*? We do not put this forth as an illustration of the doctrine of the Trinity, which we must rather be content to believe than to illustrate; but we think it quite sufficiently vindicates the *language* of our creeds from the charge of inconsistency.

But what shall we say of such assertions as the following? What must have been the circumstances which led to a MISTAKE like this?

It is a fact, I PRESUME, indisputable, that a great part of the most learned and virtuous of your clergy are departed from the Athanasian doctrine!—P. 29.

"I presume!" this, alas, is not the only instance of Mr. Towgood's

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\* See Preface to Ninth Edition, p. 10.

presumption. But something more than presumption is called for, when a large body of Christians, men of honour by education, men of religion both by education and express profession, are to be charged with deliberate and wilful hypocrisy. As Bishop Watson addressed an equally rash and daring accuser, "PROOF, PROOF, Sir, is what we want;" prove what you say, indeed, if you can; but when hundreds of "learned and virtuous" characters are at stake, PRESUME NOTHING! To such an allegation it is, of course, unnecessary to reply. Presumption demands no refutation. But indeed the charge contains a much greater proportion of folly than of venom. "Learned" men in the Church may have occasionally become Socinians; but that "virtuous" men should, and remain in the Church, is a positive contradiction; unless Mr. Towgood's religious views can reconcile the most odious hypocrisy with the integrity of virtue.

Let us now consider the Burial Service, concerning which Mr. Towgood incurs so many mistakes that it is almost bewildering to disentangle them. And first of all, let us suppose the whole Burial Service to be the most objectionable thing imaginable. How could this form any part of a "FULL JUSTIFICATION" of dissent? It might indeed, as we have observed in another instance, have justly deterred Mr. Towgood from the ministerial office; but it could be no solid objection to lay communion. It is an office in which the objector could bear no part; and if he so desired, he might provide by will that his mortal remains might be equally unpolluted by it. Shall it be said, it were hard to deny a Christian leave to repose his bones in consecrated ground? Mr. Towgood scorns the very notion of such a consecration.\* So that, indeed, if this ceremony were an obstacle to Church communion, it is one that might have been very easily removed.

But let the reader now prepare to profit by the NIL ADMIRARI! Mr. Towgood, with all his objections to the Burial Service, which are by no means moderate, has NO OBJECTION that THE REMAINS OF DISSENTERS SHOULD BE INTERRED WITH IT, AND THAT DISSENTERS SHOULD ATTEND IT! Yes, this same service, objectionable in itself, and objectionable inasmuch as it is ordained by an incompetent authority, this same Burial Service, marvelling reader, may nevertheless be conscientiously complied with! Well, indeed, may Mr. Towgood be dignified with the stately title of "unanswerable!" For he is the most unanswerable by others who best answers himself. We shall try to add something *responsive*, nevertheless.

But the reasoning by which this compliance is supported is at least as extraordinary as the concession itself. Our readers must not be deprived of so rich a curiosity.

Is the burial of the dead, Sir, a Christian institution? any part of the religion or worship of Christ? Is it not purely a political or civil thing? Yes: and as such only we view it; and consider the person who officiates as one appointed to this office, directed, instructed, and maintained by the State.—P. 57.

How very complacent! It is seldom that Mr. Towgood manifests so much respect for the State. We can understand the compliance of

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\* His MISTAKE on this subject shall not be unattended to.

a Dissenter with our marriage ceremony, because, except in some very few cases, only the Church form constitutes a legal marriage. But what compulsion is there on the part of the State to bury according to the rites of the Church? And what a MISTAKE is it to say that the Burial Service is "purely a political or civil thing," when, if ever there was an office wholly unconnected with the affairs of this world, it is that sublime and spiritual ritual! Of what consequence can it be to the State, how the dead are interred, so that decency and health are not offended? What an absurdity, too, a *legal burial*! What is this great advantage, of being *buried according to law*, which should induce a Christian solemnly before God to take part in prayers which he holds inconsistent, or impious, and that too in mockery of the dear remains of a departed friend, and in their very presence? Mr. Towgood, as we have seen, considered all our observances alike "political or civil things." In those things, then, at least where there is no express Scriptural command, he was bound, by his own showing, out of respect to the State, how much soever he might object to the practices themselves, to communicate with the Church.

The substance of all Mr. Towgood's objections to the Burial Service amounts to this: that the Church, in several expressions, speaks with absolute confidence of the salvation of the deceased, when it may happen that the individual was notoriously guilty of some great crime, or died impenitent by the hand of the executioner. One point we may notice, by the way, not as impairing Mr. Towgood's argument, such as it is, but as showing the carelessness with which the book is written. Mr. Towgood particularly instances the case of an impenitent *murderer*; now it is at first sight obvious, that no murderer, penitent or impenitent, can be an instance in point, inasmuch as, by the law, the bodies of all such are disposed of by *dissection*.

But Mr. Towgood has, in reality, MISTAKEN the purport of the expressions which he condemns. We will view them in order.

It is said indeed in the Burial Service, that "it hath pleased Almighty God, of his great mercy, to take unto himself the soul of our dear brother." This is little more than what Solomon himself says of all men indifferently at their death: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."\* The souls of all return to God, and he deals with them according to his wisdom. It is this dispensation generally, and not any supposed especial mercy to the deceased which is alluded to in the expression, "His great mercy." It is a great mercy that God should have this care of human souls; and although a soul may have, by wilful disobedience, fitted itself for destruction, that soul perishes not through any defect of divine mercy. It has been well observed that *civil* liberty may be enjoyed in a prison; that is, a man may be a prisoner, for reasons which impeach not, but rather confirm the free character of the institutions under which he is incarcerated. In a similar sense we may say a soul may be an object of the divine mercy in hell; inasmuch as the causes of condemnation may be such as rather establish than impugn the doctrine of the inexhaustible mercies of God.

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\* Eccl. xii. 7.

There is no impropriety, therefore, in saying concerning any person, of whatever character, that when God takes him to himself (as Scripture says he does all men) he takes him in mercy, though the justice of his government afterwards exacts condemnation.

Mr. Towgood thinks that there is a manifest inconsistency in thanking God that "it hath pleased him to deliver our brother out of the miseries of this sinful world," "though we have the strongest reason to believe that he is gone down to realms of greater misery below."\* But where is the inconsistency? "The strongest reason" does not amount to absolute proof: and if it did, his eternal misery would have been his own seeking, while his deliverance from worldly calamities would still be the mercy of God. His present state we cannot see; his former miseries we could; that he is delivered from these we know, and for that deliverance it is our duty to be thankful. All misery beyond is the effect, not of God's severity, but of the sinner's impenitence.

As to those passages which simply express a *hope* of the deceased person's salvation, we cannot discover what any Christian can object to them, which will not equally apply to the Scriptures themselves. Mr. Towgood has stated correctly the tenor of the lxviii<sup>th</sup> canon, that the only cases in which the Church denies the right of Christian burial are those of unbaptized persons, self-murderers, and persons under penalty of the greater excommunication. But the rubrick, a later, and more cogent authority, extends the prohibition to ALL excommunicate persons. The first of these excluded classes are no Christians; the last are no Churchmen; neither of these two classes therefore have any interest in the forms of the Church. Concerning the 2<sup>d</sup> (always supposing the act committed in sane mind) we doubt whether we may dare to hope; because our Lord has said, "Except ye repent, ye shall all perish:"† and we know that the self-murderer must *necessarily* die impenitent. But with regard to any others, with regard to all where there is no express prohibition in Scripture, "Charity hopeth all things:" and indeed this is the purport of the Apostle's solemn exhortation: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, WHICH HAVE NO HOPE."‡ Do we injure the memory of Mr. Towgood's Christian virtues, when we suppose that, had he been asked, even concerning an *apparently* impenitent MURDERER, do you hope this man's salvation or otherwise?—he would certainly have replied: "I do hope it, undoubtedly?" And what more than this does the Church express in the "hopes" of her Burial Service? What more has she done than what St. Paul COMMANDED the Thessalonians to do?

But there is one passage on this subject which we must not call a mistake; because Mr. Towgood must have been aware of his important falsification of the sense of the Church, having just before (p. 58) given the words correctly. He states:

You are to profess, before God, *that you hope the man rests in Christ*, and pray that you yourselves may rest in Christ in the same manner as this your

\* P. 59.

† Luke xiii. 3—5.

‡ 1 Thess. iv. 13.



brother doth, even though you have every reason to think that he *died in his sins*, and is therefore not gone to be with Christ, where nothing that is defiled can ever be admitted. Strange! and extremely shocking!—P. 59.

That there is no objection to *hope* the salvation of those, concerning whom there is every reason to *think* they died in their sins, is evident; nothing less than *absolute proof* being sufficient to justify abandonment of *hope*; and absolute proof can never be had in cases which apply to the present subject. But Mr. Towgood states that we pray that we may rest in Christ, "*in the same manner as this our brother doth!*" Were this true, it would indeed be "strange and extremely shocking," even in the case of such as might be, apparently, the most pious; for though it would be more charitable, it would not be less presumptuous, to speak positively of a man's salvation, than of his condemnation. But when we come to examine the expression in the actual service, we find that we only pray that we may rest in Christ, "*AS OUR HOPE IS THIS OUR BROTHER DOETH.*" Surely there is no harm in praying that we may be saved! Surely it is not so very unchristian to hope that our brother may have been saved likewise!

Let the candid and Christian reader take his own estimate of a cause which can require to be supported by these wilful and palpable misrepresentations; and of the character of an advocate who could condescend to them. Our readers have seen Mr. Towgood's shallowness, remissness, and inconsistency; they now see what they have to expect from his good faith.

We shall not weary the patience of our readers by retailing the miserable balderdash wherein Mr. Towgood endeavours to set the Burial Service against the Athanasian Creed, and to show that we hope for the salvation of Arians and Socinians who stand previously doomed by us to perish everlastingly. The supposition is full of mistakes; but one only is worthy notice. *ARIANS AND SOCINIANS ARE IPSO FACTO EXCOMMUNICATE!*\* they never, therefore, were contemplated by the Burial Service. If it be said it is not the *practice* of the Church to refuse them burial, that is nothing to the purpose. The decay of discipline in our Church is a deplorable fact, and one to which we shall recur under our third head; but it is rather the Church's misfortune than her fault, betrayed as she is above every established Church in Christendom; and it is certainly no justification of dissent, though it is a powerful argument for restoring the just and constitutional powers of THE CONVOCATION.

#### KING EDWARD'S PRIMER.

MR. EDITOR,—In your Number for February, you did me the honour of noticing my reprint of King Edward's Primer, and of certain prayers for private use, formerly inserted in the Book of Common Prayer. Of the latter, you say, "We have now before us a black-letter copy of the Common Prayer, printed in 1615, which contains these prayers. They are arranged in a different order from that which Mr. W. has adopted: and *for what reason he has made this*

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\* Canons iii, iv, v, vi, ix, x, xi, &c. &c.

*change*, and altered several forms of expression in the prayers themselves, we are at a loss to conceive."

Now, Sir, as I should be sorry to take needless liberties with our old divines, I hope you will permit me to observe upon this, that I made no change in the order of these prayers. They are arranged in the same manner in my Appendix as in the Common Prayer, printed with the first 4to edition of our authorized version of the Bible. The variation of arrangement, which caught your eye, must have originated with some of the publishers of the seventeenth century.

It is probable that the difference between the editions we have happened to consult, will equally account for some of the *altered forms of expression* which attracted your notice; but for how many I could not say without collating both; since there were a few uncouth expressions, which, as mentioned in my preface, I did think it better to change or omit.

I am, Sir, with sincere respect,

Your obedient Servant, HENRY WALTER.

[In the edition which we employed, and in a later one printed by Edward Barker in 1638, the following is the order of the prayers in question.

The figures in brackets denote Mr. W.'s arrangement.

1. A prayer necessary for all persons (9).
2. A prayer necessary to be said at all times, (not included in Mr. W.'s collection, but inserted at p. 83 of the Primer).
3. A general confession of sins, to be said every morning (4).
4. A prayer, to be said in the morning (5).
5. A prayer, to be said at night going to bed (11).
6. A prayer containing the duty of every Christian (1).
7. Certaine godly prayers for sundry dayes (2).
8. A prayer for trust in God (3).
9. A prayer against worldly carefulness (8).
10. A prayer against temptation (6).
11. A prayer for the obtaining of wisdom. Wisd. ix. (7).
12. A prayer for patience in trouble (10).
13. A prayer, to be said at the houre of death (12).

With respect to *uncouth* expressions, we confess that we are unable to discover any throughout the collection. There are quaintnesses and peculiarities of diction in abundance; but these form a beautiful feature in the prayers, and their removal destroys the character of the language of the time.]

## SUNDAYS AND HOLYDAYS.

MR. EDITOR,—As I certainly would much rather find myself in agreement, than at variance with Clericus Urbanus, I am glad to discover that we are on one point in the same opinion; namely, that the question can only be truly settled by the Ordinary. But as to the mode of settlement, I confess, I am unconvinced by his reasonings.

I will concede the service for the 30th of January, not that I am absolutely convinced on the subject, but there is so valid a reason for the postponement of that service, that it cannot at all affect the general principle. It is one of those exceptions which most distinctly prove the rule. If Sunday must NEVER be a fast, there is nothing

surprising that this service should be appointed for the Monday; and the very appointment proves that, but for this reason, the extraordinary service would have taken precedence. Besides, enough is proved by the rubricks for the other national services; the gradations in which appear to me to be perfectly conclusive.

I will explain what I mean when I affirm that the service for the holyday is considered by our Church of greater importance than that for the Sunday. Unquestionably, the observance of a Sunday is of more importance than that of a saint's day, or even one of our Lord's festivals; the sabbath being directly of divine institution; the other, merely of human appointment. This I certainly admit, and this is all that the rubrick intends, when it places Sundays before other holidays. Of course, I could never mean to say, that if the choice lay between neglecting a Sunday and neglecting a festival of human appointment, the former alternative should be taken. But the truth is, we are in no such dilemma. What is our duty with respect to the Sabbath? We are to keep it holy. Well; and this we may do, and celebrate another festival at the same time. The collect for St. John Baptist's day is as devotional as that for "the First Sunday after Trinity." So that, on my view of the question, the Sunday and the holyday are in truth BOTH observed; but on that of Clericus Urbanus, the latter is entirely sacrificed.

Besides, my opponent admitted that this change is "necessarily required when Christmas-day falls on a Sunday." This appears to me to be a concession of my principle; for Sunday is as *truly*, though not as *eminently*, superior to Christmas-day, as it is to any other festival of human appointment. If the service for Christmas-day ought, as I think all will allow, to take precedence of that for the Sunday, I know but one principle on which this preference can be made; and that principle is mine.

The argument drawn from the appointment of a first lesson for the Sunday is, I am satisfied, of no force whatever. There is *no* second lesson appointed for Sundays in general; so that here we are obliged to have recourse to the day of the calendar or the Saint's day. And though Clericus Urbanus may consider the service for the Saint's day inferior to that for the Sunday, he cannot consider it inferior to that for an ordinary day.

Like my courteous antagonist, I hope I am open to conviction; but, I regret to say, his arguments have not produced it.

I am, Mr. Editor, yours, very truly.

RUSTICUS.

#### GENESIS IV. 1.

MR. EDITOR,—I beg to offer a few observations on the translation of this passage, advocated by G. H. in your Numbers for June, July, and September last.

The proposed rendering requires for its support a revelation to be supposed which is not recorded. Now this in itself is a strong objection against it, unless it can be shown that no other rendering can be

sustained. This point G. H. has attempted to establish, but I do not think he has done it satisfactorily.

In the first place, great authorities are against it. G. H. admits that, with the exception of the Targum of Jonathan Ben Uzziel, all the ancient translators construe *eth* in this passage as a preposition. It is difficult to persuade oneself that Onkelos, and the Septuagint translators, did not understand sufficient of the idiom of the Hebrew language, to know whether or not it admitted of *eth* being, as it stands here, taken as a preposition. And if it be allowed that they knew so much of their own language, we have, in their translations, decisive evidence that it will admit of *eth* being rendered as a preposition in the present case, they having themselves so rendered it. Again, the translators of our received version were no mean Hebraists, and the same may be said of others of the older translators; they may, therefore, be believed capable of judging whether the Hebrew idiom would admit of *eth*, standing as it does here, being rendered as a preposition. I confess the more modern names who have rendered it as proposed, and who may have thought it against the idiom of the Hebrew language to render it otherwise, does not weigh with me so much as to satisfy me that the more ancient translators were ignorant on this point, and have rendered it in a manner the language will not bear.

That these more ancient translators have rendered *eth* as a preposition, is, to me, an authority that the language will bear that rendering. I argue for no more on their authority; because, if the language will bear both renderings, there is no reason to fetter our judgment by theirs in the choice we may adopt. At the same time, it is my decided opinion, that if *eth* may be rendered as a preposition, it *ought* to be so rendered, in preference to the proposed rendering, which requires a revelation to be supposed in order to support it; because I think it a point not to be disputed, that we ought never to resort to the supposition, I was about to say the fabrication, of a revelation from God, *without necessity*.

But, secondly, the passages quoted in support of the proposed rendering are not, as it appears to me, in point. In none of them could *eth*, with any sense, be rendered as a preposition; the construction of the sentences evidently require it to be rendered as *videlicet*. It is different in the case before us; the sense is perfect of itself, with *eth* rendered as a preposition. To render it otherwise, we must help it out, with supposing what we have no authority to suppose, beyond the necessity resulting from that mode of rendering.

Thirdly, it is allowed that *eth*, before Jehovah, is oftentimes rendered "from;" and it is not shown that those cases are different from the present in construction. Perhaps nothing could be argued from them either way; but it is a pity that the places were not quoted, or referred to, by G. H. that his readers might judge for themselves how far they did, or did not, favour either interpretation.

Fourthly, in respect of Gen. xlii. 4, "But Benjamin, Joseph's brother, Jacob sent not with his brethren," it is said, rightly enough, that the Hebrew word after *eth* cannot be rendered in apposition, as both nouns, except one is a noun of multitude, must be of the same

number, for that purpose. But supposing the Hebrew word had been in the singular number, it could not then have been rendered in apposition; the sense of the passage would prevent it. Now I wish to know whether the Hebrew idiom would have prevented *eth* being here used as a preposition, if the Hebrew word had been in the singular number instead of the plural (brother instead of brethren.) If the author might still have used *eth* in that case, and not have been obliged to substitute some other word or letter for a preposition, this appears to me an authority in support of rendering *eth* as a preposition in the case in question. If it be not considered so, I should like to know why not.

Is there any passage, independent of that in question, where a person is said to have gotten or received or obtained any thing from another, where *eth* is used as a preposition before the person from whom the thing is obtained? This seems important to be ascertained for the supporters of either rendering. If there be any such passage, it will be an authority in favour of the received rendering of the passage in question.

As to *Ish* never being used for a male child, it does not appear to me to be important whether it be so used or not in other places. It is admitted, by the reference to Gen. vii. 2, that it is used simply to designate the sex; why might not Eve have used it in this sense? It is not important to render it as signifying an adult, in order to support the supposition, that Eve referred to the promised Seed, whether she thought that promised seed would be of a divine nature or otherwise. I have gotten a man (a man-child), the Jehovah, would be perfect sense.

Neither does the criticism on *kana* appear to me of much moment; for Eve is not understood by any, I believe, as saying, whether as thanksgiving or otherwise, I have brought forth a man from the Lord. She had brought forth a male child, and she says, I have gotten or obtained a man from the Lord, in conformity with the language of the 127th Psalm, "Lo, children and the fruit of the womb, are an heritage and gift that cometh of the Lord." I do not see that any thing hinges on this.

The main question is, whether *eth*, as it here stands, can be used as a preposition. Assuming, from the authorities before-mentioned, that it may be so construed, it is an objection against it being rendered otherwise, as I have already noticed, that it requires us to suppose a revelation from God which is not recorded. Here, however, I should notice that G. H. in his concluding observations, seems to regard the record of this saying of Eve's as a record of a revelation having been made to her, that the promised Seed should be Jehovah. If the passage could not *possibly* be rendered otherwise than as G. H. advocates, perhaps it might be so regarded; but if it *may*, if the language will *bear*, that it be rendered otherwise, it cannot be so argued. And I would observe, that, at all events, this mode of recording a revelation of so much importance is without a parallel. We are in other cases expressly informed that the revelation is from God; in the present case, the revelation is, on the proposed rendering, nothing more than the record of an expression of Eve's, in which, at least in

one part, she is allowed to be in error. It is said, that though she mistook, in applying the term Jehovah to her child, and in conceiving it to be the promised Seed, she might, nevertheless, have had it revealed to her that the promised Seed, whenever born, would be Jehovah. This is certainly possible. But if we are to suppose revelations, may we not, on as good authority, suppose that sufficient would be revealed to her, at the same time, regarding the Jehovah, as to prevent her falling into such a mistake as to conceive a child born in the ordinary course of nature was he? If Moses recorded this expression of Eve's as a record of a revelation from God, it must be supposed it was recorded to guide the faith of his people and of posterity. But in what instance has it done so? If such a revelation as is supposed was made, and this is the record of it, how is it that neither Moses himself, when speaking of the prophet who should rise after him, nor on any other occasion, should refer to it; that it should not be noticed any where by any person in the Old or New Testament? Neither our Lord, nor his apostles, nor the prophets, have appealed to it, though express and clear as to the point of our Lord's divinity. That they have not noticed it, appears to me an argument against any such revelation having been made; at least, against this expression of Eve's being considered as a record of it.

It appears to me to be a further objection to the proposed rendering, that Eve is made to suppose her child to be the promised Seed, whilst she is supposed to be aware that the promised Seed was to be of another nature—was to be Jehovah. She may be well supposed, perhaps, to have imagined her child the promised Seed, if no more were revealed to her than is recorded; but how she could suppose it, when she knew the promised Seed should be Jehovah, I am at a loss to conceive. She could hardly have supposed that a child born of herself and Adam was of a nature differing from their own, and superior to it, without an additional revelation assuring her of the fact; and that, it is allowed, she had not.

Then, as to the confirmation of the doctrine of our Lord's divinity, afforded by the passage rendered as proposed; it does not appear to me to be such, unless it be established, that it is impossible to render the passage otherwise than as G. II. advocates; but many, of good authority, have rendered it otherwise. With such a difference of opinion, the proposed reading, and confirmation of our Lord's divinity contained in it, can only be considered as resting on conjecture; and it is, in my mind, weakening, rather than strengthening our faith, to extend its foundation on such uncertain ground as that is. On whatever we build our faith, if part of the foundation be shaken, it renders necessarily our belief less fixed and certain, although, in point of fact, enough may remain to support it securely.

Enough is revealed to us, we may be sure, for all the ends required of us; enough, assuredly, I think, for the establishing of the doctrine which the proposed construction is urged as a support. Without resorting to the doubtful passage before us, we may find, in the prophecies of the Old Testament, Jehovah expressly applied to our Lord—the promised Seed. And in the New Testament, besides

other testimonies to his divinity, he is expressly affirmed to be God. With these evidences, we need not be careful respecting the fate of Eve's declaration.

I will mention, in conclusion, what has often struck me, and perhaps others, as the occasion of Moses recording this passage, according to the rendering of the received translation; namely, to account for the name given to her first-born, as he records other expressions for the like purpose, as in the cases of Seth and Noah. I think it probable there was no other object in it. U. Y.

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#### PRO-POPERY SOPHISTRY.

MR. EDITOR,—Before this letter can reach the public eye, the death warrant of the British Constitution will have been sealed; but even were it otherwise, I should hope to produce little influence by argument in quarters where alone argument could be beneficial. The reasons which, within the space of two months, have converted princes, prelates, nobles and senators, are evidently of a nature which comes not within bow-shot of logic. But there is still a great and powerful tribunal, even that of public opinion, before which crowns, coronets, and mitres must submit to be arraigned. Connected intimately as this question is with our Christianity and our Church, I shall not deem it necessary to apologize in again trespassing on your kindness, by offering some remarks on one of the wretched sophisms, by which this ruinous measure has been supported.

The argument is, "That the Church of England can never be endangered so long as it retains its present purity." We know, indeed, that as far as its individual members are concerned, all the powers of earth and hell can never touch their SALVATION, so long as they are true to their profession. But this is quite a different thing from the safety of the Church Establishment, or even the temporal immunity of its constituent members. Did the purity of Latimer, Ridley, Hooper, and thousands of others, preserve them from the utmost terrors of Popish barbarity, or protect their pure Church from the most savage persecution? Did even the cries of innocent infants preserve them from the flame and the steel? Did the purity of our Church afford her any safeguard against the usurpation of the detestable bigot, James? Did the pure and heroic resistance of the seven Bishops produce any relenting softness in the heart of that callous tyrant? But, attached as I am to my Church, and pure as I believe her to be, I cannot believe her purer than the primitive. And did the purity of that Church prevail against a Herod, a Nero, or a Diocletian? Still more, did the purity of Him, concerning whom it is written, that "every man that hath this hope in him purifieth himself even as He is pure,"—did even his spotless purity protect him from the cowardly cruelty of a governor who suffered his fears to betray his conscience, and from the malice of a ferocious hierarchy, who thirsted for his sacred blood? What then has the purity of the Church to do with its temporal safety?

Having noticed this gross perversion of reasoning, which runs in the very teeth of history, human nature, experience and tendency, I will not

seek much further to occupy your valuable pages. Allow me, however, in a few words, to express,—not my surprise, for we are now abundantly taught the “*nil admirari*,” but—my *feelings* at seeing your contemporary, the *Christian Observer*, swept along the vortex of conversion; condescending to become the adulator of an apostate and traitorous faction, and this too, in the holy name of Christianity! publishing, and complacently commending a long letter of the Rev. Daniel Wilson, a letter which not a little detracts from his consistency, and from his former fame (whether well earned or not I will not say). Let me further intrude to notice an expression which appears in my last letter. I am there made to call Popery *Catholicism*. If such an expression could have escaped my pen, I most certainly and most decidedly retract it; and I cannot but regret, by the way, that your publication, whose manliness, uprightness, consistency, good sense, and sound Christianity, I admire and reverence in the very highest degree, should have sanctioned a loose and incorrect mode of speaking, which really confounds the most essential distinctions, and passes a condemnation on Protestantism. Let us leave such terms to the Daniel Wilsons, and Sidney Smiths.

A CATHOLIC OF THE CHURCH OF ENGLAND.

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#### KING'S COLLEGE.

MR. EDITOR,—It gives me sincere pain, and I think a similar feeling must be excited in the breasts of many staunch and uncompromising Protestants, to observe the very ominous aspect of affairs with regard to King's College, London. There does not exist in the United Kingdom a person more entirely hostile than myself to the measures which have recently received the sanction of the Legislature. Yet I cannot think that the best way of counteracting the injurious effects of those measures will be to cripple a great institution, which, in its maturity, may perhaps become a signal bulwark of our tottering Church. There can be no doubt, that, as matters stand, the whole discipline of King's College may be administered by Papists; but it would be so easy to insert in the statutes appointing the Council, the words “being Protestants,” and the general feeling of the proprietors is so decidedly in favour of such an amendment, that subscribers ought certainly to wait till this is done, before they withdraw their names. The step once taken, the Institution may be ruined, and repentance arrive too late. Supposing such to be the event, what would be gained? The unholy coalition of Popery and Infidelity would establish itself impreguably, without a single opposing circumstance, in the Gower-street Institution. There must, even in the most unfavourable state of King's College, exist a tendency to check united hostility to religion, which cannot but prove salutary, and may be so in the very highest degree.

Excuse these hurried remarks; but the emergency of the occasion would not allow me entirely to keep silence on the subject, and I shall be happy to see it treated by those who are in every respect far better qualified for the purpose than myself.

I am, Sir, Your obedient Servant,

ECCLESIASTICUS.



## ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

*By analogous Reference to the Practice of other Nations.*

## DIVINATION.

It would far exceed our limits to enter fully upon so extensive a subject as that included under the term divination. Suffice it to say, that the Jews at all periods of their history resorted to every mode adopted by their idolatrous neighbours of penetrating into futurity. With respect to the first of these, alluded to in Genesis xlv. 5, we know that one of the most celebrated monarchs of the Persians, the great Giamschid, together with Alexander and others, referred to prophetic cups, and Pliny alludes to a similar practice in his time. That wands and staffs were used for similar purposes is also known to us, on the authority of Strabo, who speaks of the rods held by the Magi during their religious ceremonies.

Gen. xlv. 5.—“Is this the cup whereby he divineth?”

Ezek. xxi. 21.—“For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.”

Hosca iv. 12.—“My people ask counsel at their stocks, their staff declareth unto them.”

Tacitus (*de Moribus Germanorum*, ch. x.) thus explains their mode of divination by twigs or wands: The branch of a forest tree is cut into small pieces, which being all distinctly marked, are thrown at random on a white garment. With fervent prayers the priest, raising his eyes to heaven three times, holds up each segment of the twig, and as the marks rise in succession, interprets the decrees of fate.

The method taken by the Noaaid or Lapland Priest to recover stolen goods is this. He comes into the tent where he has reason to suspect the thief is to be found, and pouring a quantity of brandy into a dish, which then reflects the features of any person-looking into it, he makes a number of grimaces over it, and appears to consider it with very great attention. After some length of time employed in this way, he takes the suspected Laplander aside, charges him with the fact, declares that he saw his face plainly figured to him in the dish, and threatens to let loose a swarm of ganic flies upon him, who shall torment him until he makes restitution.—*Acerbi's Travels*, Vol. ii. p. 312.

The king, who was one of our company, this day, at dinner, I observed, took particular notice of the plates; this occasioned me to make him an offer of one, either of pewter or of earthenware. He chose the first, and then began to tell us the several uses to which he intended to apply it. Two of them were so extraordinary, that I cannot omit mentioning them. He said that whenever he should have occasion to visit any of the other islands, he would leave this plate behind him at Tongataboo, as a sort of representative in his absence, that the people might pay it the same obeisance they do to himself in person. He was asked what had been usually employed for this purpose, before he got this plate; and we had the satisfaction of learning from him that this singular honour had been hitherto conferred on a wooden bowl, in which he washed his hands. The other extraordinary use to which he meant to apply it in the room of his wooden bowl, was to discover a thief; he said that when any thing was stolen and the thief could not be found out, the people were all assembled together before him, when he washed his hands in water in this vessel; after which it was cleaned, and then the whole multitude advanced, one after another, and touched it in the same manner as they touch his foot when they pay him

obedience. If the guilty person touched it he died immediately upon the spot, not by violence, but by the hand of Providence; and if any one refused to touch it, his refusal was a clear proof that he was the man.—*Cooke's Third Voyage*, B. 2. c. 8.

In the Temple Kurumadô, in a corner to the left, within a large wooden grate, we took notice of a sexangular lanthorn covered with black gauze, which could be turned round like a wheel, and is said to be of great service in discovering unknown and future things. We were told likewise that a large book of their gods and religion lay in the same lanthorn, of the contents whereof they would or could give us no particulars, and only would make us believe that it was a very strange and miraculous thing.—*Kampher, Japan*, Vol. ii. p. 600.

The conjuror fills a pewter bason or a brass pan full of water, then sets up a stick on each side, from the tops of the sticks he stretches a small cord, and from the centre of that cord suspends a grain of pepper by a thread just to touch, but not in the water: he then dips his fingers in the water and flirts them in the culprit's face; if he is guilty, a white film immediately covers his eyes, which deprives him of sight, and causes most excruciating pain; but if he is innocent, it has no effect. After the guilty person has made his confession, the conjuror departs.—*History of Sierra Leone*.

Before the Sumatrans go to war, they kill a buffalo, or a fowl that is perfectly white, and by observing the motion of the intestines, they judge of the good or ill fortune that will attend them. The priest who performs this ceremony had need to be infallible; for if he predicts contrary to the event, he is sometimes put to death for his want of skill.—*Marsden's Sumatra*.

In the Rudhiradliya-ya, or sanguinary chapter, translated from the Calica Puran, there are a variety of curious omens explained according to the direction in which the head of a human victim, buffalo, &c. falls when severed from the body.—*Asiatic Researches*. Vol. V.

The Scythians have amongst them a great number who practise the art of divination. For this purpose they use a number of willow twigs in this manner: They bring large bundles of them together, and having untied them, dispose them one by one on the ground, each bundle at a distance from the rest. This done, they pretend to foretell the future, during which they take up the bundles separately, and tie them together again. They take also the leaves of the lime-tree, which, dividing into three parts, they twine round their fingers; they then unbind it, and exercise the art to which they pretend.—*Herodot.* B. 4.

The inhabitants of the Pelew islands entertained so strong an idea of divination, that whenever any matter of moment was going to be undertaken, they conceived they could, by splitting the leaves of a particular plant that was not unlike our bulrush, and measuring the strips of this long narrow leaf on the back of their middle finger, form a judgment whether it would or would not turn out prosperous. It was noticed by several of our people that the king resorted to this supposed oracle, on different occasions, particularly at the time they went on the second expedition against Artingall, when he appeared to be very unwilling to go aboard his canoe, and kept all his attendants waiting till he had tumbled and twisted his leaves into a form that satisfied his mind and predicted success. Our people never observed any person but the king apply to this divination.—*Wilson's Pelew Islands*.

The Afghaums pry into futurity by astrological and geomantic calculations, and by all sorts of divination and sortilege. Amongst other modes they form presages from drawing lots, from the position assumed by arrows poured carelessly out of a quiver. I remember a conversation which I had (immediately before Shauh Shooja's great struggle against his competitor in 1809) with one of that prince's Persian Ministers, who told me that he had now good reason to rely with certainty on his master's success. I listened with attention, expecting to hear of a correspondence with some of the great lords of the other party, and I was a good deal surprised to find the minister's confidence arose entirely from the result of some augury from the position of arrows.—*Elphinstone's Account of Cabul*, p. 223.

Mr. John Rawlins, when a prisoner on board a Turkish vessel, thus describes a singular mode of divination by arrows. Upon the sight of two great ships, feared to be two Spanish men-of-war, a deep silence is commanded in the ship; after that all the company give a great shriek; sometimes the sails are all taken in, and perhaps presently after hoisted out again, as the conjuror presages. There are also a cutlass and two arrows laid on a cushion, one for the Turks, the other for the Christians, and a curtlaxe: then this wise man reads, and some one or other takes the two arrows in his hand by their heads; if the arrow for the Christians comes over the head of the arrow for the Turks, it foretels they will be taken; if the arrow for the Turks comes over the head of that for the Christians, they think themselves sure of success. The curtlaxe is taken up by a child or some person that is a stranger to the matter, and it is much minded if it lie on the same side or no. They observe lunatics too, for the conjuror writes down their sayings in a book, grovelling upon the ground as if he whispered to the devil.—*Harris's Voyages*, p. 371.

### TERAPHIM.

MR. EDITOR,—In D'Oyly and Mant's Bible, the latter note upon the word *idols* (אֱתֵרָפִים), Gen. xxxi. 19, is "The Teraphim were probably the pictures or statues of some of Rachel's ancestors, and taken by her for the preservation of their memory, when she was about never to return to her country and father's house again. Laban had abused them to idolatry."—*Dr. Lightfoot*. But perhaps she did it rather to wean her father from his idolatrous habits, and to prevent him from discovering the road she had taken, if we suppose them to have been the receptacles of evil spirits, and kept for the purpose of divination, which the Syriac word ܐܝܬܪܦܝܡ, *inquirens*, implies.

Laban, in the 29th verse, speaking to Jacob, calls the God of Abraham by the name אֱלֹהֵי, and, in the verse following, calls his own Teraphim by the same name; which is certainly very natural, supposing him to have been an idolater. Jacob, in the 32d verse, bids him search for his Teraphim, calling them, doubtless from a sense of his own innocence, by the same name אֱלֹהֵי; but, in the 37th verse, he asks him, in seeming derision and contempt, whether among all his furniture he had found any of his *household* utensils, not repeating the before-mentioned word אֱלֹהֵי, but כָּל כְּלִי.

That these Teraphim, εἰδωλα, were a kind of images or busts, answering to the *Lares* or *household gods*, of the Romans, seems very probable. The Sanscrit तार, *tara*, a house, and प, *pa*, to protect, denote the Teraphim to be a species of inferior idols, kept and worshipped under the idea of the protection they afforded to the house, and consequently rank the cognate Teraphim among the *Lares* or *Dii familiares*, and not among the *Penates*; which, according to Livy, were idols of a distinct order from the *Lares*; the latter were of human, the former of divine origin. The תַּרְפִּים were, as Rabbi D. Kimchi says, "fictas ab Astrologis ut futura prædicerent, et humana forma factas, ita ut cœlestis influentiæ essent capaces." In Ezekiel xxi. 26, we find the king of Babylon consulting them; "he made his

arrows bright, he consulted בתרפים, he looked into the liver." And Juvenal thus describes the Lares—

graciles ubi parva coronas  
Accipiunt fragili simulachra nitentia cera.  
Hic nostrum placabo Jovem, Laribusque paternis  
Thura dabo, atque omnes violæ jactabo colores. Sat. XII. 87.

Horace, Od. B. 3. O. 23, gives to the Lares another property, viz. that of rendering fruitful their fields and herds, and prospering all their undertakings; and with this sense agree the Arabic and Æthiopic. Arabic, ترف, *bonis commodisque vitæ affluxit, vel iis*

*fruitus et lætatus fuit.* Æth. ተረፈ, *abundare.* Luke xv. 17.

አስ:የተርፋወ:ሰአክል: *qui abundant pane.* Whatever, therefore, was the use made of the Roman Lares, we may reasonably suppose the same to have been made of the Teraphim of Laban; and that, in fact, they were the same kind of idols. Neither can I find that the תרפים were intended to represent an image of Jehovah, for Jacob afterwards, in Gen. xxxv. 4, calls them כל-אלהי הנכר, all the strange, or foreign, or unknown gods. See all the places where Teraphim are mentioned—Gen. xxxi., Zach. x., Ezek. xxi., Hosea iii., Judges xvii. xviii., 2 Kings xxiii., 1 Sam. xv. xix.

The Penates seem to correspond with the שרפים, Seraphim, and probably the כרובים, Cherubim: and here I cannot help observing, that the most satisfactory meaning of numberless words in the Old Testament seems to be preserved in the Sanscrit as well as the Arabic language;—e. g. Seraphim; Sans. सार *best*, and पा *to protect*,—

Ar. شرف, *nobilitate ac gloria vicit*, denoting them to be powerful and glorious protectors. Cherubim; Sans. चारु, *beautiful*, and वा *as*; a particle of assimilation, denoting, perhaps, their similitude to the Seraphim. Consult the following texts:—for Seraphim, Isaiah vi. compared with Rev. iv.; for Cherubim, Gen. iii., Exod. xxv. xxxvi., 1 Kings vi., Ezek. x., 2 Sam. xxii.

I shall, however, be much gratified if any of your correspondents may feel inclined to enlarge upon and further elucidate this subject.

I am, Mr. Editor, your humble Servant,  
B. CLERICUS.

## BURNING OF HERETICS.

LE STEPHANAIS (a French paper published at St. Etienne) of the 8th ult. contains a long account of a sermon then recently preached by a young ecclesiastic, in defence of the Inquisition, the establishment of which in France he strongly recommended, advocating the justice and legality of burning heretics on grounds somewhat differing from the majority of its old defenders, who for the most part represent it as a dispensation of mercy to the soul of the individual at the expense of his body. The line of argument followed on the present occasion was, that "as the civil law punishes with death the assassin who merely kills the body, a still greater punishment, if possible, should be awarded to him who murders the soul." What a piece of work is man when fanaticism once lays hold of him!

## LAW REPORT.

## UPON THE POWER OF OFFICIATING MINISTERS TO DIRECT THE MANNER IN WHICH SINGING SHALL BE CONDUCTED IN PARISH CHURCHES.

WE have received several communications from valued correspondents upon the state of the law upon this subject. And as there appears to be different opinions entertained upon the point, we are induced from this circumstance, and also from a consciousness of its importance, to give, at length, the luminous and elaborate judgment of Lord Stowell in the case of *Hutchins v. Denziloe*, reported in the first volume of Dr. Haggard's Consistory Reports, in which the law upon this subject is fully stated and perspicuously explained. The following is a copy of such parts of the case, taken from the above reports, as relate to the point.

*"The office of the Judge promoted by HUTCHINS v. DENZILOE and LOVE-*

"This was a proceeding against the Churchwardens of the parish of St. Botolph, Aldersgate, at the promotion of the Rev. John Hutchins, officiating and licensed curate of the said parish, by articles; and the offence was thus stated in the citation: 'More especially for obstructing and prohibiting, by your own pretended power and authority, and declaring your resolution to continue to obstruct and prohibit, the singing or chanting by the parish clerk and children of the ward, and congregation, accompanied by the organ.'

"On the part of the Churchwardens, it appears to have been supposed, that, as they paid the organist and managed the children, they were to direct when the organ should or should not play, and when the children should or should not chant. The clergyman had ordered the playing and singing at certain parts of the service.—The Churchwardens forbade both.

## "JUDGMENT.

"Sir William Scott.—This is a proceeding by articles against the Churchwardens of St. Botolph, Aldersgate, the nature of which has been fully set forth."

"The real question in the case is, whether the fact charged is of a criminal nature? The charge is that of having obstructed a practice approved of by the inhabitants and by the Bishop. These are the material averments,—for the statement, that it had been done by the approbation of former Churchwardens, is of little effect, as that could not in this instance operate as a rule to their successors.

"The first point is, whether these Churchwardens have a right to interfere in the service of the Church? as if that interference is legal in any case, it is so in the present. To ascertain this, it is proper to consider what are their duties: and I conceive, that originally they were confined to the care of the ecclesiastical property of the parish, over which they exercise a discretionary power for specific purposes. In all other respects, it is an office of observation and complaint, but not of control, with respect to divine worship; so it is laid down in Ayliffe,\* in one of the best dissertations on the duties of Churchwardens, and in the canons of 1571.† In these it is observed, that Churchwardens are appointed to provide the furniture of the Church, the bread and wine for the holy sacrament, the surplice, and the books necessary for the performance of divine worship, and such as are directed by law; but it is the Minister who has the *use*. If, indeed, he errs in this respect, it is just matter of complaint, which the Churchwardens are obliged to attend to; but the law would not oblige them to complain, if they had a power in themselves to redress the abuse.

"In the service, the Churchwardens have nothing to do, but to collect the alms at the offertory; and they may refuse the admission of strange preachers into the pulpit. For this purpose they are authorized by the canon,‡ but *how*? When letters of Orders are produced, their authority ceases.

\* Paragon, p. 170. † c. 5. ‡ 1603. c. 50.

Again, if the minister introduces any irregularity into the service, they have no authority to interfere, but they may complain to the Ordinary of his conduct. I do not say there may not be cases, where they may be bound to interpose; in such cases, they may repress, and ought to repress, all indecent interruptions of the service by others, and are the most proper persons to repress them, and they desert their duty if they do not. And if a case could be imagined, in which even a preacher himself was guilty of any act grossly offensive, either from natural infirmity or from disorderly habits, I will not say that the Churchwardens, and even private persons, might not interpose to preserve the decorum of public worship. But that is a case of instant and overbearing necessity, and that supersedes all ordinary rules. In cases which fall short of such a singular pressure, and can await the remedy of a proper legal complaint, that is the only proper mode to be pursued by a Churchwarden,—if private and decent application to the minister himself shall have failed in preventing what he deems the repetition of an irregularity. At the same time, it is at his own peril if he makes a public complaint, or even a private complaint, in an offensive manner, of that which is no irregularity at all, and is in truth nothing more than a misinterpretation of his own. I shall pass over a case which has been cited from the State Trials;\* as it was one of party heat, that took place in times of party ferment, and is of smaller authority on that account.

“I am next to consider whether the Churchwardens, if having authority, have interposed in this case to hinder

an illegal or legal act? And in this branch of the question I dismiss all consideration of expediency, which is in the Ordinary himself alone,—the court judges only of the legality. Has then the Bishop a discretion upon this subject? Those who have undertaken to shew that he has not, must shew a prohibition which restrains it; and in order to establish *this*, it is said, that though singing part of the Psalms is properly practised in Cathedrals, it is not so in Parish Churches. No law has been adduced to this effect, but modern usage alone has been relied on; and it is said that such has been the practice from the time of the Reformation. This, however, is not supported by any particular statement of fact or authority.

“In the primitive churches, the favourite practice of the Christians to sing hymns in *alternate verses*, is expressly mentioned by Pliny, in one of his epistles to the emperor Trajan.\* The Church of Rome afterwards refined upon this practice;—as it was their policy to make their ministers considerable in the eyes of the common people; and one way of effecting *that*, was by appointing them sole officers in the public service of the church; and difficult music was introduced, which no one could execute without a regular education of that species. At the Reformation this was one of the grievances complained of by the laity; and it became the distinguishing mark of the Reformers, to use plain music, in opposition to the complex musical service of the Catholics. The Lutheran Church, to which the Church of England has more conformed in discipline, retained a choral service.† The

\* Trial at Rochester Assizes, July, 1719, before Sir Lyttleton Powys, vol. 10. app. p. 88. fol. ed. In this case, on a collection for charity, in the church of Chislehurst, the Magistrates interfered, and a scene of violence and confusion ensued. They indicted the clergyman at Rochester Assizes for collecting money without authority. The clergyman, in the mean time, instituted proceedings in the Ecclesiastical Court of Rochester against the persons who interrupted the offices of the church.

\* “Affirmabant hanc fuisse summam vel culpæ suæ, vel erroris, quod essent soliti, stato die, ante lucem convenire, carmenque Christo, quasi Deo, dicere secum invicem.”—Ep. tit. 10. 97.

† See the common service of those churches.—*The agreement of the Lutheran Churches with the Church of England* was set forth in a tract under that title, in 1715; in which it is said, “It might indeed have been shewn further; the agreement of the Lutheran Churches with ours, in the manner of celebrating the public worship,—that they agree with us in using a Liturgy,

Calvinistic Churches, of which it has sometimes been harshly and untruly said, 'that they think to find religion wherever they do not find the Church of Rome,' have discarded it entirely, with a strong attachment to plain congregational melody,—and that perhaps not always of the most harmonious kind.

"The reformation of the Church of England, which was conducted by authority, as all reformations should be, if possible, and not merely by popular impulse, retained the choral service in cathedrals and collegiate chapels. There are certainly, in modern usage, two services to be distinguished; one the cathedral service, which is performed by persons who are in a certain degree professors of music, in which others can join only by ear; the other, in which the service is performed in a plain way, and in which all the congregation nearly take an equal part. It has been argued, that nothing beyond this ought to be permitted in ordinary parochial service; it being *that* which general usage at the present day alone permits. But that carries the distinction further than the law will support—for, if inquiries go further back, to periods more nearly approaching the Reformation, there will be found authority sufficient, in point of law and practice, to support the use of more music even in a parish church or chapel.

"The first Liturgy was established in the time of Edward VI. in 1548. This was followed, after a lapse of four years, by a second, which was published in the reign of the same king, in 1552; and the third, which is in use at present, agreeing in substance with the former, as ordained and promulgated 1 Eliz. in 1559.

"It is observable that these statutes of Edward VI., which continue in force, describe even-service as even-song. This is adopted into the statute of the first of Elizabeth. The Liturgy

in singing of Anthems, &c. But it is not necessary." p. 10.

The above tract appears to have been written to obviate any public prejudice against the illustrious House of Hanover, on account of King George the First being a Lutheran.

also of Edward VI. describes *the singing or saying of even-song*; and in the communion service, the Minister is directed to *sing* one or more of the sentences at the Offertory. The same with regard to the Litany; *that* is appointed to be *sung*. In the present Liturgy, the Psalter is printed with directions that it should be *said or sung*, without any distinction of parish churches, or others; and the Rubric also describes the Apostles' Creed '*to be sung or said by the Minister and people*,' not by the Prebendaries, Canons, and a band of regular choristers, as in cathedrals; but plainly referring to the service of a parish church. Again, in the burial service:—part is *to be sung by the minister and people*; so also in the Athanasian and Nicene Creeds.

The injunctions that were published in 1559 by Queen Elizabeth,\* com-

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\* "For the encouragement of the art, and the continuance of the use of singing in the Church of England, it is enjoined, That because in divers collegiate, as also in some parish churches, heretofore there hath been livings appointed for the maintenance of men and children for singing in the church, by means whereof the laudable exercise of music hath been had in estimation, and preserved in knowledge: The Queen's Majesty, neither meaning in anywise the decay of any thing that might conveniently tend to the use and continuance of the said science, neither to have the same so abused in any part of the church, that thereby the Common Prayer should be the worse understood by the hearers, willett and commandeth, that, first, no alterations be made of such assignments of livings, as hath heretofore been appointed to the use of singing or music in the church; but that the same so remain; and that there be a modest and distinct song, so used in all parts of the Common Prayers in the church, that the same may be as plainly understood as if it were without singing; and yet nevertheless, for the comfort of such as delight in music, it may be permitted, that in the beginning or in the end of Common Prayer, either at morning or evening, there may be sung an hymn, or such like song to the praise of Almighty God, in the best melody and music that may be conveniently devised, having respect that the sentence of the hymn may be understood and perceived." Vid. also *Reformatio Legum Eccl.* p. 85. s. 5.

pletely sanction "the continuance of singing in the church," distinguishing between the music adapted for cathedral and collegiate churches, and parochial churches; also in the Articles, for the administration of Prayer and Sacraments set forth in the further injunctions of the same queen, in 1564, the Common Prayer is directed 'to be said or sung decently and distinctly, in such place as the Ordinary shall think meet, for the largeness and straitness of the church and choir, so that the people may be most edified.\*' If, then, chanting was unlawful any where but in cathedrals and colleges, these canons are strangely worded, and are of disputable meaning. But in order to shew that they are not liable to such imputation, I shall justify my interpretation of them by a quotation from the "*Reformatio Iegum*," a work of great authority in determining the practice of those times, whatever may be its correctness in matter of law. With respect to parish churches in cities, it is there observed, "eadem parochiarum in urbibus constitutarum erit omnis ratio, festis et dominicis diebus, quæ prius collegiis et cathedralibus ecclesiis, (ut vocant) attributa fuit."† The metrical version of the Psalms was then not existing, the first publication not taking place till 1562, and it was not regularly annexed to the book of Common Prayer till 1576, after which those Psalms soon became the great favourites of the common people.‡ The introduction of this

version made the ancient hymns disrelished; but it cannot be meant that they were entirely superseded; for, under the statutes of the Reformation, and the usage explanatory of them, it is recommended, that the ancient hymns should be used in the Liturgy, or rather that they should be preferred to any others: though certainly to perform them by a select band with complex music, very artificially applied, as in many of the churches in the country, is a practice not more reconcileable to good taste than to edification. But to sing with plain congregational music is a practice fully authorized, particularly with respect to the concluding part of different portions of the service.

"If it be urged that there is any incongruity in this, I answer, that I have to discuss a question of illegality, not of incongruity. It is true, indeed, that what is obsolete is liable to the objection of novelty, and, likewise, that it has been tried and laid aside. The court would not therefore advise the minister to introduce what may be liable to such remarks, against the inclination of the parishioners, and the approbation of the Bishop. But this is matter of expediency and discretion, which the court must leave to the consideration of others. Having thus declared that the Churchwardens are not entitled to interfere, and that the practice is legal, it may be expected I should admit these articles. I am certainly authorized to do so; but I shall suspend their admission till the first day of next term, recommending an accommodation to the parties, and only intimating that the general sense of the parish, properly obtained, will weigh very much with the court in the further consideration of this subject."

\* s. 1.

† c. 6. This work was published in its present form, chiefly under the direction of Walter Haddon, LL.D. Master of the Requests, Judge of the Prerogative Court of Canterbury, and Master of Trinity Hall, Cambridge.

‡ "Plain song was retained in most parish churches for the daily psalms; so in the queen's own chapels, and in the choir of all cathedrals and some colleges, the hymns were sung after a more melodious manner, with organs commonly, and sometimes with other musical instruments,

as the solemnity required. No mention of singing David's psalms in metre, though afterwards they first thrust out the hymns, and by degrees also did they the *Te Deum*, *Magnificat*, and the *Nunc dimittis*.—*Heylin on the Reformation*, p. 289.



## MONTHLY REGISTER.

BARBADOS SOCIETY FOR THE EDUCATION OF THE POOR IN  
THE PRINCIPLES OF THE ESTABLISHED CHURCH.*Tenth Annual Report.*

On reviewing the proceedings of the last year, the Committee have discovered no very remarkable occurrence that has taken place.

The Tenth Annual Report, therefore, does not contain an account of any alteration or addition to the buildings of the Central Schools, which are now complete; nor of any improvement as regards the regulations for extending the benefits of the charity by any further reduction of the expenses for boarding, &c., it being impossible to feed, clothe, and educate a child for a less sum than 15*l. currency*,\*—the sum which the Committee determined last year to receive (under certain circumstances) for each boarder. In short, the present Report exhibits no striking or attractive novelty; but it is not on that account destitute of interest.

To improve the moral character and condition of the poor whites was the great object which called the Central Schools into existence; and the Committee have the comfort of stating to the Board of Directors, that this object has been steadily kept in view, and they trust, under God's blessing, successfully persevered in.

Deeply impressed with the conviction that this desirable end could only be attained by imparting fully the important doctrines of Christianity to the rising generation, the Committee have laboured to raise the useful superstructure of practical knowledge on the solid basis of religious truth. Accordingly, while the strictest attention is paid to such branches of instruction as are indispensable to qualify the children for discharging the duties of any situation in which it is probable

that they may be placed, habits of regularity and industry are recommended and enforced, and morality is reared on the only firm foundation—religion. The Holy Scriptures, from which every lesson that they read is drawn, are daily in the hands of the children, and thus the whole counsel of God is declared unto them. That such a system of education must be beneficial to the children in the first instance, and ultimately to all with whom they may have any connexion, cannot be questioned; and from the continued applications (always more numerous than can be met) for apprentices in every trade and occupation, the Committee trust that they are borne out in asserting, that this institution stands as high as ever in the estimation of the public, as schools of sound and useful learning.

In the month of June an application was received by the Committee from the Rev. George Cummins, for the admission of a boy from the island of Trinidad, as a boarder, into the Central School: this boy, named William Young, has been accordingly admitted. The Committee state this fact as one instance of the high opinion which is entertained in the neighbouring colonies respecting the mode of education pursued in the Central Schools of Barbados. And here they bear willing testimony to the ability and unremitting diligence of Mr. Redwar, the master, in performing his laborious duties. The neat appearance and general health of the boys, sufficiently declare that the duties of the matron are discharged with method, care, and kindness. It may be deemed an object of minor consideration, but the Committee would repeat the statement made in the last Reports, that the

\* About ten pounds sterling.

boarders on the Establishment for boys, make and mend all their clothes. When it is remembered that this is done at leisure hours, under the superintendence of the matron, the Committee feel that, besides gaining useful knowledge, the children are also accustomed to habits of industry; and a further advantage arising from it, is a considerable reduction in the expenses of the institution.

The total number of boys on the institution is 120; of these, 42 are boarders, and 78 day-scholars; during the year, 12 boys have left the school, 11 of whom went into employment; the other has returned to his parish.

The Committee are peculiarly anxious to invite the attention of the public to the Girls' Central School. They cannot speak in too high terms of the valuable services of Mrs. Graysfoot, the schoolmistress, who zealously labours to instil into the minds of the children the pure precepts of morality, as inculcated in the Gospel, while, with equal diligence, she endeavours to train them to useful habits. They assist in many domestic occupations, by which there is a saving in expense; and a further advantage arises from their being thus, in some measure, prepared for business when they quit the school. Besides making all the clothes which they wear, the profits arising from their needle-work, since the last Report, amounts to 16*l.* 7*s.* 8½*d.* Of this sum, 10*l.* were laid out in rewards, which were distributed to the most deserving children. At present there are on this establishment, 75 children, 59 day-scholars and 16 boarders: four of whom are supported by the charity of individuals. The very moderate expense of 15*l.* currency, for the board, education, and clothing of a child, is surely within the means of any; and the Committee do boldly assert, that no greater good can be done for any destitute girl than to place her on such an establishment; for they enjoy, in addition to the watchful care and excellent instruction of the schoolmistress, the great advantage of being under the superintendence of the Ladies' Committee, who, with ability commensurate to their zeal, continue

to perform the charitable task which they have undertaken. During the last year, 12 girls have left the school, two of whom went immediately into business: the others returned to their parents.

The Committee feel themselves again called to the gratifying duty of recording another instance of the very kind and liberal spirit which has ever actuated the Vestry of St. Michael's towards this Institution from its establishment. They have this year appropriated a larger sum than usual to the clothing of the girls (pensioners of the parish), and placed this sum entirely at the disposal of the Ladies' Committee. The result proves the beneficial effects of cordial co-operation among those who desire to do good. The uniform dress in which the girls now appear in Church, must strike every eye; and owing to the judicious management of the Ladies' Committee, they have this year three complete suits of clothes (precisely the same as the uniform dress alluded to), two pair of shoes, and a straw bonnet, very superior to what they formerly had. The following is an extract from the minutes of the 4th June:—

"The attention of the Committee having been called to the circumstance that the children of the Central Schools did not attend Divine Service during the vacations, the master and mistress were directed to enforce the attendance of the children residing in the parish at these times, and to require from all the boarders a certificate from the respective Rectors of the Country parishes, of their having been regular at Church. The master and mistress were further authorized to provide a dinner from the general funds for those attending at St. Michael's."

"The Book-binding establishment continues to advance, and Edwards, the boy alluded to in the last Report, produces specimens that are very creditable to him, considering the few advantages he has had of learning the business. The Committee have resolved to allow him 20*l.* per cent. on the amount received for the work done by him from January 1st, 1828.

Rowe, the youth who was formerly Assistant in the School, has been ap-

pointed by the Bishop during the last year to take the charge of a School for coloured children, in the Bay, and is conducting it very successfully. Another boy educated in the Central School, by the name of Fields, having been recommended by the master, and approved of by the Committee, has succeeded to Rowe's place.

The Committee have to acknowledge with thankfulness, the legacy of 100*l.*, which was bequeathed to this Institution during this year by the late Dr. Innes.

The Committee with the deepest regret advert to the loss which this Institution has sustained in the death of Dr. Richards. His zealous exertions in behalf of the Central-Schools, will ever be remembered by all who have the interests of the charity at heart. Whether he be regarded as a member of the Committee consulting for the general good of the Institution, or in his professional character in which

he always gave his advice and attention to the Children in illness, his services cannot be too highly appreciated, nor too gratefully remembered.

In closing their Report, the Committee do most earnestly recommend the Central Schools to their countrymen, as having a strong claim on their liberality. If it be desirable that ignorance, idleness and vice be eradicated from the minds of the lower orders, and that truth, industry, and virtue be planted in their stead, then may the Committee stand forth and confidently solicit support for an Institution in which knowledge—useful, practical, religious knowledge—is disseminated. Uniform success cannot be expected; and the beneficial influence of such instruction may not, cannot be immediately apparent, but “let us not be weary in well-doing, for in due season we shall reap if we faint not.”

## POLITICAL RETROSPECT.

**DOMESTIC.**—*The Budget.* The Chancellor of the Exchequer's statement of the revenue for the past year, is as follows:

|                                                        |             |
|--------------------------------------------------------|-------------|
| Estimated Income .....                                 | £53,900,000 |
| Ditto, Expenditure .....                               | 50,100,000  |
| <hr/>                                                  |             |
| Estimated Surplus for the Reduction of the Public Debt | 3,800,000   |
| <hr/>                                                  |             |

But the real income and expenditure has been—

|                   |            |
|-------------------|------------|
| Income .....      | 55,187,000 |
| Expenditure ..... | 49,336,000 |
| <hr/>             |            |
| Surplus .....     | £5,851,000 |

being 2,051,000*l.* above that estimated, and which has been chiefly derived from the branches of customs and excise.

He estimates the income and expenditure of the present year, and on the following heads:

|                          |             |
|--------------------------|-------------|
| Customs and Excise ..... | £37,150,000 |
| Stamps .....             | 7,107,000   |
| Taxes .....              | 4,850,000   |
| Post-Office .....        | 1,500,000   |
| Incidental .....         | 200,000     |
| <hr/>                    |             |

|                                |             |
|--------------------------------|-------------|
| Total of Estimates of Ordinary |             |
| Revenue .....                  | 50,807,000  |
| Extraordinary Items .....      | 340,000     |
| <hr/>                          |             |
|                                | £51,147,000 |

## ESTIMATED EXPENDITURE.

|                                                                         |             |
|-------------------------------------------------------------------------|-------------|
| Interest of Funded Debt....                                             | £27,053,000 |
| Ditto, Unfunded Debt .....                                              | 850,000     |
|                                                                         | <hr/>       |
|                                                                         | 27,903,000  |
| Annuities Payable by the Bank<br>of England .....                       | 585,000     |
| Charges on Consolidated Fund                                            | 2,200,000   |
|                                                                         | <hr/>       |
| Total of Charges over which<br>Parliament has no direct<br>Control..... | 30,688,000  |
| Army Estimates .....                                                    | 7,765,172   |
| Navy, ditto .....                                                       | 5,878,000   |
| Ordnance, ditto .....                                                   | 1,728,000   |
| Miscellaneous .....                                                     | 2,067,973   |
|                                                                         | <hr/>       |
|                                                                         | £48,127,145 |

which, deducted from the amount of estimated income, leaves a surplus of 3,019,855*l.* applicable for the reduction of the national debt.

Of the financial measures which he proposes to adopt, one is the funding of three millions of Exchequer Bills in the 4 per cents. at 10*l.* 10*s.* for every sum of 100*l.* in Exchequer Bills guaranteed not to be reduced before 1833.

The Chancellor of the Exchequer admits there is no probability that the commercial prosperity of the current year will equal that of the past; and that the depression of commerce, from which our numerous classes of labourers have so long and so severely suffered, are not likely to be speedily removed. To those who measure the prosperity of the country by its imports and exports, the following efficient statements for the past year will be interesting:

|                                                    |             |
|----------------------------------------------------|-------------|
| Exports from Great Britain..                       | £61,000,000 |
| Imports into .....                                 | 43,000,000  |
|                                                    | <hr/>       |
| Balance of Trade in favour of<br>this Country..... | 18,000,000  |
|                                                    | <hr/>       |
| Value of Imports into Ireland                      | 1,500,000   |
| Exports from ditto                                 | 750,000     |
|                                                    | <hr/>       |
| Balance of Trade against Ire-<br>land .....        | £750,000    |

The annual grant for the support of the College at Maynooth has been passed through the House of Commons. It had been the general hope and expectation that the government, after enacting that no Jesuit should enter

the united kingdoms, and that no title or authority assumed by the Romish Priests should be considered lawful, would have further discouraged the Popish Clergy, by refusing to give them any longer that pecuniary support which is not extended to any Protestant establishment for the education of its Ministers. This, however, it has not thought proper to do, and being called upon during the debate by some members to declare, that the House would not be called upon to renew the grant after the present year, Lord Leveson Gower replied, that the government would not pledge themselves to withdraw the support so long afforded to this Institution. It may be remembered that Lord Redesdale, during the present Session, stated, in the House of Lords, the evils that have arisen from this College as very great; that, formerly, when the Papal Clergy were constrained to attend foreign Universities, they were necessarily taken from a comparatively superior station to the generality of their flocks, and being chiefly chosen from the junior branches of respectable families, they were in some degree united to the aristocracy of the country, and felt some interest in the maintenance of peace and tranquillity. The establishment of the College of Maynooth opened a door immediately for the admission of the lower classes into the ecclesiastical body; the support bestowed by the government enabled them to receive their education at a trifling expense to themselves, and they are returned to their old friends with just sufficient attainments to appear learned in the eyes of the wholly unlettered, and in a capacity calculated to give them great influence among their former associates, without having acquired any of that general knowledge, or mixed in any society which, by giving general and liberal views of the state of mankind, could teach them the necessity of subduing their own passions, and, consequently, enable them to exercise an effective control over those of others. This, indeed, in the spirit of the term *subdue*, can only be obtained by the study of the Holy Scriptures, a book which, though generally open to the Roman Catholic

Clergy, is confessedly not to be found within the walls of Maynooth. Hence it is that the majority of the Papal Clergy in Ireland are greatly inferior to their ecclesiastical brethren, and are not ashamed to be found fomenting every species of riot and disorganization amongst their miserable flocks, proving themselves to be in very truth blind leaders of the blind.

PENINSULA.—The cruelties of Don Miguel continually increase, and the condition of the unhappy kingdom of Portugal becomes daily more deplorable. Twelve persons of rank have been recently executed at Oporto, condemned for high treason, though the charges brought against them were grounded on actions performed by them six weeks previous to Don Miguel declaring himself King. On a report of Donna Maria's leaving England for Terceira, a vessel has been dispatched to intercept her on the passage. The inhabitants of this place do not express any alarm from the anticipation of the arrival of Don Miguel's expedition for their reduction; they have made great preparations for its reception, and boast that Angra once withstood a three years' siege. The usurping government talk of another armament to be sent out during the summer; but this is known to be rendered impossible from want of funds, it having been obliged to resort to every method, in order to procure adequate means for fitting out the one already dispatched. The poverty experienced by Don Miguel's cabinet has reached to such a height, that a seizure has been made of the money belonging to the public deposit, and the contractors with government have been called upon to advance large sums, which they have declined doing. The French papers speak of an overture of Don Pedro for obtaining the hand of the eldest daughter of the Duke of Orleans, accompanied by an offer of Donna Maria, in marriage to the Duke's eldest son. A Spanish plenipotentiary has taken up his abode in

Lisbon, and had an audience with the Queen Mother at Queluz, but does not assume the character of an ambassador.

RUSSIA AND TURKEY.—The campaign in the East has been begun by an attack made by Hussein Pacha on the Russians near Bourgos, but after some severe fighting was compelled to retire with considerable loss. It is quite clear that the Turks have prepared themselves to act on the offensive, and the Sultan has announced his intention of taking the field in person with the army destined to protect Shoumla. Large reinforcements have arrived in that fortress, bringing with them ample stores of every article necessary for its defence in case the Russians should again penetrate to its walls. The Porte computes that it had in the field last year a force of 150,000 effective troops; at the approach of winter the irregulars returned home, as is the customary practice in Oriental armies. These are now returning to their post: for the last three months troops have been arriving at Constantinople, and marched forward immediately to join the main body of the forces lying encamped at Adrianople, previous to their dispersion through the different scenes of action. Bosnia has besides resolved to send its contingent of men this year, which it refused to furnish during the preceding one, and the Divan reckon on bringing into the field an army twice as numerous as in 1828. The fears of a famine at Constantinople are completely dispelled, and the emigration of the Jews and Turks has consequently ceased. The blockade of the Dardanelles has not hindered English speculators from passing through with supplies of corn; and a new order of the Government having abolished the monopoly of the corn trade, which has hitherto subsisted, it is hoped that this measure will check the spirit of usury, and that many concealed stores will be brought to light.

## ECCLESIASTICAL INTELLIGENCE.

## CLERICAL APPOINTMENTS.

| <i>Name.</i>            | <i>Appointment.</i>                     |
|-------------------------|-----------------------------------------|
| Bower, M. ....          | Chapl. of Wilton Gaol.                  |
| Cooke, Joseph .....     | Head Mast. of Newark Grammar School.    |
| Cornish, H. K. ....     | Dom. Chapl. to Dowager Baroness Audley. |
| Hopwood, William .....  | Mast. of Hitchin Grammar School.        |
| La Trobe, J. A. ....    | Dom. Chapl. to Lord Mount Sandford.     |
| Matthew, E. ....        | Readership of St. James's, Bury.        |
| Morgan, C. A. ....      | Chapl. in Ordinary to the King.         |
| Roberson, W. H. M. .... | Chapl. of Oxford City Gaol.             |
| Shillibeer, John .....  | Head Mast. of Oundle Grammar School.    |
| West, M. ....           | Chapl. of Bury Gaol.                    |
| Williams, C. K. ....    | Mast. of Lewes Grammar School.          |

## PREFERMENTS.

| <i>Name.</i>        | <i>Preferment.</i>                         | <i>County.</i> | <i>Diocese.</i>              | <i>Patron.</i>                                        |
|---------------------|--------------------------------------------|----------------|------------------------------|-------------------------------------------------------|
| Bouverie, W. A. ..  | West Titcherley, R.                        | Hants          | Winchest.                    | C. B. Wall, Esq.                                      |
| Bullock, Thomas ..  | Castle Eaton, R.                           | Wilt.          | Salisbury                    | T. Culley, Esq.                                       |
| Cooke, Thomas ..    | Gralton Underwood, R.                      | Northam.       | Peterboro'                   | The Ladies Fitzpatrick                                |
| Griffin, John. .... | Bradley, R.                                | Hants.         | Winchest.                    | E. B. Blackburn, Esq.                                 |
| Halliday, E. T. ..  | Broomfield, P. C.                          | Somerset       | Bath & W.                    | { Mr. Hamilton and<br>Mr. Ross                        |
| Harbin, E. ....     | { R. of Kingsweston<br>to East Lydford, R. | { Somers.      | Bath & W.                    | { W. Dickenson, Esq.<br>John Davis, Esq.              |
| Hare, A. W. ....    | Alton Barnes, R.                           | Wilts          | Salisbury                    | New Coll. Oxford                                      |
| Harvey, Richard ..  | Hornsey, R.                                | Middlesex      | London                       | Bishop of London                                      |
|                     | Chr. Ch. Birmingham, P. C.                 | Warwick        |                              |                                                       |
|                     | and Colwich, V.                            |                |                              |                                                       |
|                     | with Frodswell, C.                         | Stafford       |                              | Lichf. Bp. of Lichf. & Cov.                           |
| Hodson, George..    | and St. Katharine Cree, V.                 | Middlesex      | London                       | Magd. Coll. Camb.                                     |
|                     | to Archd. of Stafford                      |                |                              |                                                       |
|                     | & Canon Residentialship                    |                | in C. C. of Lichfield        | Bp. of Lichf. & Cov.                                  |
| Ives, William ....  | Haltwhistle, V.                            | Northum.       | Durham                       | Bishop of Durham                                      |
| Jones, Calvert R. . | Llwgwr, R.                                 | Glamorg.       | Llandaff                     | The King                                              |
| Moule, M. ....      | { Fordington, V.<br>with Writhington, R.   | { Dorset       | { Pec. D. & C.<br>of Salisb. | { Pr. of Fordington<br>in C. C. of Salisb.            |
| Risley, W. Cotton   | { Whaddon, V.<br>with Nash, Ch.            | { Bucks        | Lincoln                      | New Coll. Oxford                                      |
| Smith, John .....   | Great Dunmow, V.                           | Essex          | London                       | Bishop of London                                      |
| Smyth, T. Scott ..  | Preb. in Cath. Ch. of                      | Exeter         |                              | Bishop of Exeter                                      |
|                     | R. of St. Michael,                         |                |                              |                                                       |
| Strong, T. Linwood  | and Trinity, Queenhithe                    | Middlesex      | London                       | { D. & C. St. Paul's, and<br>D. & C. of Canterb. alt. |
|                     | to Sedgfield, R.                           | Durham         | Durham                       | Bishop of Durham                                      |
|                     | Preb. of Combe 14th in Cath. Ch. of        | Wells          |                              | Bp. of Bath & Wells                                   |
| Warre, F. D. C. L.  | & R. of Cheddon Fitz-paine                 | Somerset       | Bath & W.                    | Mrs. Warre                                            |
|                     | to Hemiock, R.                             | Devon          | Exeter                       | Lieut. Gen. Popham                                    |

## CLERGYMEN DECEASED.

|                   |                                      |            |         |                                        |
|-------------------|--------------------------------------|------------|---------|----------------------------------------|
| Best, George .... | Archdeaconry of New Brunswick        |            |         |                                        |
| Evans, David .... | Simonburn, R.                        | Northum.   | Durham  | Greenwich Hospital                     |
|                   | Saddington, R.                       | Leicester  | Lincoln | Lord Chancellor                        |
| Haden, A. B. .... | { and Wednesbury, V.<br>and Worc. C. | { Stafford | Lichf.  | { Lord Chancellor<br>R. of Mucklestone |

| <i>Name.</i>         | <i>Preferment.</i>                                                              | <i>County.</i>    | <i>Diocese.</i>            | <i>Patron.</i>                             |
|----------------------|---------------------------------------------------------------------------------|-------------------|----------------------------|--------------------------------------------|
| Heberden, George .   | Dartford, V.                                                                    | Kent              | Rochester                  | Bishop of Rochester                        |
| Kent, George ....    | Horsford, V.                                                                    | Norfolk           | Norwich                    | Lord Ranelagh                              |
| Palmer, John....     | { Fordington, V.<br>with Writhlington, R.                                       | { Dorset          | { Pec. D.&C.<br>of Salisb. | { Pr. of Fordington<br>in C. C. of Salisb. |
| Polson, J. H. P...   | { Prebend in Cath. Ch. of<br>St. Mary Major, Exeter, R.<br>and Upton Helion, R. | { Exeter<br>Devon | {                          | { Bishop of Exeter<br>D. & C. of Exeter    |
| Richardson, A. D. D. | Great Dunmow, V.                                                                | Essex             | London                     | Bishop of London                           |
| Salter, Philip ....  | Shenfield, R.                                                                   | Essex             | London                     | Countess de Grey                           |
| Scott, William ....  | Aldridge, R.                                                                    | Stafford          | Lichfield                  | Sir E. D. Scott, Bart.                     |
| Sheppard, Charles .  | Hounsey, R.                                                                     | Middlesex         | London                     | Bishop of London                           |
| Tavel, G. F. ....    | { Campsey Ash, R.<br>and Rainham, R.<br>with Euston, R.                         | {                 |                            | { Sir J. Woodford, Bt.                     |
|                      |                                                                                 | Suffolk           | Norwich                    | Duke of Grafton                            |

| <i>Name.</i>         | <i>Residence.</i>        | <i>County.</i> |
|----------------------|--------------------------|----------------|
| Breynton, J. H. .... | Clifton .....            | Gloucester     |
| Buckham, P. W. ....  | Oundle .....             | Northampton    |
| Bussell, W. ....     | Henley-upon-Thames ..... | Oxford         |
| Keysall, C. W. ....  | Brecon .....             | Worcester      |
| Luxmore, C. C. ....  | Tavistock .....          | Devon          |
| Witham, George ..... | Durham .....             | Durham         |

## UNIVERSITY INTELLIGENCE.

### OXFORD.

#### ELECTIONS.

The Proctors for the ensuing year have been admitted by the Vice-Chancellor.

*Senior Proctor.*—The Rev. James Thomas Round, M. A. Fellow of Balliol College, presented by the Rev. Dr. Jenkins, Master of Balliol College.

*Junior Proctor.*—The Rev. Robert Alder Thorp, M. A. Fellow of Corpus Christi College, presented by the Rev. Dr. Bridges, President of Corpus Christi College.

The Pro-Proctors respectively nominated are:—By Mr. Round—the Rev. George Fuller Thomas, M. A. Worcester College, and the Rev. John Mitchell Chapman, M. A. Fellow of Balliol College. By Mr. Thorp—the Rev. William Glaister, M. A. Fellow of University College, and the Rev. John William Hughes, M. A. Trinity College.

The nominations of the Rev. Renn Dickson Hampden, M. A. late Fellow of Oriel, and the Rev. John Carr, M. A. Fellow of Balliol, as Public Examiners in *Literis Humanioribus*, and of the Rev. Augustus Page Saunders, M. A. Student of Christ Church, as Public Examiner in *Disciplinis Mathematicis et Physicis*, have been finally approved in Convocation.

The nomination of the Rev. Ashhurst

Turner Gilbert, D. D. Principal of Brasenose, to be a Perpetual Delegate of Privileges has been approved in Convocation.

Richard Michell, Esq. M. A. of Wadham College, has been nominated a Public Examiner in *Literis Humanioribus*.

The Rev. Charles Kevern Williams, M. A. Fellow of Pembroke College, has been nominated a Public Examiner in *Disciplinis Mathematicis et Physicis*.

The Rev. John Collier Jones, D. D. Rector of Exeter College, and Vice-Chancellor of the University, has been elected Curator of the Sheldonian Theatre, in the room of the Very Rev. the Dean of Exeter, resigned.

The Electors appointed to decide on the respective merits of the candidates for the three Craven Scholarships, lately vacated by lapse of time, have declared their choice to fall on the following gentlemen:—

William Henry Johnson, Commoner of Worcester College, as of kin to the Founder. John Thomas, Commoner of Wadham College.

Frederick Rogers, Commoner of Oriel College.

The Rev. Henry Soames, M. A. of Wadham College, has been appointed by the Heads of Colleges to preach the Bampton Lecture Sermons for the year 1830.

DEGREES CONFERRED.

DOCTORS IN DIVINITY.

Rev. James Webber, Christ Church, Dean of Ripon, and Prebendary of Westminster, grand compounder.

Charles T. Longley, late Stud. of Chr. Ch.

DOCTOR IN CIVIL LAW.

J. W. Buller, late Fell. of All Souls' Coll.

BACHELORS IN DIVINITY.

Rev. Charles Thomas Longley, late Student of Christ Church, now Head Master of Harrow School.

Rev. C. Dethick Blyth, Fell. St. John's Coll.

Rev. W. A. Bouverie, Fell. of Merton Coll.

Rev. C. L. Swainson, Fell. St. John's Coll.

Rev. Herbert White, Fell. Corpus Chr. Coll.

MASTERS OF ARTS.

Thomas Ogier Ward, Queen's Coll.

Rev. H. J. Buckoll, Michel Schol. Queen's Coll.

Rev. E. Girdlestone, Scholar of Balliol Coll.

Rev. Thomas Peach Holdich, Balliol Coll.

David Scott Meikleham, Balliol Coll.

Hon. J. Chetwynd Talbot, Stud. Chr. Ch.

Rev. W. Dunn Harrison, Worcester Coll.

Rev. Horace Chavasse, Worcester Coll.

Rev. R. Barton Robinson, Queen's Coll.

Rev. Henry Demain, Queen's Coll.

Rev. William Orger, St. Edmund Hall.

Hon. Lloyd Kenyon, Christ Church.

Rev. P. Hansell, Scholar of University Coll.

Rev. Chas. Stone, Scholar of University Coll.

Rev. William Ives, Balliol Coll.

Rev. William Blundell, Brasenose Coll.

Robert Price Morrell, Fell. Magdalen Coll.

Rev. James Peter Rhoades, Wadham Coll.

Henry Jas. Louis Williams, Magdalen Hall.

Rev. John Simon Jenkinson, Magdalen Hall.

Henry John Hutton, Magdalen Hall.

Thomas Brown, Magdalen Hall.

Rev. W. Cartwright Kitson, Worcester Coll.

Rev. J. Hadley, Scholar of Worcester Coll.

George Clive, Brasenose Coll.

William Rhodes Bernard, Balliol Coll.

Rev. J. Jenkins, Merton Coll. grand. comp.

Rev. W. Lockwood, Univ. Coll. grand comp.

Thos. Percy Meade, Fell. of All Souls' Coll.

Rev. Richard Brickdale, Christ Church.

Rev. Henry Oldersnaw, Brasenose Coll.

Fretchville Lawson B. Dykes, Oriel Coll.

Rev. Henry Richards, Magdalen Hall.

BACHELORS OF ARTS.

Christopher Alderson, Magdalen Hall.

Marmaduke Robert Jeffreys, Christ Church.

Joseph Bonsor, Exeter Coll.

Robert Armitage, Worcester Coll.

John Richard F. Billingsley, Lincoln Coll.

Laurence Armistead, Lincoln Coll.

George Bellamy, Lincoln Coll.

John Cobbold Aldrich, Lincoln Coll.

Andrew Douglas Staurope, Fell. New Coll.

Robert James Mackintosh, Fell. New Coll.

Wm. George Duncombe, Brasenose Coll.

Wm. Wilbraham Johnson, Brasenose Coll.

James Armistead, Wadham Coll.

Charles Dowding, Queen's Coll.

George Weare Bush, Queen's Coll.

John Dinning, Queen's Coll.

Rev. Arthur Bromley, St. Edmund Hall.

Chas. Egerton Dukinfield, Magdalen Hall.

Charles Kyd Bishop, Magdalen Hall.

William Brown Clark, University Coll.

George Herbert Cotton, Worcester Coll.

John Clervaux Chaytor, Worcester Coll.

William Wilcox Clarke, Wadham Coll.

William York Diaper, Wadham Coll.

Edward Thomas, Wadham Coll.

Charles John Birch, Fell. of St. John's Coll.

John Garratt Bussell, Trinity Coll.

Sir John T. B. Duckworth, Oriel Coll.

Harris Jervoise Bigg With r, Oriel Coll.

David Vavasor Durell, Christ Church, incorporated from Trinity Coll. Cambridge, grand compounder.

William Fisher, St. Edmund Hall.

Richard Fawcett, Lincoln Coll.

John Swainson, Brasenose Coll.

MARRIED.

The Rev. Edward Caldwell, B.D. Fellow of Brasenose College, Camden Professor of Ancient History, and Rector of Stoke Bruern, Northamptonshire, to Cecilia, youngest daughter of the late Henry Feilden, Esq. of Witton House, Lancashire.

Rev. W. Spencer Phillips, B.D. Fellow and late Tutor of Trinity College, and Minister of St. John's Church, Cheltenham, to Penelope, youngest daughter of the late Commodore Broughton, and niece of Sir John Delves Broughton, Bart. of Doddington Hall, in the county of Chester.

CAMBRIDGE.

ELECTIONS.

The Rev. Robert Willis, M. A. Junior Fellow of Caius College, has been elected a Senior Fellow; Joseph Henry Jerrard, B. A. a Frankland Fellow, and Robert Murphy, B. A. a Perse Fellow of that Society.

The Rev. Alexander Henry Small, M. A. has been admitted a Fellow on the foun-

dation of Sir Wolston Dixie, at Emmanuel College.

William Royde Colbeck, B. A. Scholar of Emmanuel College, has been elected a Fellow of that Society.

John Tinkler, George King, and James Goodwin, Bachelors of Arts, of Corpus Christi College, have been elected Fellows of that Society.



The following gentlemen of Trinity College have been elected Scholars of that Society :

|          |           |                      |
|----------|-----------|----------------------|
| Carey    | Burcham   | Spedding             |
| Tate     | Walker    | Tennant              |
| Myers    | Wilkinson | Kennedy              |
| Mann     | Meller    | —                    |
| Taylor   | Dashwood  | <i>Westm. Schol.</i> |
| Quayle   | Chatfield | Dyott                |
| Ponsonby | Worlegde  | Allen                |

*Tyrwhitt's Hebrew Scholarships.*—The following gentlemen have been elected Scholars upon this foundation :—

#### FIRST CLASS.

Rev. Wm. Dodd, B. A. Corp. Chr. Coll. }  
James Gorle, B. A. Clare Hall. }

#### SECOND CLASS.

W. B. A. Raven, B. A. Trinity Coll.

#### GRACES

to the following effect have passed the Senate:—

To appoint Mr. Dawes of Downing College, and Mr. Green of Jesus College, Pro-Rectors for the remainder of the year.

To appoint the Vice-Chancellor, the Bishop of Lincoln, the Master of Catharine Hall, Professor Haviland, Professor Whewell, Mr. Carrighan of St. John's College, Mr. Hustler of Jesus College, Mr. Peacock of Trinity College, Mr. Shelford of Corpus Christi College, Mr. Lodge of Magdalene College, and Mr. King of Queen's College, a Syndicate to consider of the arrangements to be made concerning the "Old Court" lately purchased of King's College.

#### PHILOSOPHICAL SOCIETY.

At the anniversary meeting, the following officers were elected for the ensuing year:—

The Rev. Dr. Turtton, President.  
The Rev. Prof. Farish,  
The Rev. Prof. Sedgwick, } Vice-Pres.  
The Rev. Temple Chevallier, }  
Dr. F. Thackeray, Treasurer  
The Rev. Prof. Henslow, re-elected } Sec.  
The Rev. Prof. Whewell, re-elected }  
The Rev. J. Lodge, re-elected, Steward of  
the Reading-Room.

#### COUNCIL.

Dr. Haviland, }  
The Rev. H. Coddington, } Old Members.  
The Rev. W. Maddy, }  
The Rev. H. Farish, }

The Rev. W. L. P. Garnons, }  
The Rev. J. Bowstead, } New Members.  
The Rev. R. Willis, }

#### DEGREES CONFERRED.

##### DOCTOR IN DIVINITY.

The Rev. Joseph Allen, Trinity Coll.  
Prebendary of Westminster

##### BACHELORS IN DIVINITY.

Rev. James Blomfield, Emmanuel Coll.  
Rev. Charles Wesley, Christ Coll. Alternate  
Minister of St. Mary's Chapel, Fulham.

##### MASTERS OF ARTS.

Henry Ashington, Trinity Coll.  
Howard Elphinstone, Trinity Coll.  
William Keeling, Fell. of St. John's Coll.  
W. Hallows Miller, Fell. of St. John's Coll.  
Rev. Henry Wm. Crick, Jesus Coll.  
Henry Alexander Brown, Christ Coll.  
Thomas Kenyon, Christ Coll. (Comp.)  
Rev. A. H. Small, Fell. of Emmanuel Coll.

##### BACHELOR IN CIVIL LAW.

Rev. Paul Ashmole, Christ Coll.

##### BACHELORS OF ARTS.

George Henry Feachem, Trinity Coll.  
Robert Devey, Trinity Coll.  
Calmady Pollexfen Hamlyn, Trinity Coll.  
Charles Henry Templeton, Trinity Coll.  
William Henry Tudor, Trinity Coll.  
Thomas Moore, St. John's Coll.  
William George Nott, St. John's Coll.  
Thomas Storer, St. John's Coll.  
Francis J. Courtenay, St. Peter's Coll.  
William Ludlow, St. Peter's Coll.  
Thomas Moore, St. Peter's Coll.  
Horace Pitt Shewell, St. Peter's Coll.  
Thornhill Heathcote, Clare Hall  
Edward Ethelstone, Pembroke Coll.  
Charles Fox Chawner, Corpus Christi Coll.  
John Hooper, Corpus Christi Coll.  
George William Straton, Corpus Chr. Coll.  
James King Went, Corpus Christi Coll.  
Richard Bethel Boyes, Queen's Coll.  
James Mellor Brown, Queen's Coll.  
Joseph Brown, Queen's Coll.  
Charles Clark, Queen's Coll.  
John Hodgson Steble, Queen's Coll.  
Richard Taylor, Queen's Coll.  
Bryan S. Broughton, Christ Coll.  
James Penfold, Christ Coll.  
Allen Allicock Young, Magdalene Coll.  
Thomas James Locke, Downing Coll.

At the same congregation, Dr. Charles R. Elrington, Professor of Divinity in the University of Dublin, was admitted D. D. *ad eundem*.

#### NOTICE TO CORRESPONDENTS.

We beg to inform Mr. Terrett, that his work on the Romans is under review; and that his communication shall be attended to shortly.

THE  
CHRISTIAN  
REMEMBRANCE.

JULY, 1829.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Some Account of the Writings and Opinions of Justin Martyr.*  
By JOHN, BISHOP OF LINCOLN, and Master of Christ's College,  
Cambridge. — Deightons, Cambridge; Rivingtons, London. 8vo.  
1829. Price 7s. 6d.

THE writings of the primitive Fathers and early Ecclesiastical writers are in several points of view highly interesting and important. As exhibiting a vast body of external evidence in support of the genuineness and authenticity of the Sacred Scriptures;—as detailing the peculiar circumstances of the first progress of Christianity, and the various expedients to which Jews and Gentiles resorted in opposing it;—as credible vouchers for the form and practice and constitution of the infant Church;—and as faithful records of the doctrines and discipline of Christ himself and his apostles, they furnish an invaluable source of inquiry in the various branches of theology. In ascertaining, more especially, the opinions of the primitive Christians respecting those doctrines which have become the subject of controversy in modern times, their testimony must ever be regarded as a useful and instructive guide. We do not mean to affirm that the Fathers are always the most correct and judicious interpreters of Scripture, or that they are always to be relied upon as infallible expounders of the opinions of the ancient Church; but conversing, as they did, with the apostles, and their immediate successors, they were doubtless better able than ourselves to judge of the meaning and purport of their writings, and had a nearer access to their thoughts and sentiments than we can possibly enjoy. Hence their authority on any disputed point is justly entitled to due consideration and regard, and, though much inferior to the plain and obvious sense of Scripture itself, calculated to confirm and establish that interpretation of the sacred text, to which the legitimate rules of criticism most naturally lead. On this point we cannot produce a more independent authority than that of Cicero, in his *Tusc. Quæst.* 12. *Omni antiquitate uti possumus, quæ, quo*

*propius aberat ab ortu et divina progenie, hoc melius ea fortasse, quæ vera erant, cernebat.* Tertullian also observes, (cont. Marc. IV.) *Si constat id verius quod prius, id prius quod et ab initio, ab initio quod ab Apostolis; pariter utique constabit, id esse ab Apostolis traditum, quod apud Ecclesias Apostolicas fuerit sacrosanctum.* In the same degree therefore that the canonical Scriptures, making all due allowance for the claims of inspiration, are of higher authority than the writings of the Apostolical Fathers, the nearer we approach to the Apostolical age the more genuine may we expect to find the doctrines of the Gospel, which became gradually more and more tainted with the errors and absurdities of Gentile philosophy.

The force of this argument is so clearly perceptible, that sectarians of all denominations have ever been ready to shelter their several tenets under the authority of the early Fathers, and to assign a greater or less degree of importance to those writers respectively, who were more or less likely to give an apparent sanction to their views. It becomes necessary therefore to inquire how far their references will bear out their assertions, and, by a diligent examination of the context, to detect the sophistry by which an isolated passage is sometimes made to advocate an opinion totally at variance with the principles maintained by the author. It is an easy matter to affix perverse meanings to words and sentences; and by this means not only the writings of the Fathers, but even the Scriptures themselves, have been tortured to defend the most heterodox notions. The Apostolical Fathers have ever been brought forward in support of the dogmas of modern Unitarianism; and Calvinism has carried its claims to antiquity much higher than the times of Augustin. Hence the utility of such works as the "Ante-Nicene Testimonies" of Dr. Burton, and the selection of opposing authorities from the writings of the early Fathers in the Bishop of Winchester's admirable "Refutation" of the *decretum horribile* of the Genevan School.

The work now before us is of a more comprehensive nature than those to which we have just referred. Instead of exhibiting a collection of the opinions of a variety of writers on one particular doctrine or sect, it produces the testimony of a single writer to the several doctrines of the Gospel as set forth in the Articles and Formularies of the Church of England. In one point of view at least this plan has the decided preference. It is not only calculated to be eminently useful *per se*, as a compendium of Justin's sentiments; but it will serve as a guide for the student in analysing any other of the Fathers in a similar way, and investigating the nature of their reasonings, not on one only, but on all the doctrines of Christianity. Of Justin it may be remarked, that his writings are particularly valuable, as transmitting to us the prevailing opinions of the times immediately

succeeding the Apostolic age. Many of his ideas are doubtless fanciful, and many of his arguments weak and even puerile; but his honesty may safely be relied upon, and his testimony received as that of a faithful witness of the constitution of the church at the time in which he lived. The account of his writings and opinions with which the Bishop of Lincoln has furnished us, forms the substance of a course of lectures, which he delivered as Regius Professor of Divinity in the University of Cambridge, in the year 1821. A subsequent course embraced the writings of Tertullian on a more extended plan, which have been some time before the public; and the Reverend Prelate was doubtless induced by the reception which they have most deservedly met with, to send these, which he had previously delivered, to the press. In the present instance a memoir of Justin's life is followed by an analysis of his works, and a selection of passages made chiefly with a view to the illustration of the doctrine and discipline of the Church of England. The memoir is extremely brief; we shall therefore present it entire.

It is not my intention to engage in the discussion of the different hypotheses which have been formed respecting the Chronology of Justin's life. The data are too few and too uncertain to justify us in coming to any decided conclusion. We know from himself that he was born at Flavia Neapolis in Samaria, of Gentile parents: and we are told by Eusebius, who refers to Tatian, Justin's scholar, that he suffered martyrdom at Rome, in the reign of Marcus Antoninus. One important circumstance, from its connexion with the history of his opinions, is, that he had carefully studied the tenets of the different philosophical Sects; having successively attached himself to the Stoics, the Peripatetics, the Pythagoreans, and the Platonists. To the last he manifestly gave the preference; but not deriving from any of them the entire satisfaction which he had expected, he was induced to examine, and having examined to embrace Christianity: finding it, as he himself states, the only sound and useful philosophy. He appears, however, after his conversion to have retained a fondness for his former pursuits, which he evinced by continuing to wear the philosophic habit.—Pp. 4, 5.

Together with the habit, it is more than probable that Justin retained some of the peculiar notions of the philosophers, more especially of the school of Plato, of whom he had been an ardent admirer. Of this philosopher, it has been asserted by Gibbon, in one of his sneers against the credibility of the Gospel, that he had "marvellously anticipated one of the leading doctrines of Christianity;" and many of those who contend that the early Christians were Unitarians, would fain persuade us that the Martyr's opinions respecting the Divinity of the *Λόγος*, and the Trinity, were formed on the basis of the Platonic writings. To a refutation of this assumption the Bishop proceeds—(after a critical analysis of the two Apologies, and the Dialogue with Trypho, the only remaining works of Justin which can be viewed as genuine) by an induction of the passages in which the *Λόγος* and Trinity are mentioned, opposed to those with which they are said to correspond in the works of Plato.

Hence it appears, that although the language in which he speaks of these doctrines may have been affected by the notions which he imbibed in the heathen schools, he could not have derived the doctrines themselves from that source. This is abundantly confirmed by his attributing the profession of the same sentiments to the whole Christian community, as well as by what he has delivered respecting them, in places where Plato affords no parallel.

In the first Apology Justin, when defending the Christians against the charge of Atheism, says, that they worshipped the Creator of the Universe, and placed next to him his Son, and honoured in the third place the Prophetic Spirit. In another place the same statement is made with reference to the same charge.—Pp. 52, 53.

When we proceed further to inquire into the manner in which Justin distinguishes between the persons of the Trinity, we find that there are certain epithets and expressions which he applies to the first person alone; such as Unbegotten, Ineffable, the Maker and Creator of all things. He says also, that the Father never descended on earth or appeared to man, but remained always in the highest heaven.

With respect to the second Person in the Trinity, Justin says, that in the beginning before all created things, God begat from himself a certain Rational Power, who is called by the Holy Spirit the Glory of the Lord, sometimes the Son, sometimes Wisdom; and he illustrates the mode of generation by a comparison borrowed from a fire, which does not diminish the fire from which it is lighted. So this Rational Power was generated without any abscission or division of the Essence or Substance of the Father. Sometimes instead of the word generation, Justin uses emission or prolation. The general opinion of the Ante-Nicene Fathers appears to have been that, previously to this generation or emission, the Logos subsisted from eternity in a state of most intimate union with the Father, though personally distinct from him; being his Intelligence and his Counsellor, in devising the plan of Creation. But though we find Justin's writings nothing decidedly at variance with this opinion, he no where expresses it in clear and explicit terms. . . . . When we find it expressly stated that it was Christ who appeared to Moses, and described himself as the Necessarily Existing *ἐγὼ εἰμι ὁ ὢν*, we must conceive Justin to have maintained the perfect Divinity of Christ, and consequently his co-eternity with the Father.—Pp. 54—59.

This rational power, according to Justin, was begotten or emitted, that he might be the Minister of the Father in creating the universe, and conducting what the Fathers term the *Œconomy*. Hence we find him present at the creation of man; he it was who appeared to Abraham, who wrestled with Jacob, who conversed with Moses from the burning bush, who announced the approaching fall of Jericho to Joshua, who inspired the prophets, who in the fulness of time condescended to be born of the Virgin, to assume the human form, and to suffer death on the Cross; who rose again from the dead, ascended into heaven, and shall come again to judge mankind.

Of the titles applied by Justin to the second Person in the Trinity, some have reference to his nature; some to the relation in which he stands to the Father; some to the part which he bears in the Gospel *Œconomy*. In the first respect he is repeatedly called God, and said to be the object of worship. In the second respect he is called the Son of God in a peculiar sense, or his only-begotten Son, his Reason or Word, his First-Born or Begotten, his Power, his Thought or Intelligence, if the received reading is correct, his Christ or Anointed, his Glory, his Wisdom. With reference to the part borne by him in conducting the Gospel *Œconomy*, he is styled, as we have already seen, the Minister, and the Angel or Messenger of God.—Pp. 59—64.

With respect to the human nature of Christ, Justin uniformly speaks of him

as perfect man, but without sin. He seems, however, to have thought that the divine nature in Christ was so blended with the human as to be in a certain sense communicated to it. For, speaking of the moral precepts of Christ, he says that the cause of their perfection is to be sought in the nature of *him* by whom they were delivered.—Pp. 65, 66.

With respect to the third Person in the Trinity, we have seen that Justin represents the Holy Ghost, in conjunction with the Father and the Son, as an object of worship. The distinct personality of the Holy Spirit is also incidentally asserted. It is, however, not unworthy of observation, that the passages most explicitly declaring the doctrine of the Trinity are found in the first Apology, not in the Dialogue with Trypho; in which Justin's principal object was to establish the pre-existence and divinity of Christ. When, therefore, he alleges the passage in Genesis i. 26. "Let us make man in our own image after our likeness," the only inference which he draws is, that the Almighty then addressed himself to some distinct, rational being. In like manner, in alleging Genesis iii. 22. "Lo, Adam is become as one of us to know good and evil," he proceeds no further than to conclude from the words "as one of us," that there were two persons *at least* in conference with each other; and he afterwards applies them solely to the Son. When the Holy Spirit is mentioned in the Dialogue, it is chiefly with reference to the inspiration of the Prophets, or to his operation on the hearts of men.

But though in the passages above-quoted a distinct personality is ascribed to the Holy Ghost, we find others in which the Spirit and the *Λόγος* seem to be confounded. I know no other mode of explaining this fact than by supposing that, as the *Λόγος* was the conductor of the whole Gospel economy, Justin deemed it a matter of indifference whether he said that the Prophets were inspired by the *Λόγος*, or by the Holy Spirit who was the immediate agent. The Holy Spirit is called in Scripture the Spirit of Christ. — Pp. 69—72.

Had the works, which Justin composed in confutation of the heretics of his day, come down to our hands, we should probably have obtained a clearer insight into his notions on these abstruse subjects. As it is, we cannot doubt that he maintained a real Trinity; whether he would have explained it precisely according to the Athanasian scheme, is not equally clear; but I have observed nothing in the Apologies or in the Dialogue with Trypho which appears to me to justify a positive assertion to the contrary. Those passages, which seem to imply an inferiority in Christ to the Father, may without any forced construction be understood of the part borne by Christ in conducting the Economy.—Pp. 72, 73.

These observations contain the substance of the Bishop's second chapter; and we have made our extract thus at length, not only as exhibiting the opinions of Justin on the fundamental doctrines of Christianity, but as a specimen in which the other doctrines are subsequently treated. In the work itself, the authorities are given in the notes; and accompanied with occasional remarks on such topics as are only incidentally connected with the subject. The three next chapters are employed in producing the opinion of Justin respecting original sin, free-will, grace, justification, and predestination; the two sacraments, the immortality of the soul, the resurrection of the dead, the Millennium, the future judgment, angels, and demons. In the sixth chapter, we have a review of the state of Christianity in the time of the Martyr, together with the causes of its rapid diffusion; and the seventh contains an account of the prevailing heresies, with some remarks on the flagrant errors in Justin's chro-

nology. The Bishop then enters upon a discussion, upon the interesting question, whether Justin quoted the Gospels which we now have. Lardner, in his "Credibility," is convinced that he *did*. Bishop Marsh, in his "Dissertation on the Origin of the Three First Gospels," that he *did not*. The result of a luminous examination is decisive in favour of the former opinion; and we cannot do better than follow the Rev. Prelate, in subjoining the remarks of Mr. Everett, as decisive of the controversy.

"In fact the modern German Divines appear to have been the first who thought the verbal diversity of Justin's quotations from the present text of the Evangelists to be of any consequence. As a question of criticism, I own it is a difficult one; and did I think that Justin had not quoted our present Books, I should not hesitate a moment to avow it. But when we reflect that there is no difference in the *facts* mentioned: that the verbal coincidence is sometimes exact, and sometimes so great as to appear exact in a translation: that Justin calls his books by the name of Gospels, and says that they were written by Apostles and Apostolic men, which precisely corresponds with ours, two of which are by Apostles, and two by Apostolic men; and that Irenæus makes no mention of any other books so similar to ours, as Justin's were, if they be not the same: when we reflect on these things, we shall find it hard to believe that Justin quoted any other Gospels than ours. If, however, it be thought necessary, notwithstanding all this, to grant that he did not quote our Books, then it will be an inference scarcely less favourable to Christianity, that a set of sacred writings, different from ours, did yet testify to the truth of the same facts."—P. 152. *Everett, Defence of Christianity*, &c. p. 174.

The ninth chapter concludes the work, with illustrations of the preceding chapters from the writings of Tatian, Athenagoras, and Theophilus of Antioch; among which, some additional remarks are interspersed. Of the utility of the work there can be but one opinion, and of the manner of its execution, the name of its author is a sufficient pledge. Another course of Lectures on the Writings of the Fathers, by the Rev. Prelate, still remains unpublished; and we sincerely hope, that they will, ere long, be given to the world. They excited a strong sensation in the University at the time when they were delivered; and there is little doubt that their publication would lead eventually to the more general study of a class of writers, which have been greatly and undeservedly neglected. With this request, and our sincere thanks to Bishop Kaye for what he has already done, we bring our remarks to a close, cordially recommending the works on Justin and Tertullian to the attention of the theological student and the Divine.

ART. II.—*Letters from an Eastern Colony, addressed to a Friend, in the years 1826 and 1827, by a Seven Years' Resident.* London: J. M. Richardson. 1829. 8vo. Price 7s.

FROM the title of this book, and, indeed, from a cursory glance at it, we at first conjectured that it was one of those multifarious offsets of literature, which the luxuriance of modern ingenuity occasionally throws up, when every man who has compassed a journey of one hundred miles from his door considers it his duty to communicate to the public the wonders he has seen, and the profound observations he has made thereon. In a general view of the book, we soon perceived that it touched largely on subjects which would recommend it to our consideration, and we then purposed to introduce it to our readers among our literary notices. On further examination of the volume, however, we found it impossible to render it justice under this form; and we have therefore determined formally to review it, no less for the advantage of our readers, than as a very merited act of respect towards the intelligent author. We certainly regret that one so capable of better things should have chosen to take his place among the superficial scribblers of the day, and that he did not furnish elaborate and finished pictures instead of a few rough sketches, the boldness and distinctness of which sufficiently prove his command of his implements, and his capability of higher achievements. It is, of course, only the theological and ecclesiastical part of this book which invites our observation; and had this been, instead of a few rambling remarks, a connected and digested argument, we are satisfied that it would have been exceedingly valuable, and especially well timed. The author, however, has our thanks for what he has done; and it is not too late to do more.

One advantage, undoubtedly, arises from the form in which these observations are offered to the world. Their light and superficial exterior is well adapted to the butterfly-hunting propensities of "this enlightened age:" and the persons for whose conversion and conviction they are particularly intended, are the last to seek a profound knowledge of any thing. It is therefore more likely that the arguments of the author will obtain a circulation in the desired quarter under their present form than in the more majestic but less engaging garb of minute demonstration. But, however this be, the publication abounds with so many sensible and judicious observations, and so much positive information from personal knowledge, that we receive it with gratitude, as calculated to remove many erroneous impressions, and many injurious prejudices. In respect of personal observation the work is particularly valuable. Though anonymous, it is written with so much openness and candour, that we confess, for ourselves,



we cannot believe the writer to have been guilty of wilful misrepresentation; and from the nature of the facts which he details, he can have committed no other. His arguments, however, need not always the countenance of his facts, and, though rapid and concise, they are such as to deserve attention.

The parts which we shall principally notice in this work are those on Education, Religious Missions, and the Roman Catholic claims. The latter subject has lately assumed so awful an importance, that every thing relating to it cannot fail to be interesting.

The great error in modern education is the omission of valuable and necessary knowledge, and the obtrusion of that which is useless. To this we may add another material feature: the superficial character of the instruction conveyed. On these points the author speaks with much clearness and good sense. There is little recondite or intricate in his observations: little that would stimulate the highly excited palate of modern readers; but there is much that would afford abundant materials for serious and attentive reflection, and for a purer and more profitable practice than what now prevails. Where there is studied and intentional perverseness, argument is, of course, futile; but wherever there is a sincere desire to follow the truth, which we in charity hope to be the case with many advocates of very distorted views of education, arguments like our author's cannot fail to take effect, as they are brief, direct, distinct, and convincing. We will now endeavour to support our criticism by examples.

The maxim cannot be too often repeated, "*non omnes possumus omnia*." The same man cannot be distinguished for many things. Either he may take a small space and dig deep, or he may take an extensive space if he chooses, but then he can dig to a small depth only. As a mathematician would say, the profoundness of his knowledge must be in the inverse ratio of its extent.—Pp. 81, 82.

It is admitted, that no man can, or at least ought to be, a merchant and manufacturer, or a linen-draper and cutler: why is it not equally perceived, that a man cannot be at once a mathematician and a linguist, an astronomer and a chemist! he *may*, indeed, be both, he may be all four! he may have the reputation of being these, and much more besides; but, as I before observed, he will lose in depth what he gains in superficialities.

So again, we do not ask our watchmaker to repair our shoes, nor the contrary: why then do we expect Dr. McCulloch, the physician, to reason accurately on the principles of political economy? or how can any one imagine that Mr. Joseph Hume, who is a Scotchman, a retired doctor, and a presbyterian, should be able to propose wise alterations for the army, the navy, the court of chancery, and the episcopal church of Ireland? the thing is impossible; *ne sutor ultra crepidam*.—Pp. 85, 86.

The *absurdity* (not regarding the impiety) of omitting religion in education, is well exposed in the following observations:

This was, and still is called a *liberal education*, in favour of which one of its eminent advocates thus expresses himself:—"Can any thing be more obvious than this, that it is the birth-right of every human being to think for himself:

that he is amenable alone to conscience and to God for his religious sentiments; and that whatever person or system attempts to legislate for the free-born soul, and coerce the faith of another, is perpetrating one of the most detestable of crimes, robbing man of his liberty, and God of his authority? In such a case, submission to man is treason against heaven."

Does not this doctrine strike at the root of every kind and degree of education, and subvert the authority of the parent over the child? For is not a parent who inculcates lessons of wisdom and piety on his child, and cautions him against prevailing errors, or what he conceives to be errors, and that at an age when it is certain that the impression made will be indelible, is not *he* legislating for the free-born soul? And were not the Jewish parents in particular, while diligently instructing their offspring in the commandments, statutes, and ordinances of the Lord, their civil and ecclesiastical polity, and embracing every opportunity of talking to them on these subjects, were not *they* too invading "the birth-right," biasing "the conscience," and directing "the religious sentiments" of their children?

If so, then, according to this writer, though in the very act of obeying a positive command of their Maker, they were "legislating for the free-born soul; and thereby perpetrating one of the most detestable of crimes, robbing man of his liberty, and God of his authority!"—Pp. 94—96.

The truth is, however, that though much mischief may arise from attempting to reduce the system in question to practice among the bulk of the community, yet the thing is utterly impracticable, because it involves the erroneous supposition, that the mind of man, if left to itself, will incline to truth and goodness, and is not subject to the influence of early associations. But in spite of all our efforts, the first and liveliest impressions which the child receives (and those most likely to determine his future behaviour) *must* be derived from those around him; from the very constitution of his nature, they cannot be the suggestions of reason alone. Circumstanced as he is, and as Providence clearly intended he should be, his opinions must be formed upon *authority*, not upon *conviction*: in other words, he must unavoidably contract *prejudices*, and the very end and object of education, is to provide that the prejudices he contracts may be such as his parents or tutors deem to be right. The latter may, no doubt, err in their judgment, but still worse evils would result from any other system.

So long as the nature of man remains what it is, the character of the rising generation, in every age and nation, must depend on the opinions, genius, and habits of that age and nation. "Society (says an eminent writer) must be governed by principles, as well as by written laws; and view the question of education in every possible light, we must come, at last, to this conclusion, that the mass of mankind will, to the end of time, be influenced more by authority than reason."—Pp. 100, 101.

After laying down as a general principle, that affection for civil and religious establishments should be inculcated in every system of popular education, and that obedience to their rulers for conscience sake, and a manly and English character, should be early impressed upon the people, the writer shows that he is no advocate for slavish acquiescence in the views of public men, in a passage which receives a powerful and fearful comment from recent events, and which we sincerely recommend to the consideration of those whose timid and irresolute conduct, by "breaking in upon" the British Constitution, with the wretched hope of conciliating sworn hostility, has alienated the minds of all the religious and loyal part of the community.

There is a line beyond which the people of England will not suffer their civil and religious rights to be invaded. They are contented to be led, and it ought to be the pride and happiness, as it is the first duty of government, to lead them wisely; more especially in whatever respects their religion, by upholding that venerable Church with which so much of their ancient glory and moral happiness is associated. Like children they will be sure to err and go astray in this respect, if not guided aright; either they will become utterly indifferent to their highest interests, or they will embrace the rankest fanaticism that may happen to be promulgated among them; and yet they must be so guided as that they may see that their guides are deserving of their confidence.—Pp. 116, 117.

Did our limits allow, we should be tempted to transcribe the whole sixteenth letter, which treats of the Church Missionary Society. We cannot but feel a satisfaction in finding our views of that society in perfect harmony with the independent opinions of this judicious author. And we are no less pleased to find that our *facts* have the confirmation of one who had the means of affording experimental testimony. Some passages we cannot withhold from our readers.

You are perhaps aware, that these missionaries are sent out by the Evangelical party in England, on which account they are hardly justified, as it seems to me, in assuming the appellation of *Church* missionaries, because every one not acquainted with the fact, would be led to suppose that they were sent out by the Church of England in her *corporate* capacity, which is not the case. On the contrary, the Bishops, with one or two exceptions, withhold their countenance from this society, confining themselves to the old orthodox church societies “for the Propagation of the Gospel in Foreign Parts,” and “for Promoting Christian Knowledge,” which have now been in existence for upwards of a century, and have been eminently useful, though they have not obtruded themselves on public notice in the manner that it has been the fashion for the new societies to do. This being the case, it was disingenuous and unfair on the part of the *soi-disant* Church Missionary Society thus to assume a misnomer, for the very purpose, it would seem, of imposing on the ignorant.— P. 170.

We have, too, a little incidental notice of Bishop Heber’s “affection” for some of their proceedings.

One objectionable thing in these missionaries is that they mix themselves up with the various sectaries, and seem to consider themselves as belonging more to them than to the Church of England. *Even Bishop Heber reproveth them in a published letter, for this promiscuous association, when he visited the Colony; but still it does not appear that matters are much changed in this respect. His lordship’s wish was to raise them in their own, and in the public estimation, though, I fear, he has not succeeded in doing so. So far have they carried their irregularities, that I have known an instance of a church missionary officiating in a Wesleyan chapel, while the Wesleyan preacher formed one of the congregation.*—Pp. 173, 174.

Surely the Society at home cannot be aware of the irregularity of its foreign proceedings; such irregularity indisputably proves the superior advantages of a *really* Church Missionary Society, under the control of the ecclesiastical authorities, and responsible for its conduct. But is the Society wholly devoid of blame? Is there not a leaning to *liberalism* which compromises its character, and stimulates the purses of Dissenters through their expectations? We are sorry, deeply sorry to read such a passage as the following. The most

bigotted sectarians might well be ashamed to countenance what is here stated to be sanctioned by a society of Churchmen.

Even at home, I observe, that men of the most opposite and conflicting opinions attend and take a part in the public meetings of the Society; and while this is the case, it can hardly be expected that the ramifications of the Society abroad should pursue a different line of conduct. I may give it as an instance of their indifference to the approbation of the respectable part of the British community, that an advertisement on the cover of one of their periodical pamphlets, announces—"The Ladies' Magazine, or the Evangelical Museum for 1827, with a portrait of the Rev. J. Pratt, B.D.;" and containing, among other things, "a text of Scripture for each day's meditation, and a correct list of places of worship, in and near the metropolis, where the gospel is preached."

Can any thing be more low, contemptible, and impudent, than this? were I a lady, and did I consider the thing worth my notice at all, I should feel my indignation roused at the insult thus offered to my understanding,—as if the devotions of the sex were to be guided by the editor of a pocket-book! or, as if it was only weak woman who could be gulled into the belief that all the clergymen of the Church of England do not preach the gospel! or, as if a female was so little able to judge for herself of the comparative merits of preachers, that she must be furnished with a list (and a *correct* list forsooth) of the churches, chapels, conventicles, tabernacles, and meeting-houses, where alone (in the opinion of the aforesaid editor) the gospel can be heard!

At all events, the secretary of the Church Missionary Society may be assured that he does not raise himself in the estimation of men of sense, by thus lending his name and portrait to such worthless publications.—Pp. 171, 175.

This letter concludes with a very clever comparative sketch of Bishops Middleton and Heber.

But how, it may be said, advance the means of salvation in India? We are happy to find our acute author on this subject in full coincidence with ourselves. Indeed, we cannot see how any Christian, approving Bishop Heber's proceedings, can possibly entertain another opinion. That illustrious prelate clearly saw that union was the first instrument in the work, and the semblance of union the next; that the slightest appearance of dissention or difference was absolute and irretrievable ruin. He therefore made large concessions to this principle, concessions which, in other circumstances, he would not have made, nor have been justified in making, but which, in his existing situation, were an imperative duty. Now let any Christian who approves this conduct (and concerning it we believe there is little variety of opinion) ask himself, whether he is not bound to practise what he approves? If this were done, we should see the Indian Missionaries waving their sectarian peculiarities, and conforming to the Church of England. In a field like India we must appear as the soldiers of Christ, not as those of Wesley, Calvin, &c.; and if *one* form of Christianity is here necessary to accomplish the work, it cannot be long doubtful what form is to be preferred: that which has already a settled, authorized, active power in operation, and which both in numbers and influence must necessarily take the lead.

That the necessity of this sacrifice on the part of dissenters and

irregular societies is great, our author shows by proving from experience, and from local peculiarities, that there is no human probability of effecting any considerable conversion in India, except through the discipline of a regular church. The author also remarks (what we think reflection and matter of fact will show to be true) that missionaries would most prudently address themselves to the higher and more educated classes. The objection has not escaped our author, that Christ preached the gospel to the poor, and that his example ought in all things to be followed. The fact is, the two cases are not the same. Our Lord preached to the Jews only, who were admirably prepared for the reception of the gospel by a dispensation constructed to that very end. The soil had been cleared and dressed to receive the seed. The apostles who laboured in the Gentile vineyard acted differently, and addressed themselves principally to the educated classes. They knew that heathenism was *religion* only with the vulgar; in the educated heathen they had the fallow soil to cultivate; in the uneducated they had a stubborn crop of weeds and brambles to eradicate, before they could break up the ground. They knew too that authority often is the most persuasive of arguments, and that where the opinions of leaders can be influenced, those of communities will not linger. "Have any of the rulers of the Pharisees believed on him?" is always an influential question. It is remarkable that the great miracle wrought by St. Paul at Lystra produced no conversion: it was interpreted upon heathen principles—"the gods are come down to us in the likeness of men." In this case the apostles were necessitated to remonstrate; yet how little their remonstrance availed, the candid historian of the Acts informs us,—“With these sayings scarce restrained they the people, that they had not done sacrifice unto them.” If these observations hold of heathenism in general, much more do they bear upon that of India, which is compelled with all the urgency of authority, and apostasy from which is attended with the most ruinous temporal consequences.

The Bible Society also engages our author's attention; and he is decidedly of opinion that this Society has done rather harm than good in India. A Jew might be converted by reading the New Testament: indeed, if he be candid, it can hardly be otherwise:—a Mahometan might, *perhaps*; but the conversion of a heathen by the mere perusal of a Bible would be an intellectual miracle. The Bible defers not in the slightest degree to heathenism: it is a continued insult to every thing heathen. A heathen, and especially a systematic heathen, would regard it with horror, as the most awful impiety. Such, we know, was the actual impression of the ancient heathen world. The heathens of the primitive ages were converted by miracle, and by discourses judiciously adapted to their prejudices, so as neither to countenance

nor to wound them. St. Paul became all things to all men, that by all means he might save some. To the Areopagus he appealed from their own institutions and their own poets, and not from the decalogue and the prophecies. A judicious missionary, while he would constantly take the Bible for the well-spring of all the truths which he had to inculcate, would not obtrude *all* those truths at once, but introduce them gradually and seasonably. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." The bare mention of the slaughter of the fatted calf, in the parable of the prodigal, is said to have been so offensive to brahminical prejudices, as to have compelled a zealous missionary to omit it in his scriptural readings. Let the Bible be once pronounced by the Brahmins "*pariah*," and what is the hope which any Church can reasonably entertain of making proselytes, so long as she does (which she is bound to do) avow the Bible the foundation of her doctrines?

But the most melancholy and not the least efficient of the causes which retard the operations of Christianity in the East is, doubtless, the moral state of the Christian population. Bishop Middleton observed that professed believers in India were acting like the most hardened infidels. To that statement it is impossible to make any addition. This most fearful calamity might have been averted had an ecclesiastical establishment been instituted in India at an earlier period. But this is now mere matter of regret. The first aim of the Indian Church, we think, should be the enlightenment of the European population. The Hindoos are ready enough to learn and adopt our arts and manufactures, because they are convinced of the superiority of these. Let our religion produce its legitimate fruits, and they will be desirous to become acquainted with this also.

The fact is, the Home Administration of India has not in many respects acted upon christian principles. We cannot, for instance, reconcile their toleration of *Suttees* to any principle of Christianity. This is said to be a deference to religious scruples. We are very ready to admit that no civil magistrate has any right to interfere with opinions purely speculative; but no religious scruples, real or pretended, should restrain the christian magistrate from the punishment of great criminalities. Can it be supposed that, if a sect should arise in this country, professing the principles of Brahma, such atrocities would be permitted? There is not a Christian in the country, whatever his denomination, who would not stand by the magistrate in suppressing them. Why, then, should we yield to the religious scruples of our Indian fellow-subjects, which we would not tolerate among ourselves? The motive, it is evident, is FEAR,—base FEAR. But if the *Suttees* be a great and positive crime, the only *Christian*

mode is to suppress them by the strong arm of justice, and trust to the God of Justice for the disposal of the consequences. We are not apprehensive of ANY danger, and we are confirmed in our opinion by the following sensible and gratifying remarks of our author :—

The British Government has, at all events, nothing to apprehend from its native subjects, in decreeing the abolition of institutions and customs, however ancient, which are irreconcilable with truth, humanity, and justice. The general order of things must be reversed, as it respects the people of the East. In Europe, we begin by imparting good principles, from which we expect good practice will arise; but here we should begin by peremptorily ordering the good practice, to which no serious objection will be offered if it is really beneficial, and to which the people will easily be reconciled as soon as they begin to feel its advantages.—Pp. 187, 188.

The Romish question is treated by our author with a concise but masterly hand. His arguments (if any thing could be now hoped from argument) we would commend to those in whose hands our destinies are now placed. We are sorry to see our author, who is so decided an enemy to modern self-styled liberality, calling the Romanists “Catholics;” but with this blemish noticed, we leave him to our readers.

It is enough for us that the Catholics cannot, in the nature of things, be the friends of the British Constitution in Church as well as State, nor to the Protestant ascendancy as by law established: and, in all parliamentary discussions, where the interest of the Protestant Church and the Protestant succession were concerned, the Catholic members would, as a matter of course, vote against them: for as Southey again truly observes, “whenever a national and a sectarian duty come in competition, the national one is that which goes to the wall;” and if the votes of the Catholic members were added to those of the dissenters, the deists, the liberals, neutrals, &c. already in parliament, there would be tremendous odds against the Church, and little chance of her standing long against such numerous opponents.

It seems to me besides, that if you throw open to the Catholics both Houses of Parliament, the Cabinet, the judicial bench, and the highest state and executive offices, you cannot consistently exclude them from the throne itself; for if once you admit and act on the principle, that religious opinions are not to subject people to civil disabilities, (for that is what the Catholics and their Protestant supporters contend for) then, I say, you cannot, in reason, exclude the heir-apparent from the throne because he happens to have become a Papist; nor can you hinder him from marrying a popish princess; and then we must arraign the conduct of our ancestors in 1688, who excluded James II. for his religion; and if all this is conceded, we are just where we were before the Revolution, almost indeed before the Reformation; and we might, in all probability, have to go over the same ground again, without having derived any benefit from experience and history.

I can only think of one way by which Catholics might be admitted to seats in Parliament with safety to the Constitution, and that is, that they should not be permitted to give any vote on questions immediately affecting the interests of the Protestant establishment; a committee of the upper house being appointed to decide what questions really did or did not affect such interests. The Catholics themselves could hardly object to so reasonable a proposal, and in this way all parties might be brought to agree. But whether this plan be feasible or not, it is the duty of England to take care of what it cost her so much to acquire.

It is idle to talk about the *rights* of Catholics, since no man, or body of men, can have a right to any thing which, in the opinion of the community to which

they belong, they cannot exercise with safety to that community; people can only have a right to what they legally obtain. Equally idle is it to refer to examples of tolerance in other European countries. England is the most tolerant and liberal nation in the world; far more so, there is reason to believe, than the great and good men of the reigns of William and Anne would now approve: but the history of the Church and State of England bears no analogy to that of any other country in Europe. In their origin, connexion, progress, and present state, they form altogether, as might easily be shown, a case *per se*, which consequently must be argued on its own grounds, and not judged of by a reference to the example of other nations.—Pp. 128—131.

Our extracts have been large, we must therefore abridge our comments. We sincerely recommend this work to our readers. Though easily read in a morning, and professing to contain nothing original or paradoxical, no new systems, and no new lights, they will find that it comprises matter for long and deliberative reflection, and arguments and inferences which volumes are incapable of refuting.

ART. III.—*The Living and the Dead. Second Series.* London: H. Colburn. 1829. pp. xxviii. 328. Price 10s. 6d.

WE have a horror—it may be a weakness, yet it is grounded on reasons entitled to consideration—of religious novels. They are, we know, a feature characteristic of the lighter literature of the day; and so much admired, that it seems to have become an object of desire to writers who would *blush* to be considered godly from a godly principle; and volume after volume, more or less affected by this taint of speculative purity, issues from the press without a single warning from the censors of our taste, the critics and reviewers. When it is asserted by one \* of these learned Biblicans, that “*no ear can remain closed, no heart continue untouched, when the master-spirit of the age becomes the expounder of Gospel truths,*”—when another,† in plain contempt of common sense, speaks of “*Zillah*” as “*a sacred performance, and as legitimate in a church as a piece of Handel or Horsley!*—that it might be preached from the pulpit!!—that it may throw light upon the Scriptures!!!—and may even make the searching of them a lighter task!!!!”—surely it becomes a serious consideration, how far such gross and palpable absurdities should be encouraged or allowed. We lift up our voice, feeble as it may be, against such quackery. A novel, innocent in story and pure in language, is a pleasing exercise for the mind that would unbend from graver studies: but where is the merit, where the propriety, of bringing in a canting, hypocritical appearance of religion, as a set-off to the weak inventions or babyish dialogues of a shallow-pated

\* Literary Chronicle, on “Religious Discourses,” by Sir W. Scott.

† Spectator.



scribbler? Surely, to degrade religion to the standard of the world, or to elevate the world to a religious level by the constant adaptation of the Scriptures to a silly or a sinful topic, is, to say the least of it, a mere pretext and excuse for some unworthy and exceptionable end. We detest the system altogether. But let us not be mistaken; it is for the impracticable nature of good so cultivated that we write in terms of censure: doubtless, there be many authors of the class alluded to, who have intended to do, and may so have done, good in their generation; but for one good object thus attained, twenty evils of necessity arise: and we must neither do evil that good may come, nor set an example which is liable to be perverted at the outset.

This, like the former volume, is much indebted for its materials to the living as well as to the dead; and puts forth pretensions to truth in its statements, which we may not doubt through courtesy, yet which are liable to doubt through certain offences against the law of consistency, apparent to the eye of an observer. It commences with a preface, vindicating the author from the conflicting opinions of the reviewers of the former volume, and delivering Archdeacon Daubeny from a little puddle of censure into which his memory and name had accidentally fallen. It abounds in anecdotes of Queen Caroline—Bishop Sumner and George IV.—Lord Eldon—the Duke of C——, and the Bishop of Peterborough, said to be true, but by no means praiseworthy as to their location in the performance of a “Country Curate.” This is the author’s failing: a love of chit-chat, tittle-tattle, &c. He might surely better employ his time with the anecdotes of ecclesiastical history.

The first and third of the papers following the preface are denominated “a Country Curate’s Pilgrimage,” which the author states to be a recital of facts in the history of a Mr. Barnard—the second paper being an episode entitled “*Lord Ilamberris*.”

The history is brief, for we cannot wade through all the wordy details. Mr. Barnard, a Fellow of Trinity, takes it into his head to resign his fellowship, (*because he could not otherwise devote himself to the duties of his profession!*) in order to become a country Curate. He consults Bishop Hinchliffe, who thinks him, as we do, a bit of a noodle; leaves College, and goes to Hornchurch, in Essex, “a parish renowned for discords.” This first cure is represented as *incurable*. The people are stated to have been “highly taught,” *i. e.* “*above ordinances*,” despising the prayers, and looking to the sermon. The two first saints are the wickedest of sinners. Still Mr. B. loved Hornchurch; not, however, because of his chance of usefulness, and his successful ministry, but because of one *Adela Loraine*, of whom there is given some very interesting twaddle, and some very uninteresting sentimentality. Of her aunt we say nothing, for she deserves it.

Hornchurch was a singing parish; the choir sung almost every thing but the sermon: and their chief affair was "*Tippoo's Te Deum*." The parson and his minstrels disagreed: in dudgeon he consulted the Archbishop, quitted the place, and went to Ashbrook, in Devonshire. Here he fell in with Lord Llandberris, a being, we hope, of the writer's creation; for we cannot believe, even on the assertion of the reverend author, that such a man ever did exist.

His father marries a beautiful Miss St. Clair, against the wish of his family;—the brother, Mr. Des Vismes, is indignant at his loss of reversion, and insults the lady; she threatens him with a threat which she fully discharges. The noble couple go to Bordeaux; there his Lordship dies:—Mr. Des Vismes assumes the title, but is dispossessed by a posthumous child. Des Vismes is ruined, and the threat is fulfilled. The child, now Lord Llanberris, grows up and is educated by Mr. Satterthwaite, who dies suddenly, just after the mother, who left her son an orphan in his minority. Mr. Barnard hears this history of Lord L. on his arrival at Ashbrook. Just after this event a girl is executed for infanticide. He preaches on the subject, but his sermon alarms Lord L. who goes out of church. An accident to his Lordship's steward throws the Curate and the Baron together. Though the latter likes not the Curate's remarks, he attends the funeral. There he takes cold; and falling ill, with his death illness gives Mr. B. an opportunity of intercourse.

His confession occupies the second paper. It commences with stating that his mother bound him by an oath on her death-bed to hate the Des Vismes, the claimants to the title, and to shelter the Rev. Silas Satterthwaite, his tutor, whom he hated. She dies asserting that he is not Lord Llanberris. Mr. Satterthwaite is represented as an *Antinomian*, a *blasphemer*, a *drunkard*, a *Calvinist*, an *enthusiast*, and a *seducer*. Lord L. and he differ on a question of religion, and a charge is brought by the latter against his depravity. He is ordered to leave the hall by Lord L.

" 'Never,' said he; 'I have as great a right as you have to reside here; and I leave it not. Lord Llanberris, beware: you are at my mercy. I have nothing to fear from your resentment: you have every thing to dread from mine. Think you my paltry annuity of five hundred a year will impose on me perpetual silence? By no means. The moment I choose to open my mouth, I can prove your mother to have been an adulteress—yourself to be a——.'"

"I could contain myself no longer. Passion obtained the mastery. I struck him fiercely. He fell. These were his dying words—'*Monster, you have murdered your FATHER!*'"—Pp. 51, 52.

We candidly ask the author for what he takes his readers, when he calls this "truth?" A coroner's inquest sits on the body, managed by the steward; the verdict is, "*Died by the visitation of God.*" Why are such narrations foisted on the public under fictitious asser-

tions of truth, secrecy as to the individuals meant, &c.? Such pretence diminishes, not increases, the interest of the fable.

The author having disposed of his Lordship, leaves Ashbrook and accepts the curacy of Lanesborough, which, however, he shortly quits, in consequence of being unable to agree with his rector, as to the method of treating a noble family who used to come to church to insult the clergyman. The rector, Mr. Beveridge, stood in awe of the lady at the Hall. The curate could not tolerate her follies: she was a sportswoman, under the direction of her groom, who laughed at religion, and called herself a churchwoman. We will hear her on these points:—

“Mr. Barnard, if that is meant for me as a reproof, all I have to say in reply to it is—I DO MY DUTY TO THE UTMOST; and though, from the incessant demands on my time, I may fail in some respects, I do not apprehend having, on the whole, a balance against me. And really, after all, since you compel me to speak so very pointedly, religion is every man’s concern with God. I’m a churchwoman myself, of course; but still I do verily believe one religion is as good as another, when men are sincere. I’m exceedingly well-disposed towards the establishment; but, mark me, I’ve a nervous, an indescribable horror of Calvinism.”

“Will your ladyship tell me what Calvinism is?”

“Going to church twice on a Sunday—abjuring the theatre—insisting on the duty of family prayer—talking as you did, but five minutes since, about people’s responsibility, and perpetually sermonising upon death—all this is rank Calvinism.”

“But death—”

“Is—I know what you’re going to say—is a subject of *vital* importance; a main ingredient in a sermon. I admit it. I’ve looked at him often through a six-barred gate; peeped at him more than once over a high hedge, with a neck-breaking ditch on the opposite side; and a very disagreeable grim-looking personage he is! But making faces at one’s medicine does not render it more palatable; nor can I see any advantage to be derived from such constant reference to what is unavoidable.”

“None in the way of *preparation*?”

“No, none. Death is an unpleasant something which *must* be submitted to. But I see no sort of reason for doubting, especially when I compare the life of others with my own, that I shall do very well, when placed under the disagreeable necessity of ——. But I will talk to Sam. I don’t promise you that I can reform him. But I’ll talk to him at all events; and severely, *if I remember it.*”—Pp. 70, 71.

After this, notice is given at church of music at the Castle on Sunday evenings. Mr. Barnard protests, the rector hesitates how to proceed, and loses his curate. He next tries Yarmouth, in Norfolk, where, under the character of *Theakstone*, the late *Dr. Cooper*, is, as we suppose, introduced to us. The whims, peculiarities, and conduct of the fictitious character in some degree resemble those of that minister; but the picture, true or false, is overdrawn, and too highly coloured. *Theakstone* dies, and Mr. Barnard engages himself to a Mr. Grayburn, rector of Grayburn. Here is a capital story of a hypochondriacal man, of his maiden sister, who had the digestion of a mill-stone, and of Lillycrop, the surgeon in attendance. To

recite here the adventures of the hero with this trio, how Miss Clarissa Grayburn took a muslin-dealer for a dentist, and proceeded to consult him on her *dentes sapientiæ*, we may not stop. We leave this to our readers; but we will extract an anecdote of the writer's talent at tale-telling, wishing to give him every encouragement in the eyes of the public, as the best clerical Joe Miller we have lately met with:—

In the parish of Cornwood, usage had established an offering, called "*a smoke penny*." Adeane referred to the terrier; and of course admitted the validity of Mr. G.'s interpretation that it was a penny for every smoke.

Armed with this authority, Adeane trotted round the parish, and collected his smoke pennies with great success, till he reached the dwelling of a Mr. Janus Timbertops, a retired weaver; and, to use Adeane's expression, a rare democrat.

Timbertops was sitting in his little cottage. There were three fire-places in it; and fire in two of them when Adeane arrived, and forthwith laid before him the new reading of the act. "You see, Mr. Timbertops, it is a penny for every smoke. Now it is plain, from your three fire-places, you have to pay three distinct smoke pennies."

"You come for the smoke penny; there it is," said Timbertops, laying one down with great gravity.

"Yes, but that is not sufficient."

"I tell thee I never paid more than a penny, and I never will. Take that's thy due, and fair morning to thee!"

"But I tell you clearly and plainly, Mr. Timbertops," said Adeane, who had no idea of being beaten by this democrat weaver, "that I have not yet got my due."

"There's thy penny; and if thou wantest more, why take it in kind—take it in kind. Help thyself—help thyself."

This rebuff got wind in the hamlet: the droll idea of taking it "*in kind*," which so suddenly suggested itself to the mind of Mr. Timbertops, tickled the fancies of several of the gravest heads in the parish; and the laugh was universal against Adeane.

The smoke penny was never demanded again; and Adeane disappeared, as Mr. Grayburn was pleased to term it, in a cloud.—Pp. 99, 100.

The next curacy was Long Newton, where, in spite of all defects in locality, society, and so forth, the curate found means of comfort, gaining an introduction to Bishop——, we imagine, the late Bishop of Durham. But as usual, there is a sprinkling of anecdotes, with as much reference to that worthy Bishop as they have to the man in the moon. In short, the perusal of this paper convinces us, that the author has scraped together all the anecdotes current in society which he could stumble upon, and, linking them together by a thread of his own spinning, has had the assurance to send forth the book as the fruits of experience in his own public and private affairs. This is not fair: if the book be a novel, real living characters have nothing to do with it; if it be a history founded on fact, the author has overstepped the line of truth. Works of fiction are safe from any charge of deception, because they are known to be fiction; but when a man professes to write truth, and to describe facts, let him be cautious how he perverts the one, and degrades the other. The pilgrimage ends with an account of his meeting with Adela Loraine in the streets of

London, in the garb and calling of a —, and some reflections which are very good in their way, but sadly out of place here.

The *Modern Moloch* is the title of the fourth paper, being an essay, not feebly executed, on the prevailing taste of the age—the rage for improvement in building, bridges, rail-roads, &c. Why did not the author add *book-making*? We could have informed him of an anecdote, equally authentic with some he has given,—of a churchwarden in the county of Suffolk, who actually *whitewashed* some splendid monumental effigies of knights and dames, *because he thought the Arch-deacon would like to see the church look clean!* This is fact.

“The *Art of Pronunciation*” heads the following paper. It gives the adventures of a young sailor who fell in love with the daughter of an old commissioner, who had badgered him at his college examination, without knowing she was his daughter, and who lost her because he insulted her father in a ball-room: he did not know Miss Fanny Lagrow might be the child of Commissioner Gros. He must have been a rare French scholar if he did!

There is so much plain sense in the next Essay, “ONE WORD, GENTLEMEN!” that we give it entire:—

“Orthodox! Evangelical! are we not all orthodox and evangelical?” said the regius professor of — at a late clerical meeting, where the character of a clergyman recently instituted to a rectory in the neighbourhood, formed a subject of discussion. “ONE WORD, GENTLEMEN! What says Dr. Johnson, himself the most orthodox of lexicographers, upon this particular point? Where are we to look for the limits of this truly debatable land? I wish we could hear no more of orthodoxy and evangelicism as terms of party distinction.”

“Most desirable indeed would such a state be, if with the *name* the *thing* ceased for ever; and that all those who held the Christian faith were bound by Christian concord. But, however devoutly the friends of true religion may wish for such a consummation, the most superficial reader, the veriest novice in the history of the Christian church, must be well aware, that *parties* there have been in that church from the very time it began to exist in a public, defined, and recognised manner. In the sacred college of the apostles itself we know there were parties—those who advocated or tolerated circumcision with St. Peter; or resisted and denounced it with St. Paul: and from that hour to the present, there have been party opinions, party feelings, and party distinctions.

In religion as well as in politics, there are factious spirits which no laws can bind; and while the Church of England does appear to make her pale sufficiently wide to embrace all those who are sincerely desirous of union, she complains loudly and justly of two classes—those who enter upon her offices with inadequate qualifications and with secular views;—and those who continue to discharge them dead to the many weighty duties and solemn obligations which their profession entails.

The time, indeed, is not long since passed by, when the opinion was entertained—it does not yet seem to be altogether exploded—that the hopeful youth of the family who was held to be incompetent for any other pursuit, would yet “do very well for a parson.” Dr. —, the head of —, and rector of —, was applied to by one of his parishioners, a wealthy tradesman, on the subject of placing his son at the university. “What reasons have you? Is your son studiously inclined—fond of his books—disposed towards the ministry?” “No; by no means.” Tom was rather *outwardly given*; could never, at no time, abide the sight of a book. As to bringing him up to his own business, he

had not head enough for a *brewer*; but he was strongly advised to get him into the *Church*!

What a strange anomaly it is, that a youth should be expected to discover a predilection and talents for all other professions as an earnest of future success, but in that most important of all offices upon which man can enter, talents, habits, feelings, are frequently left out of consideration! Hence the shifts to which the incapacitated are reduced in the production of a weekly sermon. Hence the different kinds of print in imitation of MS; and the late improvement which has pressed lithography into the service of the indolent or incompetent. Hence those inconsistencies of conduct which amuse the observant and puzzle the undecided.

The evening before last, the rector of M——, near Oxford, was pressed by his hostess to join the young people at the round-table. He at first resisted stoutly; but at length sat down, declaring that it was useless to strain at a gnat and swallow a camel! What this divine's *camel* was, however, I could never discover. The *gnat* was Pope Joan!

A clergyman's amusements should be clerical; innocent without being ascetic, and cheerful without being boisterous. Literature and science, music and drawing, gardening and agriculture, all these may be regarded as proper and legitimate relaxations, and can be brought to bear upon his professional studies. If it be urged that some clergy men, such is the vast variety of human dispositions, may have no taste for such pursuits, the reply is short:— They who engage in so momentous an undertaking as that of the ministry, must learn to raise their habits and feelings *up* to its standard; and not expect that standard to come *down* to their inferior practice.

It admits of doubt, whether field-sports, harmless in themselves, are not objectionable as the relaxation of a minister. Angling, though held to be a meditative and quiet amusement, from the days of ancient Isaak downwards, cannot be exempt from the charge of premeditated cruelty: shooting is liable to the same objection; and although much is pleaded in favour of both these sports, on the ground that they induce healthful rambles among the beauties of nature, the man who requires a fishing-rod or a fowling-piece as a sort of *sauce piquante*, to make him relish the prodigal feast which Nature spreads out for her admirers, must be lamentably deficient in true taste, and is hardly worth catering for.

For hunting, few will contend as a clerical pastime. Some few years ago, a learned and excellent prelate was all but run down by a party of hunters (many of whom were clergymen of the neighbourhood) who came suddenly and unexpectedly upon him in one of his quiet rides near the palace. Had the venerable Bishop suffered any fatal injury, which from his extreme short-sightedness was with difficulty averted, the church would have been presented with the singular spectacle of a diocesan killed by his own clergy! But this by the way. Some few are still to be found in pepper-and-salt riding-coats, among harriers and fox-hounds; but the race is hourly diminishing; and it may be hoped in a few years, "a fox-hunting parson" will be as great a rarity in the kingdom as a wolf or an egret!

"*One word, gentlemen!*" To the sacred profession above all others the observation will apply, *pluris est oculatus testis quam auriti decem.*

It is a truth worthy the *serious* consideration of all *serious* thinkers, that the present is a period in which the Church of England requires the strenuous and unanimous support of all her zealous members, and especially of her clergy. In secular professions, exactness of discipline is held to be proper and praiseworthy. Members of the army and navy are not ashamed of regularity in obedience to the articles of war, *except, I believe, that which proscribes duelling*; neither do they disdain the uniform appropriate to their respective services and ranks. But some clergymen appear as if they thought a seemly conformity to the rubric a work of supererogation; and dress as if they considered the "customary black" an invidious distinction. In these times it is the part of prudence to array every legitimate auxiliary in the cause of the establishment. Let the clergy not only go back to the dress, but to the morals, and, in many respects, to the

manners of the reformers and their successors, the Cranmers, Riddleys, Jewels, Sandersons. The Church, it is true, is assailed by powerful enemies, *but her worst foes are those of her own household*. Amidst all the attacks of assailants without, and all the heartlessness, and cowardice, and treachery, of her unworthy sons within, she yet possesses vantage-ground. Nay, more; she will maintain it so long as she is true to herself and her high and responsible duties. Let that grand truth, so nobly advanced by one of the ablest of her bishops, be engraved on the memory of all her sons—that it is *as a spiritual church she must stand or fall*.

“The facts and arguments advanced by the noble Earl (Roden), could only have arisen from a mistake of the nature of the propositions before the House; or from a confusion of two things perfectly distinct in their existence, viz. the temporalities of the church and its spiritual character. He would tell their Lordships that these two things were not connected together; and that one of these might be destroyed without the principle of the other being affected. The Church might be separated from the State—its ministers might be ejected from their benefices—its revenues might be transferred to the support of other denominations, or diverted to secular purposes, *but still it would continue to exist as a religious community*. Its believers would meet for the purpose of performing the act of worship according to its creed; and they would perform it in a decent form, and with great scrupulousness as to its rites, although they might be deprived of their places of worship. IT MIGHT BE STRIPPED OF ITS WORLDLY WEALTH, BUT IT WOULD STILL REMAIN RICH IN SPIRITUAL BLESSINGS.” —Bishop of Lincoln’s Speech in the House of Lords on the repeal of the Corporation and Test Acts.—pp. 179—187.

“MY PREDECESSORS,” the title of the next paper, sufficiently explains the nature of the contents. The parish clerk is made the chronicler of all the wits who preceded our author in the pulpit of Stanborough. It is a humorous and satirical sketch; but too much so to get us to honour it as we did *its* predecessor; firstly, because it is too long; secondly, because we believe it not drawn from the life, which it professes to be. The author gives us a sermon, said to have been preached by a Mr. Nicanor Newlight, on Ezra i. 9. “*Nine and twenty knives*.” We quote the last sentence in the account of it for the author’s particular benefit: “*Can such extravagancies tend to the everlasting welfare of man, or to the honour of the Almighty?*” The man who wrote the “One Word, Gentlemen!” who has also written some other equally sensible passages in this book, ought not to have been so inconsistent here.

Ashbourne, which might have recalled many delicious reveries of thought, coupled with the recollections that are ever attached in the mind of the sensitive traveller, to the *Tempe*\* of England and its guardian hills, is made by the author the hinge on which he turns some trifling *facetie* of the author of “Lalla Rookh.” Whatever authority there may be for such a proceeding, we much question the good taste of introducing living men and women in this way; especially as poor Tom Moore is first raved about as the inspired creator of

\* We do not know what Mrs. Stark says, but Dovedale is as much like the valley of *Maglany*, in Savoy, as possible. It is a perfect miniature of it. The Dove is only the humble representative of the *Arve*.

"Paradise and the Peri," and then belaboured with praise for his acquaintance with the Scriptures! If it be, as the author says, we wish Mr. Moore joy of his reformation; and though no credit is thrown on the Sacred Volume by even such testimonies as a ballad-writer's, we most fervently cry "Amen" to the toad-eater's ejaculation.

The sketch of *Dr. Hawker* is, as far as we know, tolerably accurate; that *he lived better than he preached* we agree; his life, a beautiful exhibition of all the Christian graces, gave the direct lie to his narrow-minded and narrow-hearted doctrines from the pulpit. It is a sorrowful exhibition of the weakness of human nature to find a person so thoroughly imbued with the spirit of universal benevolence, limiting the mercy of the bountiful Creator, whom he followed, by a withering and profane assumption of the Redeemer's partiality. The least that can be said of the Calvinism which Dr. Hawker proclaimed, is, that it was too contradictory to the imperfect charity even of human nature, to be *lived up to* by the greatest advocate for total depravity in man. There is so much common sense in the following extracts, that we scruple not to print them:—

It is far more easy for a minister to soothe his hearers into a false security, to bewilder them among intricate disquisitions, to amuse them with novel and uncommon doctrines; and it is far more agreeable to the auditory to be amused, to be *spooned*, nay even to be puzzled, than it is to be humbled, to be instructed, to be reformed. To the unthinking and the ignorant, that is, to the great mass of hearers, such addresses as Dr. Hawker's cannot fail to be acceptable; since, instead of being taught to hold crime in abhorrence, and to watch and ward against its commission, they are instructed to consider the condition of a sinner as the most advantageous in a spiritual point of view. Nothing can be more palatable! The greater the sinner, the greater the saint. No wonder then that many "*of the fold*" hold themselves altogether exempt from the demands of that law which revelation came "not to destroy, but to fulfil!"

It may be urged, indeed, that neither Dr. Hawker nor any other minister can be responsible for the construction that may be put upon his statements. Granted. Yet that minister surely is culpable, and must also be responsible to the *most awful of all tribunals*, if through his want of plainness of speech the grace of God is perverted, and made a cause for continuance in sin.

In the spirit which would forbid him to cross his threshold, although thereby he could convert the whole world, Dr. Hawker withdrew his support and sanction from the Bible Society. One of his objections was unassailable. He deprecated the eagerness, the avidity evinced by the conductors of that society to obtain persons of title and rank as their patrons and presidents. He regarded it, and justly, as hypocritical in the extreme, when men whose laxity of conduct and disregard for real religion were matters of public notoriety, were solicited to preside over what were properly designated—spiritual societies. If persons of this description feel disposed to aid such institutions, let that aid be afforded without solicitation; at least without any thing more than public and general solicitation. But when such solicitations are made as lead to exhibitions so inconsistent and so offensive, as the same nobleman presiding in the morning at a Bible meeting, in the afternoon at a cockpit; eulogizing on the platform one evening the efforts made to evangelize the heathen, patronising the benefit of a *historic courtesan* the next; in the morning at Freemasons' Hall, at night at Crockford's; "*Sing*," said the Doctor, "it is an abomination, and shall be preached down, and put down!"—Pp. 275—277.



The sketch I have drawn of a divine who has been long known to the public as a preacher of great eminence, and an author of some bulk, will, I doubt not, be alike unsatisfactory to two parties. His opponents may deem the outline too favourable; his friends will scarcely regard it as commonly faithful. One may think the sentiments it contains savour too much of encomium; the other may even stigmatize them as deficient, in the respect due to his character, years, and station. Of a man whose private life was unimpeachable, whose disposition was in most respects truly amiable, whose talents were great, whose attainments were extraordinary, I can never speak but with unfeigned respect. But that respectful feeling must always be mingled with regret that such talents and acknowledged ministerial qualifications should ever have been employed in advocating tenets, which, in many minds at least, must be *subversive* of the plainest principles of true religion and virtue.—Pp. 283, 281.

Of “the Retrospects and Prospects of the Universities,” our author has written well, though sentimentally; and we think his reasons for preferring Cambridge or Oxford to the University of London sufficiently good to demand our assent: but when he tells us about his feelings, in finding himself amongst “the groves, the cloisters, the towers” of Alma Mater, we are inclined to cry “*Hold! enough!*” We neither believe, that “*crowds*” who enter as pensioners or commoners on the banks of the Cam or Isis, repair thither “*with no other feeling than would possess them were they called by their avocations or their pleasures to Brighton or Birmingham,*” nor do we think they would be such arrant geese as “*to claim a fellow-ship and a kindred with Newton and with Gray, with Erasmus and with Bacon.*” But we will hear this *kin* of Newton and Bacon in his soliloquy:—

I traversed the same cloisters; sauntering along the same groves; frequented the very same libraries; and what more could I do? It was the next thing to living and conversing with them. It was, as Charles Lamb would say, the next step to being admitted *ad eundem* into their society. And I did feel ennobled proportionably.

I walked under their respective mulberry-trees in the gardens of Christ’s and of Jesus Colleges with Cranmer and Milton. At Pembroke I visited Gray, and was willing to believe that the sweet little churchyard of Maddingley had just claims to the honour of suggesting the topics of his immortal elegy. I paced the noble cloisters of Trinity, and the floor of its splendid library; and seemed to be honoured by the companionship of Newton, and Bentley, and Barrow, while under the wondrous vault of King’s, and amidst

— “The dim religious light  
Of storied windows richly light,”

I was carried back to the times of the devotion, the magnificence, the errors, and the misfortunes of its royal founder, Henry of Windsor.—Pp. 294, 295.

Capital! And does the “Country Curate” take his readers for such “Country Cousins” as to credit *all this*? We felt as much of enthusiasm as most boys feel on putting on the *toga virilis*; but our enthusiasm was not “*to sit under their respective mulberry-trees in the gardens of Christ’s and Jesus Colleges with Cranmer and Milton,*” but to strut up Jesus Lane in the quadrilateral adornment of our empty head, and to parade Sidney Street in the velvet-bordered emblem of our freshman-ship. As to Cranmer’s mulberry-trees, we never heard

of it, though we too *have* explored his college. And we think ~~there~~ is something better to be found, if the author wants to write about that most respectable of houses, the “*ever-honoured Jesus College, Cambridge*,” as Coleridge calls it. If he wanted amusement there, he might have found it in exploring the architectural beauties of the ancient chapel, or in copying the beautiful inscription which was placed at the foot of one of the trees in the garden, not by *Cranmer*, but by another great Jesuit, one *Edward Daniel Clarke*. As the author may wish for a hint in this way, we give him the benefit of our experience, assisted by a friend’s kindness, in copying here, for his edification and the preservation of the relic, the inscription itself:—

PLATANVS ORIENTALIS

ejus. semina.

Thermopylarum. faucibus. deportata.

ab. Edvardo. Daniel. Clarke.

huic. horto. commendata. sunt.

Anno. Domini. MDCCCIII.

Floreat. incolunis. serisque. nepotibus. umbram.

Præbeat. et. genio. crescat. amata. loci.

In the remainder of his remarks respecting “expenses” and so forth, we agree with him: but the association of the Cam and the Isis will outweigh even these. “*La route vaut bien les souvenirs*,” said Napoleon—not so, we.

The book concludes with an animated and amiable testimony to the virtues of the great and good Reginald Heber; and the account is wound up with some excellent appeals in favour of the *Society for Propagating the Gospel in Foreign Parts*.

We have now taken a complete view of this interesting, though somewhat objectionable performance. If we have seemed severe, the character of the author, and the continual claims which he has put forth to our attention, have won this correction, which we have given, not from hypercriticism, but in the hope that such a salutary check on the pruriency of his ideas may tend eventually to his benefit. He only wants a theme fit for a minister to write on:—he can, if he pleases, do himself and *his profession* credit. We will be judged by himself as to the propriety of our remarks.

However agreeable it may be to observe becoming mirthfulness, joined with unquestioned piety, the decorum of the pulpit, the sacredness of the sanctuary, the dignity of the ministerial office, should operate as so many mementoes, against indulging in what may even border on buffoonery and the burlesque.—P. 271.

After this confession, we may be forgiven all our hard words. If the author wishes for our praise, let him send forth a work which we can recommend without a drawback on the score of *inconsistency*. Should he again come before us—we trust he will have profited by his trials—having been rejected on his admission-examination by

the *Cambridge Review* (Vol. I. p. 348)—at his “Little-Go,” in the *Christian Review*—and now plucked for his degree by Moderators who have tried him impartially according to University rules.

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## LITERARY REPORT.

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*The Theological Works of the First Viscount Barrington, including the Miscellanea Sacra, the Essay on the Dispensations, and his Correspondence with Dr. Lardner, never before published. To which are prefixed a Life of the Author, with a brief Memoir of his Son, Shute Barrington, the late Bishop of Durham. By the Rev. GEORGE TOWNSEND, M. A. Prebendary of Durham, and Vicar of Northallerton. In three vols. London: C. & J. Rivington, 1828. 1l. 11s. 6d.*

THE Vicar of Northallerton has presented the theological student with an interesting and judicious work in the republication of the volumes before us. The noble writer shows great discrimination in tracing the methods taken by the Apostles and first preachers of the gospel for propagating Christianity, and in explaining the several gifts of the Spirit, by which they were enabled to discharge their office. He is said to have staggered the infidelity of Mr. Anthony Collins. But his labours are too well known to need any recommendation. We would be understood, however, as speaking of the *general* merits of the Viscount's works, not meaning to pledge ourselves to the accuracy of all his notions, of some of which we should speak in other language than *that* of approbation. Witness his creed with respect to, the unconsciousness of disembodied spirit, and his fanciful interpretation of the garment of dignity, (“a badge of his dominion, bliss, and immortality,”) with which he supposes Adam to have been clothed before the fall: witness his assertion that our Saviour's promise to the penitent thief is the *only* text, on which the opinion is built of Christ's going to paradise during his separate state: witness his mistaken construc-

tion of *that* promise itself: witness his supposition, that

Canaan is promised to Abraham as an everlasting possession, because it will not only be for so long a term as a thousand years, but because it will be *the last possession on this earth.*—Vol. III. p. 282.

We notice these volumes with thanks to Mr. Townsend for his judicious undertaking, from which we have much pleasure in extracting the following very interesting particulars of the life of the late Bishop of Durham, to whom the present Editor of the Theological Works of Viscount Barrington was appointed chaplain in the year 1824.

From this period personal observation and experience assured me that the universal estimation, in which the Bishop of Durham was held by his cotemporaries, was established upon the only solid foundation of permanent eminence,—regard to the will of God in every action of his life. The strictest regularity prevailed in his household. At seven in the morning he was awake by his valet; and, after the time allotted to dressing, he devoted to private prayer, and devotional reading, the time which remained before the assembling of the family, for morning worship, at a quarter past nine. Breakfast was then served up. The conversation, which had originated at breakfast, (and which generally arose from our informing each other of some remark or incident, which appeared worthy of remembrance, in the reading of the morning,) sometimes continued till post-time, when the Bishop retired to read and answer his letters. He was attentive to business to the last, and generally wrote from two to nine letters daily, answering every letter, if possible, by return of post. If any communication required a more deliberate reply, he would favour me by fully discussing with me the subject of the letter. After finishing his letters, he received his morning visitors, or read till one o'clock, when luncheon, at which he was accustomed

to take one mouthful of solid food, was served up. He then walked, or was driven out, for about two hours.

He dined at five. Small parties, never exceeding, with ourselves, eight in number, dined at his house, about twice a-week. It was at his own table that he particularly excelled in conversation, at once varied, intellectual, and useful. He never permitted the subject, on which we had begun to converse, so entirely to drop, that there should be any awkward or embarrassing pause, in the conversation. He carefully watched the moment, in which a new turn might be given to the dialogue, if there was the least discontinuance of animated and cheerful discussion. It generally happened that at every party one of the guests had been distinguished by some enterprise, or pursuit; or excelled in some department of literature, or branch of art. Whatever might be the subject, the Bishop would imperceptibly lead the conversation to some matter connected with the pursuit, or department, in which his guest had attained eminence; and he so used to proceed with questions, remarks, or hints, that the enthusiasm of the traveller, the artist, the author, or the professor, was gradually kindled. The more eminent guest became the principal speaker: curiosity was excited, attention fixed, and information was elicited, without pedantry in the speaker, or fatigue to the hearer. When we dined alone, we generally talked over the controversies, which were engaging the attention of the public, the debates in Parliament, or the literature of the day. The Bishop took a lively interest in every proceeding relative to the great national question which still divides us; and I remember that he strenuously encouraged me in writing my reply to Mr. Butler's work, "*The Book of the Roman Catholic Church*." He had none of that apathy, which is too frequently the misfortune of the aged, when they have not devoted their minds to intellectual pursuits. Literary curiosity, the comfort and refreshment of age, was an active principle in him to the last;—and the love of literary novelty, next to devotion and benevolence, his ruling passion.

Tea was brought in at half-past seven, and at eight the Bishop ended the day as he had begun it, by the perusal of devotional books, or by private meditation and prayer. I well remember his telling me, that he considered it to be a part of his duty to God to devote to him the remaining strength of his intellect, by dedicating to His service those hours, in which the faculties of his mind were most active: and for that reason he never gave his restless

and sleepless hours, which at his advanced age were unavoidably numerous, to prayer, and to devotional exercises. He preferred giving up the prime of his day, and the remnant of his intellect to the Almighty; and he surrendered the *dross of his time*—such was his own forcible expression,—to inferior subjects, to literary recollections; or to soothing remembrances of the friends he had lost, whose conversation he recollected with pleasure.

At a quarter before ten, the family were summoned to evening prayer. A slight supper was then served, and at eleven the Bishop retired for the night. The pleasantest hours, which I passed with my lamented friend, were those which elapsed between the removal of supper, and the entrance of the servant who attended him to his room. He was now ninety years of age, and he had long been accustomed to live in the constant anticipation of death. Every night he composed himself to rest, not expecting to live till the morning. The conversations, therefore, which we were accustomed to hold at this hour were always grave and serious, though uniformly cheerful. He regarded death as a man of sound judgment and Christian principles will ever do,—without fear, and without rapture;—with well founded hope, though with undefinable awe,—as a punishment decreed by the Almighty, yet as the introduction to a higher state of happiness than he could possibly experience, (though he possessed every worldly enjoyment,) in this state of his being. Though our conversation was sometimes directed to the literary, or theological publications of the day, or to the actions, demeanour, or conduct, of his more distinguished contemporaries, of whom he related numerous, and most interesting anecdotes; yet the more frequent topics of our conversation were derived from the possible or probable approach of the period when the body should be committed to the ground, and the spirit return to its Maker. He delighted to dwell on these subjects. The questions which appeared to interest him more than any others, were,—whether the soul slept in the grave, with the suspension of its faculties, till it awoke, with the reanimated body, in the morning of the resurrection,—or whether (as he steadfastly believed) it passed in some mysterious manner into the more manifested presence of God immediately upon the dissolution of the body,—the nature of future happiness and future misery,—the continuance of the mental habits which are formed in this state, and which constitute in some manner our future condition,—the extent of redemption,—and the opposite opinions of

Christians respecting the invisible state;—these and similar considerations were alternately discussed in these calm and silent hours; and he uniformly concluded these discussions by observing,—"I know not, and I care not, what may be the real solution of these questions; I am in the hands of a merciful God, and I resign myself to his will with hope and patience." All our inquiries, indeed, upon these subjects, though they may be very interesting, are merely speculative, and are always unsatisfactory. Yet the sight of an old man, full of days, riches, and honours, at the close of a religious and well-spent life, patiently expecting his end, abounding in every virtue which can adorn mankind,—in humility, in patience, in kindness, in charity to all,—in serene submission to expected death,—in implicit dependence upon the mercy of a God, whom he believed to be his Friend and Father, by the atonement, which had been accomplished by the Mediator of the New Testament,—the image of such a man can never be obliterated from my memory; and the continued enjoyment of his conversation, till within a few weeks of his death, while the strength of his body was gradually declining, and the intellectual, though not the spiritual powers, were decaying;—that is, while he was beginning to be more averse to worldly business, and more intent upon devotional exercises,—was a privilege, which I cannot too much appreciate, and which may be justly envied by all who can delight in the society of the wise and good; or who would contemplate the triumph of the spirit of man over the weakness of the mind, and the infirmities of the body.

Large as our extract has proved from the Memoir of the late Bishop of Durham, prefixed to Mr. Townsend's publication, we are persuaded that our readers will thank us for an opportunity of being thus introduced to the domestic habits of that venerable Patriarch. Perhaps we have a little too much of *trifling* detail, and more than enough of the enviable *Chaplain*; yet we cannot conceal the satisfaction we have derived from this biographical account, in which we have a remarkable testimony to the truth of the Psalmist's assertion,—"*Mark the perfect man, and behold the upright man; for the end of that man is peace.*"

*Two Sermons relative to Confirmation.  
To which is subjoined, a Sermon,  
preached in Christ Church, Newgate*

*Street, on September 21, 1825, being  
St. Matthew's Day. By the Rev.  
WILLIAM TROLLOPE, M. A. of Pembroke College, Cambridge, and one of  
the Masters of Christ's Hospital.  
London: Wix, Rivingtons, Cadell.  
1829. pp. 62. Price 2s.*

THIS little offering is a sufficient testimony that Mr. Trollope is a sound, and bids fair to prove, in these perilous times, a valuable member of the Church. The first two discourses appear to have been written in compliance with the general directions issued, on a late occasion, by his diocesan, and are extremely well adapted to the purpose for which they were composed. They are couched in a plain, unaffected, but not inelegant, style; well suited to the comprehension of the catechumens, to whom they were more particularly addressed; and for whose use they exhibit a brief but luminous exposition of the nature of those solemn engagements which they were about to enter into in their own persons. Tracing sin to its first origin, Mr. T. infers and proves the necessity of an atonement in a manner at once concise and perspicuous, guarding his youthful hearers equally against the fallacious doctrine of human merits maintained by the Church of Rome, and the no less dangerous error of those of our own communion, who set aside the necessity of any works whatever as a condition of salvation. "Instituting a just distinction between the *meritorious cause* and the *covenanted condition* of eternal life;" he teaches his little flock to "*look up to Jesus Christ as the only name under heaven given among men whereby we must be saved*," and, at the same time, (trusting, however, in rowise to their own rightness) to seek for the assistance of the Holy Spirit to establish them in that faith, and perfect them in that holiness, *without which no one can see the Lord.*" His remarks on the force of habit, and on the numbers who absent themselves from the Lord's supper, from no other motive, are just and appropriate, well followed up by the inferential and impressive exhortation in which he recommends to those just entering life an early and habitual attendance at the holy table. The

concluding sermon is one well calculated for the occasion on which, and the audience before whom, it was delivered; and contrasts very happily the false glare of Pagan virtues with the mild spirit of benevolence as exhibited throughout the Christian system, and especially evinced in the foundation of charitable institutions from the days of the pious widow who, according to St. Jerome, first set the example to those of the royal founder of the establishment, in which the author holds so responsible a situation, and down to the present time. We can safely recommend this little work to the perusal not only of the young, for whose advantage it was more especially written, but also to Christians of every age and station in life.

*A Sermon, preached before the University of Cambridge, on Sunday, Feb. 1, 1829. By WILLIAM VALENTINE, A. M. of Trinity College. London: Rivingtons. 1829. 8vo. pp. 29.*

JEREM. xlviii. 10. — After some general remarks on the sin of *insincerity*, more especially in *doing the work of the Lord*, the Preacher proceeds to point out a few instances of deceitfulness, of which both the private Christian and the minister of God may be guilty, though they are apt to persuade themselves of their faithful attachment to the service of Christ. Under the first division of the subject, is noticed the guilt of those, who content themselves with merely entering God's house, and with kneeling before him in the closet, with an empty show of reverence indeed, but without exhibiting the real devotion of the heart; of those who bring their children to baptism, merely as a matter of form, without serious consideration of the nature of the rite; of those who regard confirmation as a ceremony, which may be deferred at liberty to any period of life, or do not treat it with that seriousness which it evidently demands; and of those who abstain wholly or partially from the celebration of the Lord's Supper. With respect to ministers of the Gospel, after a few observations on the sin of undertaking the sacred office with any other view than

that of faithfully and honestly discharging its duties, the practice of loosely regarding subscription to the Articles, and of understanding them in such a comprehensive sense, as to admit of almost any interpretation whatever, is clearly and decidedly reprobated; and the Sermon concludes with an encouraging exhortation to do the work of the Lord faithfully. We cannot withhold from our readers the following extract:—

The practice of loosely regarding subscription, as little or nothing more than an engagement not to disturb the public tranquillity has probably afforded the first foundations for an equally lax construction of the nature of other engagements, of a similar kind. It has apparently extended its influence to the interpretation of the meaning and obligation of oaths in general; and it has even been asserted, that in an instance, wherein the wisdom of our ancestors has provided the security of this solemn pledge, from the highest authority in church and state, in defence of our ecclesiastical as well as civil interests, the propriety of receding from this pledge, is to be estimated by considerations of political expediency, and not by the unsophisticated dictates of conscience. P. 22.

*A Catechetical Exercise; chiefly compiled from Bishop Mant's and the Oxford Catechisms, and Crossman's Introduction to the Christian Religion, for the use of National and other Schools, and Private Families. By a COUNTRY CLERGYMAN. London: Rivingtons. 1828. 12mo. pp. 60.*

We think this a very useful little compendium, and recommend it to the use of those, for whom it is designed. Its nature and object are sufficiently stated in the Title-page.

*Roberti Leighton, S. T. P. Archiepiscopi Glasguensis, Praelectiones Theologicae; Praeexercitantes; et Meditationes in Psalmos iv. xxxii. cxxx. Ethico-Criticae. Editio Nova, Recensente JACOBO SCHOLEFIELD, A. M. R. S. L. S. Graecarum Literarum apud Cantabrigienses Professore Regio, et Collegii SS. Trinitatis Nuper Socio. Deighton, Cambridge; Rivingtons & Seeleys, London. 1828. pp. 353. 9s.*

THIS posthumous work of Archbishop Leighton was first published

from his MS. notes, not very carefully written, nine years after his death, by one JAMES FALL; and re-edited with all the errors of the old edition, in 1808, together with many other, from which that of FALL was free. The writings of Leighton are remarkable for the spirit of devotion and piety in which they are composed; and for the most part, his theological statements are those of a sound and judicious divine. In some points, however, as for instance on the subject of Regeneration, he seems to have inclined to opinions of that school, to which the learned Professor, who has undertaken the revision of his Academic Lectures and Exhortations, is known to belong. Speaking generally, however, the judgment which Mr. Scholefield has passed upon his author is abundantly correct.

Loquitur igitur de Deo modeste et reverenter; de decretis divinis, docte, pie, sobrie; de sanctitate, ut qui ipse Sancto Spiritu ad Dei imaginem conformatus sit; de redemptione, ut qui ad solam in Christo spem ipse confugerit; denique de cælo, ut qui cælum quotidie expectet, et pene jam attigerit.

We may remark that the Meditations on Psalms iv. xxxiii. cxxx. which the present Editor considers *inter totius libri delicias habendas*, are omitted in the edition of 1808.

*A Present to Young Christians; or, Little Mary "set free."* London: Hatchard. 1829. 24mo. pp. 117. Price 2s.

WE have here one of those juvenile publications, which, intended no doubt to do a great deal of good, are unfortunately calculated to do a much greater proportion of harm. Little Mary is one of those "faultless monsters which the world never saw," saying her prayers at five years old, for the sake of privacy, in the middle of a garden-walk, and at ten years old, converting the aged sinner by her eloquent discourses. Now if these things be true, they are extremely unnatural, and therefore, to say the least, extremely improbable; and we should think it highly preferable to train the infant mind to virtue and

religion by such examples of youthful piety and goodness which come within the bounds of probability, than by such exaggerated and overdrawn specimens of perfection, which it would be the height of folly to expect them to imitate.

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*Sermons on Domestic Duties, preached in the Parish Church of St. Andrew, Enfield. By the Rev. DANIEL CRESWELL, D.D. F.R.S. Formerly Fellow of Trinity College, Cambridge.* London: Rivingtons. 1829. 12mo. Pp. 294. Price 5s.

THERE is one class of domestic duties to which Dr. Creswell has dedicated one of his sermons, which we do not recollect to have seen discussed in a similar series before:—the duty of kind treatment to domesticated animals. "That a merciful man regardeth the life of his beast"—is a maxim which ought never to be lost sight of; and the impressive manner in which it is here recommended to serious consideration, is calculated to produce the most salutary effects. The relative duties, properly so called, are also illustrated with great clearness and precision, and considered upon principles of love to God and good will to men. To the whole are subjoined two Sermons on Confirmation, which, together with the rest of the volume, are well worthy of a serious and attentive perusal.

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*Short and Familiar Sermons for the Use of Schools and Young Persons in general. By the Rev. THOMAS SCARD, B.A. &c. Vol. II.* London: Longman. 1829. 12mo. Pp. 277. 5s.

WE have not seen the former volume of these Sermons, but, judging from the one before us, we can recommend it without hesitation to our readers. They are as well calculated for family use as for the religious instruction of those to whom they are especially addressed. The principles of Christian duty are clearly and forcibly laid down, the doctrines of the Gospel faithfully explained, and the language easy, perspicuous, and suitable to the comprehension of the younger and less instructed portion of a family.

## A SERMON.

## REPENTANCE A CAUSE OF JOY IN HEAVEN.

LUKE XV. 7.

*I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, that need no repentance.*

IN the beginning God created man in his own image, which he sadly corrupted by his perverse disobedience, and thereby incurred the threatened penalty of eternal death. The scheme of man's redemption, in whatever light it is regarded, must redound to the glory of God. But when we consider the mild conditions upon which salvation is offered, and the great price at which it has been purchased for us,—no less a price than the blood of his only-begotten Son—the mind is oppressed with the intensity of thought, and we are overpowered with the weight of meditation. God did not necessarily pardon his rebellious creatures, and had he been guided by his justice alone, he would not have pardoned them. Man had sinned—man, whom he had made innocent and upright, and but a “little lower than the angels,”—had transgressed his most lenient command. And yet no sooner had his transgression rendered redemption necessary, than a Redeemer was promised, and pardon *freely* offered through him. Nor does the imposition of certain conditions at all affect the freedom of the gift. The acquittal of an offender at an earthly tribunal implies the condition of abstaining from a repetition of the offence; nor is the pardon on that account less complete.

The conditions upon which Redemption is offered in the Christian covenant, are, as we are told by the apostle, “Repentance toward God, and faith in the Lord Jesus Christ.” The former of these terms of acceptance with God is more particularly offered to our notice in the text, and its importance is inculcated in almost every page of the New Testament. Our blessed Lord, as he went about doing good, omitted no opportunity of enforcing the duty of repentance, and did not hesitate to *seek out* those who appeared most in need of his instructions. Unconcerned at the reproaches of the Scribes and Pharisees, who reviled him as the companion of publicans and sinners, he conversed with the most abject and abandoned, in the hope of reclaiming them from their wicked courses. He knew that “the whole need not a physician;” and therefore with that prompt humanity and condescension, which marked every action of his life, he directed his chief attention to the cure of those who were spiritually “sick.” Not that there were any who did not really stand in need of penitence, or from whom he withheld the benefit of his advice. There never was yet a man who did not require the daily exercise of this duty. “In many things we offend all; and the best man who ever did, or will, live, can be good only by comparison. But there are doubtless many—and may the number still increase!—whose lives and actions are a studied course of goodness, and who, though they frequently fall through the frailty of their nature, as frequently amend their failings by instant and sincere repentance. Such are the



characters who are represented in the Scriptures as "righteous;" for to them will the Lord—not indeed on account of their own works and deservings, but through the merits of Jesus Christ—"impute no sin." They are the blessed children of the Father, "whose unrighteousness is forgiven, and whose sin is covered."

And well pleased indeed is our heavenly Father, "who is of purer eyes than to behold iniquity"—to mark the sacred ways of these faithful disciples of his Son, and their daily progress in piety and virtue. But great as is his delight, we are told by our blessed Saviour in the text, "that there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance." And is it then to be supposed, that a God, whose justice is no less remarkable than his mercy, can look with greater pleasure upon the first dawnings of goodness, than upon the unfading splendour of a life of virtue? So strange an idea, which seems at first sight to be warranted by the expression of our Lord, has given rise to various interpretations of the two beautiful parables from which the similitude is drawn. Without entering into an examination of these, which are for the most part unnatural and inconsistent, it will be sufficient to confine ourselves to the more received and probable solution; which, at the same time that it removes every difficulty, affords a pleasing illustration of the mode in which our Lord usually delivered his benevolent instructions.

It was the practice of our blessed Saviour, in all his discourses to the multitude, or his conversations with individuals, to fix their attention, either by pointing to some sensible object, or by the introduction of some interesting narrative by way of parable or allusion. Whatever accidental circumstance might occur, or whatever subject of conversation arise, he never failed to improve it to the edification of his hearers; and if nothing of the kind immediately presented itself, he adopted some domestic or national custom of the Jews, upon which to build his salutary precepts. Of this latter kind are the two simple yet impressive parables we are now considering. Under the similitude of a shepherd's transport on the recovery of a sheep which had gone astray in the wilderness, this good Shepherd exhibits the satisfaction which is felt in heaven upon the conversion of a penitent sinner: and to impress the assurance still more strongly on their minds, he repeats the lesson in the parable of the lost piece of money, and the joy which the woman, to whom it belonged, expresses upon finding it. The parables were more particularly directed against the uncharitable pride of the Scribes and Pharisees, who had murmured against Christ, upon seeing him in the company of publicans and sinners, which they considered as inconsistent with his character as a divine Teacher. They looked upon these unhappy beings in the same light as the Gentiles, whom they treated with the greatest contempt, and considered as doomed for ever to feel the divine vengeance. But Christ rebuked their unworthy feelings, and assured them, that the more ignorant a man was of God and his attributes, the greater was their duty to afford him the necessary instructions in the way of righteousness. And he enforced his charitable admonition by the declaration, that their success in converting a sinner

would be a subject of the highest satisfaction in the sight of God. "I say unto you, that likewise joy will be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance."

It may be well to remark, that when human parts and passions are attributed to the Almighty in the Scriptures, it is always in regard to the weakness of man's understanding. It is impossible to suppose that a pure and spiritual Being—an eternal, invisible, and immortal God—can be subject to the feelings and affections of the works of his own hands. It was necessary, indeed, that the *human* should be added to the divine nature, in Christ, in order that he might become our Redeemer. He could not, in his divine nature, suffer for us;—he could not be tempted like as we are;—he could not feel and experience our infirmities. To the Deity belong neither joy nor sorrow, neither pleasure nor pain; and therefore whenever such emotions are attributed to God, as in the parable before us, they are always to be interpreted in reference to the limited extent of the human powers.

This then will at once account for any apparent inconsistency in the declaration, that the joy in heaven over one penitent sinner is superior to that which is entertained for the persevering goodness of "ninety and nine just persons, which need no repentance." It is extremely natural that a man should be more transported at the sudden recovery of a lost possession than at the continued enjoyment of one, even of greater value. He has doubtless a greater regard for the greater treasure, but his feelings of happiness are settled and sedate. He has had no anxiety in searching for it, and nothing has occurred to raise his joy above the ordinary sensations of security and ease. But the joy at the unexpected recovery of a lost good, though it afterwards sensibly abates, is for a time at least more powerfully felt. The parable, therefore, instead of any inconsistency, affords a striking proof of our blessed Lord's extraordinary insight into human nature. "He knew what was in man," and he applied his knowledge to their advantage and instruction. The shepherd in the Gospel would have felt the same anxiety for the recovery of any of the other ninety and nine, had they strayed from the fold. The joy which he experienced arose from no wild partiality for one more than another. And in like manner our heavenly Father, "who would not that any should perish, but that all should come to repentance," will welcome with equal joy the conversion of any of his offending creatures.

But God does not only rejoice at our repentance; we are told also by the Apostle, that "his goodness leadeth us to repentance." The means by which he thus leads us are as various and as powerful as his goodness is unlimited. He leads us by the continual warnings which he gives us of the uncertainty of life, in the daily instances of mortality, and the sudden departure of those around us. He leads us by the admonitions and exhortations of his ministers, set apart to instruct the people in the way of holiness, declaring that "He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel." He leads us by the gracious promises held out to us in the Gospel, and the blessed hope of everlasting life, through faith in his Son. He leads us by the awful threatenings of

his vengeance against those who treat his mercy with neglect, and the denunciations of everlasting misery against the hardened and impenitent sinner. He leads us by the powerful influence of his Holy Spirit, putting into our hearts good desires, and enabling us to fulfil our own imperfect endeavours after righteousness. And, lastly, he leads us by the sorrows and afflictions of this life, correcting us with the love of a father, that we lose not the inheritance which he has prepared for his obedient children.

What abundant encouragement have we, therefore, to enter immediately upon the great work of repentance! The joys which the angels exhibit at the throne of God for the conversion of one penitent sinner, should at once induce us to employ the means which he offers to lead us to him. If those heavenly beings, whose perpetual duty and delight it is to sing praises in heaven, choose repentance as the subject of their song, shall not we, whose more immediate interest it is, join in the sacred choir, and sing it for ourselves? Let us then at once—"to-day, while it is called to-day"—begin the work; let us not seek "a more convenient season," for a more convenient season may not be allowed us. We know not how soon we may be called upon to stand before the judgment-seat of Christ: and it therefore becomes us to reflect, whether we would join the angelic choir in their praises for the salvation of man, or be condemned to everlasting weeping and wailing and gnashing of teeth, in those unhappy regions, "where their worm dieth not, and the fire is not quenched."

But there is yet another duty, to the performance of which we are encouraged by the parables before us. The lost sheep was carefully sought by the Shepherd, and restored with joy to the fold. And shall not we endeavour, in like manner, to restore the wandering sheep of Christ, and bring them back "to the Shepherd and Bishop of their souls?" In this our blessed Lord himself has "left us an ensample that we should follow his steps." He came into the world "to seek and to save that which was lost," and to reconcile a sinful people to his offended Father. This duty is perhaps more immediately attached to his appointed ministers, but it extends in no light degree to all. And surely there can be no superior satisfaction to a generous mind, than to have been, under God, the instrument of reclaiming a depraved fellow-creature to the paths of virtue, and of saving a perishing soul from the bitter pains of everlasting misery. There is a feeling of inward delight in administering to the bodily infirmities of the distressed; what then must be the ecstasy, the glorious transport, which must be felt in relieving the necessities of the soul? There can be nothing equal to it on earth; it can only resemble "the joy in heaven over one sinner that repenteth."

Nor shall they who pass their pilgrimage on earth in promoting the cause of religion, and forwarding the eternal happiness of man, fail of their final reward. "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Surely if there is a place of more distinguished happiness in the kingdom of heaven,—and we know that therein are "many mansions," set apart for different

degrees of goodness,—surely it will be assigned to him, who, like his heavenly Master, goes about doing good, not only to the bodies, but the souls of men. There is not a human being who does not share the love of his Creator,—not one whom he does not wish to save. With what delight then must he behold the deeds of mercy here below, which would increase the number of the true Israelites, and enlarge his heavenly kingdom! Let us then continually employ ourselves in such deeds. Let each, in his several station, and as he has opportunity, “reprove, rebuke, exhort” the evil-doers, and endeavour, by meek expostulation and earnest entreaty, to bring them to repentance. As parents, you are accountable for your children; as masters, for your families and household; and as Christians, for your brethren. And may the blessing of God so effectually attend your labours of piety and love, that they may be successful in persuading the wicked man to “turn away from his wickedness that he hath committed, and to do that which is lawful and right, that he may save his soul alive.”

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## MISCELLANEOUS.

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AN EXACT ACCOUNT *of the whole* PROCEEDINGS *against the Right Rev. Father in God, HENRY LORD BISHOP OF LONDON, before the LORD CHANCELLOR and the other Ecclesiastical Commissioners. London, 1686.*

(Continued from page 356.)

### THE PROCEEDINGS, &c.

UPON Tuesday, August 3, the Commissioners opened their commission, and immediately sealed a citation to Atterbury the messenger, who, upon Wednesday morning brought it to the Bishop of London to Fulham, for him to appear before the Commissioners, on Munday the 9th of the same month, and left a copy of it. • Which is as follows.

### THE CITATION BY HIS MAJESTIES COMMISSIONERS FOR ECCLESIASTICAL CAUSES.

You and either of you, are hereby required to cite and summon the Right Reverend Father in God, Henry Lord Bishop of London, to appear personally before us, in the Council-chamber at Whitehall, upon the 9th day of this instant, at ten of the clock in the morning, to answer to such matters, as on His Majesties behalf shall then and there be objected against him. And of the due execution hereof, you are to certify us at the day and time aforesaid; given under our seal the third day of August, 1686.

To Thomas Atterbury, and Thomas Eddows, or either of them.

Munday, August 9, 1686. At the Council Chamber at Whitehall.

|                      |                                 |
|----------------------|---------------------------------|
| The Lord Chancellor. | The Lord Bishop of Duresme.     |
| The Lord Treasurer.  | The Lord Bishop of Rochester.   |
| The Lord President.  | The Lord Chief Justice Herbert. |

The Lord Bishop of London appeared, and the Lord Chancellour spoke to him as follows.

*L. Ch.* My Lord, you are not ignorant, I suppose, of the King's letter which was sent to the Clergy; my Lord of Canterbury has communicated to you. You are here charged not to have observed his Majesty's commands in the case of Dr. Sharp, whom you were ordered to suspend, for going against the orders of that letter.

*B. L.* My Lord, I am much surprised at what your Lordship tells me, and hope I have not disobeyed the King's commands. Your Lordship cannot believe I did this without advice, and if my counsel have misled me, I hope my own ignorance of the law will plead so far in my favour, as to render my fault (if any) very excusable.

*L. Ch.* My Lord, you know *ignorantia juris non excusat*.

*B. L.* But if I have not offended willingly, it may palliate at least.

*L. Ch.* My Lord, we are not here to discourse, but to examine why you did not obey.

*B. L.* I humbly beg a copy of the Commission, and a copy of my charge.

*L. Ch.* Does your Lordship think my Lords are not very well satisfied upon what account they sit, and that they have power to judge your Lordship? A copy is a thing never done; should we grant you a copy, all that come before us would have the like, for we must do equal justice to all. Besides, it is to be had at every coffee-house.

*B. L.* My Lord, this is a new Commission, I cannot tell how to inform my self whether any thing that relates particularly to my case, may not be found there. It is a matter of high concern. Besides, I am here under such circumstances, as ought to make me very cautious. I am a Peer, I am a Bishop: I hope your Lordships will take all into consideration, and at least give me leave to read the Commission.

*L. Ch.* You need not doubt but your quality, station, and family will be considered by their Lordships; but if you insist upon seeing the Commission, you must withdraw.

After a small respite of withdrawing, the Bishop and the Commissioners were called in again.

*L. Ch.* Their Lordships have consider'd of what your Lordship desir'd, and are of opinion, that you shall neither have a copy of, nor see the Commission; neither will they give a copy of the charge. The Commission is upon record.

*B. L.* My Lord, I must submit; but it will be hard to carry my charge in my head: I may mistake.

*L. Ch.* It is a short question, you may easily remember it: Why did you not obey the King's commands?

*B. L.* It is a short question; but may require a long answer. I must beg time to advise with counsel, and to have them plead.

*L. Ch.* God forbid else. But what time does your Lordship desire?

*B. L.* Your Lordship knows better than I, that it is the deadeast time of the year, every body is out of town with their tenants in the country, about their private affairs.

*L. Ch.* My Lord, the town is never so empty, but there will be counsel enough, unless you can be satisfied with none but those that are abroad. But what time would you have?

*B. L.* Considering the time, and that there is not one civilian in the commons, I hope you will give me till towards the *Term*.

*L. Ch.* My Lord, 'twill never be; you cannot expect so long a delay.

*B. L.* I know not whether there be any appeal from this court. If therefore I am to stand or fall at this blow, your Lordships will in justice allow me the longer time to be fully prepar'd.

*L. Ch.* Does your Lordship expect that this court will tell you whether there lyes an appeal from it or no?

*B. L.* I did not ask the question, only suppos'd it.

*L. Ch.* What answer at present occurs to encounter your reasons for longer time, is, that the King's affairs will not suffer long time. But since you propose no less time, I will propose: what think you of a week?

*B. L.* I can do nothing in a weeks time.

*L. Ch.* Not to trouble your Lordship and the company to withdraw again, I will ask my Lords whether it be not a sufficient time? He asked them one by one, and they all agreed in the affirmative.

*B. L.* I must submit; but I hope your Lordships will not be surpriz'd, if I am forc'd to desire longer time when I wait upon you again?

*L. Ch.* Their Lordships will not capitulate.

*B. L.* My Lord, I only leave it with you, and hope there will be some consideration of my family's and my own sufferings, and constant loyalty, that it would not be an easie matter for me to be thought to question the King's commands, where I can obey them.

Their Lordships adjourn'd till Munday, August 16, 1686.

• August 16, 1686. The Bishop of L. appear'd.

*L. Ch.* My Lord, are you ready to give an answer to the question?

*B. L.* My Lord, I do assure you I have employ'd my time as well as possibly I could; but find that, for the reasons I formerly mention'd, it was too short for me to prepare myself.

*L. Ch.* Has your Lordship nothing else to offer?

*B. L.* I do humbly offer this as my request, that your Lordships would give me longer time: for I writ to several considerable counsel out of town, none of which are come up; and those few that are here, the thing is so new to them, that they could not thoroughly consider matters in so short a time.

*L. Ch.* What time would you have?

*B. L.* I will not be unreasonable: a fortnight.

*L. Ch.* Be pleased to withdraw.

After this, the Bishop was called in again.

*L. Ch.* My Lord, we have consider'd of your request, and their Lordships are resolv'd to give no time for pleading to their jurisdiction: they are well appriz'd by what authority they sit here. If your Lordship has been told that any court will admit of a plea to their jurisdiction, they have deceived you; therefore if that be your meaning, they will allow no time.

*B. L.* That is not all; I am not fully instructed for an answer to the question: I know not yet in what manner to answer.

*L. Ch.* We do not insist upon forms and manners, if your Lordship want nothing that is material.

*B. L.* I am sorry I did not so clearly express myself: I want time to prepare for a material answer.

*L. Ch.* My Lord, I come hither on purpose for this business, and every body knows at this time where my health obliges me to be.

*B. L.* I protest I have no design to trifle with you, for I am really not ready, and must therefore beg more time if it may be allow'd.

*L. Ch.* Well, my Lords are willing to grant you a fortnight, you will therefore be pleas'd to be here on Tuesday come fortnight, at eleven in the morning.

Here it must be observ'd, that the Bishop did in this time send his Proctor to their Register for a copy of what orders and other minutes they had set down concerning his business; but it was refus'd, tho' his counsel told him it never was deny'd in any court.

Tuesday, August 31, 1686.

*L. Ch.* My Lord, are you ready to give an answer to the question?

*B. L.* My Lords, I have taken the best care I could in so short a time, to be ready with an Answer to your Lordships question; tho' I must confess it was a very great surprize to me, to find myself attack'd with so quick and sudden a return by a citation, in a matter concerning that letter which the whole world can bear me witness, I have been this whole summer endeavouring with all the power and skill I had, to enforce to the strict observation of my clergy. But before I can offer an answer to the question, I beg your Lordships leave to offer my plea to your jurisdiction, for I am told it is a right every one has to make use of, when he finds it for his advantage. I would not hazard being so impertinent, as to offer any thing upon my own head; your Lordships gave me time to advise with counsel, and they that are learned in the laws of the land, advise me to plead to your jurisdiction, and will be ready to argue it.

*L. Ch.* My Lord, I told you before, my Lords would hear nothing to their jurisdiction; and therefore if you have any thing to say to the question, be pleas'd to let us know it.

*B. L.* My Lords, I shall offer nothing that is undutiful to the King, or disrespectful to your Lordships, and I beseech you to correct and pardon me, if unwittingly any thing should fall from me that is liable to censure. I am far from disowning any part of the King's supremacy, I acknowledge it, and am so bound to do in its just extent over all persons, and in all causes; what I have to offer in plea to your jurisdiction is, that I conceive this Commission you act by is not good, as being contrary to an act of Parliament, upon which point I beg my counsel may argue.

*L. Ch.* Your Lordship knows my Lords minds in this matter.

*B. L.* If then your Lordships over-rule me, I must beg leave to protest to my right in this or any other plea that may be for my advantage.

The Bishop of London's plea which he would have given in if the Lords Commissioners would have suffered it to be argued:—

I. Henry, Bishop of London, do declare and acknowledge, that the Kings Majesty is the only supream head and governour of this Realm, and all other his Majesties dominions and countries, as well in all spiritual or ecclesiastical causes as temporal. Nevertheless, I the said Bishop by protestation not acknowledging any just or legal authority in your Lordships (otherwise than as by law I am bound) to question or censure me in any matter or thing ecclesiastical whatsoever, do offer and shew to your Lordships, that at the Parliament of King Charles I. of blessed memory, late King of England, holden on the 3d day of November, in the sixteenth year of his reign, a certain act or statute was made, entituled, [A Repeal of the branch of a Statute Primo Elizabethæ concerning Commissioners for Causes Ecclesiastical] setting forth, that in the Parliament holden in the first year of the reign of Queen Elizabeth, there was an act made and established, entituled [An Act restoring to the Crown the ancient Jurisdiction over the State Ecclesiastical and Spiritual.] and abolishing all foreign power repugnant to the same. In which act, among other things, there is contained one clause, branch, article, or sentence, whereby it was enacted to this effect, namely, that the said late Queens Highness, her heirs and successors, Kings or Queens of this realm, should have full power and authority, by virtue of that act, by letters-patents under the great seal of England, to assign, name, and authorize, when, and as often as her Highness, her heirs or successors, should think meet and convenient, and for such and so long time as should please her Highness, her heirs or successors, such person or persons being natural born subjects to her Highness, her heirs or successors, as her Majesty, her heirs or successors should think meet, to exercise, use, occupy, and execute under her Highness, her heirs and successors, all manner of jurisdictions, priviledges, and preheminences in any wise touching or concerning any spiritual or ecclesiastical jurisdiction within these her realms of England and Ireland, or any other her Highnesses dominions and countries, and to visit, reform, redress, order, correct, and amend all such errours, heresies, schisms, abuses, offences, contempts, and enormities whatsoever, which by any manner of spiritual or ecclesiastical power, authority, or jurisdiction, can or may lawfully be reformed, ordered, redressed, corrected, restrained or amended to the pleasure of Almighty God, the increase of vertue, and the conservation of the peace and unity of this realm. And that such person or persons so to be named, assigned, and appointed by her Highness, her heirs or successors after the said letters-patents to him or them, made and delivered as aforesaid, should have full power and authority by virtue of that act and of the said letters-patents under her Highness, her heirs or successors, to exercise, use, and execute all the premises according to the tenor and effect of the said letters-patents, any matter or cause to the contrary in any wise notwithstanding. And setting forth likewise, that, by the colour of some words in the aforesaid branch of the said act, whereby Commissioners are authoriz'd to execute their commission, according to the tenor and effect of the Kings letters-patents, and by letters-patents grounded thereupon; the said Commissioners have, to the great and unsufferable wrong and oppression of the King's subjects, used to fine and imprison them,



and to exercise other authority not belonging to ecclesiastical jurisdiction, restor'd by that act ; and divers other great mischiefs and inconveniencies have also ensued to the King's subjects by occasion of the said branch ; and commissions issued thereupon, and the executions thereof ; and therefore for the repressing and preventing of the aforesaid abuses, mischiefs, and inconveniencies in time to come, it was by the said act made at the said Parliament, of the said King Charles the First, enacted that the aforesaid branch, clause, article, or sentence, contain'd in the said act of Primo Elizabethæ, and every word, matter, and thing contain'd in that branch, clause, article, or sentence, should from thenceforward be repeal'd, annul'd, revoke'd, annihilated, and utterly made void for ever ; any thing in the said act to the contrary in any wise notwithstanding. And it was thereby also enacted by the authority aforesaid, that no arch-bishop, bishop, nor vicar-general, nor any ordinary whatsoever, nor any other spiritual or ecclesiastical judge, officer, or minister of justice, nor any other person or persons whatsoever, executing, spiritual or ecclesiastical power, authority, or jurisdiction, by any grant, license, or commission of the King's Majesty, his heirs, or successours, or by any power or authority derived from the King, his heirs or successours, or otherwise, should from and after the first day of August, in the year of our Lord 1641, award, impose, or inflict any pain, penalty, fine, amerciamment, or imprisonment, or other corporal punishment upon any of the King's subjects, for any contempt, misdemeanor, crime, offence, matter or thing whatsoever, belonging to spiritual or ecclesiastical cognisance or jurisdiction, or shall *ex officio*, or at the instance or promotion of any other person whatsoever, urge, enforce, tender, give, or minister unto any church-warden, sides-man, or other person whatsoever, any corporal oath, whereby he or she shall or may be charg'd or oblig'd to make any presentment of any crime or offence, or to confess or accuse himself or her self of any crime, offence, delinquency, or misdemeanor, or any other neglect, matter, or thing, whereby, or by reason whereof he or she shall or may be liable or expos'd to any censure or punishment whatsoever ; upon pain and penalty that every person that shall offend contrary to this statute, shall forfeit and pay treble damages to every person thereby grieved, and the sum of 100*l.* to him or them who shall first demand and sue for the same ; which said treble damages, and the sum of a 100*l.* shall and may be demanded and receiv'd, and urg'd by action of debt, bill, or plaint in any court of record, wherein no priviledge, essoyn, protection, or wager of law shall be admitted or allow'd to the defendant. And it was thereby further enacted, that every person who should once be convicted of any act or offence prohibited by that statute, should for such act or offence be from and after such conviction, utterly disabled to be or continue in any office or employment in any court of justice whatsoever, or to exercise or execute any power, authority, or jurisdiction by force of any commission, or letters-patents of the King, his heirs or successours. And it was thereby also enacted, that from and after the first day of August, no new court should be erected, ordain'd, or appointed, within this realm of England, or dominion of Wales, which should or might have the

like power, jurisdiction, or authority as the said High Commission-Court then had, or pretended to have; but that all and every such letters-patents, commissions and grants made or to be made by his Majesty, his heirs or successors, and all powers and authorities granted thereby; and all acts, sentences, and decrees, to be made by virtue or colour thereof, should be utterly void and of none effect; which said act of Parliament, made at the said Parliament of the said King Charles the First, I the said Bishop of London do plead, and object to and against your Lordships jurisdiction, and pray your Lordships judgment, whether your Lordships will think it fit, or ought proceed any further herein against me the said Bishop of London.

*B. L.* I have another thing to beg your Lordships advice and judgment in. I have right as a Bishop, by the most authentique and universal ecclesiastical laws, to be try'd first before my Metropolitan, precedent to any other court whatsoever.

*L. Ch.* This is still to the jurisdiction.

*B. L.* It is so, I confess; but yet so as to have a more particular relation to my case.

*L. Ch.* Their Lordships are fully satisfy'd of their authority in this point. Besides your Lordship knows there have been precedents for this.

*B. L.* I only challenge the right of law, and shall plead to it by counsel if you please.

*L. Ch.* My Lord, if you have any thing to say to the question, you may be pleas'd to give your answer.

*B. L.* If I am over-ru'd in this, I must beg your Lordships patience in one plea more; your Lordships in this commission, after the general words, are directed to proceed according to the tenor of the letters-patents, which say, that you shall first proceed against all persons offending, for matters done or to be done, by censures and other lawful ways; in the next place, you are to enquire of, and search out, and call before you, all ecclesiastical persons of what degree or dignity soever, as shall offend, and them and every of them to punish, &c. by suspending, &c. Now I conceive, in the capacity I am, you are only warrant'd to try me for offences after the date of the commission.

*L. Ch.* There are general words which give authority to look back.

*B. L.* But, my Lord, in matters of severity, the most favourable interpretation is to be given; and I know your Lordships will rather foregoe the extending the jurisdiction to such.

*L. Ch.* Is thus all your Lordship hath to offer?

*B. L.* If I may not plead to any of the points, I desire to put in my answer.

*L. Ch.* Your Lordship be pleas'd to withdraw.

*B. L.* I desire to leave my answer.

*L. Ch.* Be pleas'd to lay it down here, and withdraw.

Here the answer was given in.

After a little while the Bishop was call'd in again.

*L. Ch.* My Lord, their Lordships have considered of your several pleas, and are fully satisfied of their jurisdiction and their authority to

judge your Lordship; and therefore they desire to know, what you have to say in answer to the question?

*B. L.* I desire my answer in writing may be first read.

*L. Ch.* Read it.

Mr. Bridgman read the answer, which was this:—

To the question that was propos'd to me by your Lordships, viz. Why did you not obey the King's command in his letter concerning the suspending Doctor Sharp? I, Henry Bishop of London, do answer, that immediately upon receipt of his Majesties letter from my Lord President, the tenour whereof follows, viz.

[Right Reverend Father in God, we greet you well. Whereas we have been inform'd, and are fully satisfi'd, that Dr. John Sharp, Rector of the Parish Church of St. Giles in the Fields, in the county of Middlesex, and in your diocess, notwithstanding our late letter to the most Reverend Fathers in God the Archbishops of Canterbury and York, and our directions concerning preachers, given at our Court at Whitehall, the 15th of March, 1685, in the second year of our reign; yet he, the said Dr. John Sharp, in contempt of the said orders, hath in some of the sermons he hath since preached, presum'd to make unbecoming reflections, and to utter such expressions as were not fit or proper for him; endeavouring thereby to beget in the minds of his hearers an evil opinion of us and our government, by insinuating fears and jealousies to dispose them to discontent, and to lead them into disobedience and rebellion. These are therefore to require and command you immediately upon receipt hereof, forthwith to suspend him from further preaching in any parish church or chapel in your diocess, until he has given us satisfaction, and our further pleasure be known herein. And for so doing this shall be your warrant: and so we bid you heartily farewell. Given at our Court at Windsor, the 14th day of June, 1686, in the second year of our reign.]

I took the best advice I could get, concerning of Doctor Sharp, and was inform'd, that the letter being directed to me as Bishop of London, to suspend a person under my jurisdiction, I was therein to act as a judge, it being a judicial act; and that no person could by law be punish'd by suspension, before he was call'd, or without being admitted to make his defence. I thought it therefore my duty forthwith humbly to represent so much to my Lord President, that so I might receive his Majesties further pleasure in that matter: nevertheless, that I might obey his Majesties commands as far as by law I could, I did then send for Doctor Sharp, and acquainted him with his Majesties displeasure, and the occasion of it by shewing him his Majesties letter: but he having never been call'd to answer any such matter, or make his defence, and protesting his innocence, and likewise declaring himself most ready to give his Majesty full satisfaction therein, in order thereto I advis'd him to forbear preaching, till he had apply'd himself to his Majesty, and at his request, I made him the bearer of my letter to my Lord President, waiting for his Majesties further orders to proceed against him judicially, in case he should not at that time give his Majesty the satisfaction required: and the said Doctor Sharp hath not since preach'd within my diocess.

HENRY LONDON.

*L. Ch.* Has your Lordship any more to say ?

*B. L.* My Lords, what I shall say my self will be very short, only a little farther to explain my meaning in this answer. The words of his Majesties letter are liable to two constructions.

The first is a legal and strict sense of the word [*suspend.*] I must have suspended Doctor Sharp, *ab officio*, because preaching alone does not come under that censure. In this sense it was that I understood the King's letter, and was advis'd by my counsel that it was a judicial act, and by consequence could not be comply'd with, unless I had first cited the party and heard the cause; and in this I should have committed a fault. It is most excusable upon these two accounts; By all the practice and rules of ecclesiastical laws, the charge of malice or wilfulness is taken off from the party, in case he has this to say for himself, that what he did was *juris peritorum consilio quibus cum in hac parte communicavimus*. Now I consulted with the most proper person, Sir Tho. Fxton, my Chancellour, with whose advice I wrote my answer. But in the next place, it is the constant rule in all the books, that in case the prince write to a judge, and this judge thinks he cannot lawfully obey the command, he is to *rescribere et reclamare*, and in so doing, *tantum ab est ut principi deserviat quod ei maxime serviat*. And the rule goes further, that in case the prince be not satisfied with the answer, the judge is not to apprehend a charge of contempt for his refusal, but has a right to except *jussio secunda* by the prince's rescript, because in common equity, no man in such a case is to be judg'd obstinate before a second refusal. I had no rescript, but am taken up at the first rebound.

The other sense this word [*suspend*] might be taken in, was at large for [*silencing.*] In this I confess I did not apprehend it, because my counsel turn'd my thoughts another way. But to shew that I was resolved to pay all the duty I could to the King's letter, which I am advis'd by my counsel, was as strong admonition as could be given, considering the purport of the letter; and besides I advis'd him not to preach, till he had endeavoured to know his Majesties further pleasure; which advice from a judge, the learned in the laws tell me, is tantamount to an admonition, and that if he had not submitted to it, I could have censur'd him for his disobedience; so that if this last was his Majesties meaning, I have in effect obeyed the letter, which is all I shall say at present, and beg my counsel may be heard to clear the matter in point of law.

*L. Ch.* Withdraw.

After a short space the Bishop was call'd in again.

*L. Ch.* Call in my Lord of London's counsel, (which was Dr. Oldish, Dr. Hedges, Dr. Brice, and Dr. Newton.)

*Dr. Oldish.* My Lords, the question before your Lordships is, whether the Bishop of London has been disobedient to his Majesty's command? concerning which it must be considered,

1. What was commanded.
2. What he has done in obedience to it.
3. What judgment ought to have been given by him.

It is apparent by the letter, that the King did not take cognizance

of the cause; for the words are, *being informed that Dr. Sharp, &c.* so that it could not be an absolute suspension; for that supposes a proof of the crime charged upon him. Then let us consider the words themselves, *That you suspend him from preaching.*

Now, my Lords, we have not such a thing in our law; so that the meaning must be only silencing of him. Where there is an absolute suspension, there ought to have been a citation, form of proceedings, judgment, and decree. To act otherwise is contrary to the law of God, of nature, and of all nations in all ages, and was never known in the world.

*L. Ch.* Doctor, I am loth to interrupt you, but I must tell you, this is an unnecessary harangue; we know that it was not an absolute suspension. But the question is, whether the Bishop could suspend him from preaching.

*Dr. Oldish.* Then, my Lord, I have gain'd that point. If it were only a silencing of him, the question is, whether the Bishop did not execute the King's commands? I think he did it, and in such a method as is observed in our courts. When any eminent person is accus'd, the judge sends to him by a letter, and if he appears, and complies with the judges order, the law is satisfied. *Judicium redditur in invitos non in volentes.* The Bishop did send for Dr. Sharp, shew'd him the King's letter, advis'd him not to preach till his Majesty had received satisfaction, in which he promis'd to observe his Lordships command, and has not preach'd to this day, so that his Majesty's command was in effect fulfill'd.

My Lords, there are the like proceedings in the common-law: for if an attorney takes a man's word for his appearance, and he doth appear, 'tis the same thing as if he had been arrested, and there he has no action against the attorney.

*L. Ch.* *Cujus contrarium est lex.* There lies an action of escape against the attorney.

*Dr. Hedges.* My Lords, the matter of fact has been stated. And the question is, whether the Bishop hath been disobedient to the King's command? It appears that he has not, because upon receipt of his Majesty's letter, he required the doctor not to preach, and he hath obeyed him. That which the King commanded, viz. to suspend him, the Bishop could not do, the act of suspension is a judicial act; the King writes to him as a bishop to suspend as a bishop and a judge, which could not be done before a hearing of the cause. If a prince sends to a person that is not a judge, but only a ministerial officer, that officer is to execute his commands; but when the King commands a judge, he commands him to act as a judge. This is no light matter which the Doctor is accus'd of, 'tis for preaching sedition and rebellion, which requires severe censure: and if the Bishop as a judge had suspended him, he had began at the wrong end, for this had been judgment before process: in this case there ought to have been a citation. Our books give many instances, which would be too tedious to your Lordships. I will give this one. The Emperour proceeding against the King of Sicily, upon information that he had receiv'd; and giving him no citation; the King appeal'd to the Pope, who declar'd the proceedings to be void, and that it was against the

law of nature, which is above all positive laws, to pass sentence before citation. This is the method of proceedings in all courts, and I humbly conceive it is and will be the method of this court; for otherwise the Bishop needed not to have been cited before you. The Bishop has done what was his duty; he was bound to return his reasons to the King why he could not do that which was commanded, and to expect his farther pleasure; which was done.

I affirm, if a prince or a Pope commands that which is not lawful, it is the duty of a judge *rescribere*, which is all he can do.

*Dr. Brise.* The question is *ut supra*, a citation is *jure gentium*, and can never be taken away by any positive command or law whatsoever.

The Bishop has obey'd the King so far, in that he did *rescribere*, &c. expecting his Majesties further pleasure. If the Bishop could have suspended him, it must have been in *foro*; but in regard 'twas only silencing him which was requir'd, it might be done in a private chamber.

The advice of the Bishop, is in some sense an admonition, which is a judicial act, and this was given by the Bishop, and obeyed by the Doctor.

*Dr. Newton.* My Lords, the question is *ut supra*, the Bishop has not been disobedient, as in nature no man can be required to do that which is impossible, so no man can be oblig'd to do an unlawful act, *id non fit, quod non legitime fit*: this rule obliges all men in the world, in all places, and at all times.

The charge against the Doctor is of a very high nature, and he desir'd to be heard before he was condemn'd. My Lords, the Bishops are *custodes canonum*, and therefore must not break them themselves. I affirm, that the Bishop was so far from being disobedient, that he was obedient to the King. For when he did *rescribere*, and heard not the further pleasure of the King returned: he ought to conclude, that the King was satisfied with what he had written, according to his duty, and that the King had altered his commands. A citation as your Lordships have heard, is according to all laws in all places: in all judicial acts, there is something to be done according to law, and somewhat according to the discretion of the judge. And for that reason as well as others, the offender ought to be cited to appear before him. That which was in the Bishop's power to do, that he has done, and it was in effect what the King commanded to be done.

*L. Ch.* Has your Lordship any more to say?

*B. L.* I have but little more to say. I suppose my counsel have satisfied your Lordship, that in the severest construction, malice or wilful disobedience could not be imputed to me. But as my Lord Chancellor has now explain'd it to Doctor Oldish, that the King's meaning was only to [*silence*,] they have made plain to your Lordships, that I have effectually obeyed his Majesties commands; and if in any circumstance I have been wanting, I am ready to make reparation by performing that likewise, and to beg his Majesties pardon.

*L. Ch.* Withdraw.

After an hour and better stay, the Bishop was called in again, and appointed to attend their Lordships on Monday following, in the morning, being the 6th of September.

*B. L.* My Lord, before I go, I would beg the minutes may be read, for fear of any mistake.

*L. Ch.* Their Lordships will do you no injury, nor take advantage.

*B. L.* It is not out of distrust of your Lordships; but since you proceed in a summary way, and *ex tempore*, there may happen some slip of a pen, that may more easily be corrected now than afterwards.

*L. Ch.* My Lord, I know no minutes they keep.

Monday, Sept. 6, 1686.

After waiting near two hours, Mr. Bridgman was at last sent out, who in less than half an hour brought the sentence under seal. Then the Bishop was called in.

*L. Ch.* Their Lordships have considered of what your Lordship said last day, and what your counsell urged, and have proceeded to sentence.

*B. L.* Will you give me leave to say something?

*L. Ch.* No, my Lord; you must first hear the sentence read.

Then Mr. Bridgman, their Lordships Register, was ordered to read the sentence to the Bishop, as followeth:—

#### THE SUSPENSION.

By his Majesty's Commissioners for Ecclesiastical Causes.

Whereas Henry Lord Bishop of London hath been conven'd before us, for his disobedience and other his contempts mention'd in the proceedings of this cause, and the said Lord Bishop of London being fully heard hereupon, we have thought fit, after mature consideration of the matter, to proceed to this our definitive sentence, declaring, decreeing, and pronouncing, that the said Lord Bishop shall for the said disobedience and contempts be suspended during his Majesty's pleasure. And accordingly we do by these presents suspend him the said Henry Lord Bishop of London, peremptorily admonishing and requiring him hereby to abstain from the function and execution of his episcopal office, and from all episcopal and other ecclesiastical jurisdiction, during the said suspension, under pain of deprivation, and removal from his bishoprick. Given under our seal, the 6th of September, 1686.

This is a true copy.

WILLIAM BRIDGMAN, Register.

*L. Ch.* Withdraw, Gentlemen.

*B. L.* Have your Lordships any further service to command me?

*L. Ch.* No.

The Bishop would have spoken before the sentence was read, to have recapitulated the heads of his case, and to have offered full proof of his compliance in silencing Dr. Sharp; and to have desired, since their Lordships had hitherto been his accusers and judges, they would at last, according to the usual custom, have been his counsel, and ordered their advocate to lay down the nature of the crime, the law it offended, and the law it was to be punished by, that he might have given in his exceptions. But no speaking was allowed 'till the sentence was read, and it had been a folly to speak afterwards.

[We shall proceed with the Life in our next number.]

## SCHISM.

(Continued from p. 364.)

THE next mistakes of Mr. Towgood which we shall notice, are those which refer to our Baptismal Service:—

Our objections to the order and practice of your church are,—

1. That, in a very arbitrary and strange manner, without the least shadow of authority from reason or scripture, or the ancient practice of the church, you actually set aside the parents in this solemnity, and forbid them to stand forth, and take upon them this great charge to which God hath called them. For, your XXIXth canon expressly commands, *That no parent shall be urged to be present at his child's baptism, nor be admitted to answer as godfather for his own child.* And,—

2. That you require other persons to appear in the parent's stead, and to take upon them this important trust, and most solemnly to promise, before God and the church, the performance of that which few of them ever do, or ever intend to perform, or perhaps are ever capable of performing.—Pp. 33, 31.

These objections are more methodical and tangible than the generality of Mr. Towgood's statements; we can therefore the more distinctly answer them.

The first objection sets forth, that the practice of the Church of England respecting sponsors is “without a shadow of authority from reason, Scripture, or the ancient practice of the Church.” We should have arranged these authorities differently: Scripture, ancient practice, (if by this be meant *primitive* practice) and reason. Practice *proved* to be apostolical is higher authority than mere reasoning. It COULD NOT be CONTRARY to the word of God. It is readily granted that any ceremony which is “without a shadow of authority” from all these sources ought to be removed; but it does not follow that such ceremony is not binding on Christians until lawfully removed; because, to admit of this liberty, it ought to be absolutely CONTRARY to these authorities, otherwise it is merely indifferent.

Mr. Towgood, in shewing that Baptismal sponsors are not consonant to Scripture or primitive practice, again overshoots his mark:—

As for the antiquity of this practice, sponsors in baptism, you have the good sense and ingenuity not to pretend it was ever known, or so much as thought of, in the primitive apostolic church. Tertullian, who lived about *Anno Dom.* 200, is the first, I apprehend, of all the christian writers, that makes any mention of them. Nor does it at all follow from what he says, that these sponsors were any other than the parents of the child. Justin Martyr who wrote fifty years before him, when he particularly describes the method and form of christian baptism in his days, says not a single word of any such persons.

But we learn from St. Austin, about the year 390, (one of the earliest of the christian writers, in which any mention of them is found) when, and upon what occasion these sponsors were admitted. “A great many,” says he, “are offered to baptism, not by their parents, but by others, as infant slaves are sometimes offered by their masters. And sometimes when the parents are dead, the infants are baptized, being offered by any who can afford to show this compassion to them. And sometimes infants, whom their parents have cruelly exposed to be brought up by those who light on them, are now and then taken up by the holy virgins, and offered to baptism by them who have no children of their own, nor design to have any.”—These are Austin's own words. Observe now Dr. Wall's ingenuous confession on them, (and the good doctor, you know, was never partial in favour of dissenters, but a severe remarker on them:) “Here we see the



ordinary use then was for parents to answer for the children : but yet, that it was not counted so necessary as that a child could not be baptized without it."

Hence, then, it is plain that parents never were set aside when they were capable and willing to offer their children for baptism, and that sponsors were admitted only in cases of parents' incapacity ; and, in all such cases, **DISSENTERS ALSO USE THEM.**—Pp. 37, 38.

We have, we apprehend, satisfactorily shown already that it is not necessary to the validity of a ceremony that it should have been used in the apostolic age. Mr. Towgood, it might be supposed, thought otherwise ; for, viewed under any other light, what is the bearing of all this display ? But he drops not his pen until he abundantly confutes himself. Having taken no small labour to show that sponsors are not countenanced by Scripture, or primitive antiquity, he winds up his period with "**DISSENTERS ALSO USE THEM**"!!! Let it not be said that a distinction is made between parents and other sponsors ; of this presently. The passage before us objects to **THE CHURCH OF ENGLAND**, that "**SPONSORS IN BAPTISM**" are "without a shadow of authority from Scripture or antiquity," and concludes with "**DISSENTERS ALSO USE THEM**!"

It is true that in Letter III. § iv. we find Mr. Towgood *explaining* himself thus :—

The use of sponsors, in all cases of the parents' incapacity, I entirely approve ; and expressly told you, *that in such cases, the Dissenters also use them.* You could not, without extreme inattention, but see that it was "*The setting aside the parents, the forbidding them to stand forth and engage solemnly for the religious education of the child, and the receiving the child to baptism upon account of its own faith and its own promise expressed by its sureties,*" that I thus represented as unlawful and absurd.—Pp. 117, 118.

We have given some attention to Mr. Towgood ; not more than the subject deserves, but much more, we fear, than is merited by his argumentation. Yet we think the most attentive of our readers will agree with us, that, unless Mr. Towgood intends to condemn sponsors in general, his arguments from antiquity are wholly misplaced. Besides, his language is, "as for the antiquity of this practice, **SPONSORS IN BAPTISM**," not, "the setting aside the parents."

**THE ARGUMENTUM AD HOMINEM**, therefore, is complete against Mr. Towgood. Scripture and primitive antiquity give no countenance to sponsors, whether parents or otherwise ; therefore, on this ground whatever is objected to us, holds equally against Mr. Towgood and his friends.

Let us now see how well Mr. Towgood succeeds in discovering how our canon respecting sponsors is "without a shadow of authority from REASON :"—

Why, now I beseech you, Sir, in defiance of this acknowledged usage and practice of the ancient church, as well as of common sense, does your church severely decree, "That no parent shall be urged to be present at his child's baptism, nor be admitted to answer as godfather for it?" What! would the parents standing forth together with the sponsors, and promising jointly with them, at all detract from this solemnity, or render it less effectual to secure the child's religious education?—P. 38.

The whole matter is a MISTAKE. It is true enough that "the parents standing together with the sponsors, and promising jointly

with them," would "detract" nothing "from this solemnity," nor "render it less effectual." But would it *add* any thing? Would it make it *more* effectual? And this is "dissent from the Church of England FULLY JUSTIFIED"!

No; the truth is, that such promise on the part of the parents would be at least superfluous, because, without it, they are, by the very condition of parentage, bound to perform all that it implies. The Church had a right to appoint who should, and who should not be admitted sponsors. If, "about the year 390," the Church might admit parents or others, it might do the same about the year 1500. Instead of being contrary to "common sense," the regulation of the Church is in the highest degree sensible. The child is not taken from the protection of the parent to be transferred to that of the sponsor; if he were, this would indeed be worthy Mr. Towgood's strongest reprehension. The parent is free as ever to exercise his duty; but lest he should not, a new security is introduced. Three persons, previously under no peculiar obligations to the child, undertake to "see that he be taught, so soon as he is able to learn, what a solemn vow, promise, and profession he hath made by them.\*" The parent who neglects the religious education of his offspring, would as much neglect it, if bound by public promise as otherwise. He must want religion, and he must want right affection. To make the parent the sponsor might remind him of his duty, but it would afford no security. "*Quis custodiet ipsos custodes?*" The wisdom of the Church has given a practical answer to this question. Besides, if the parents alone were admitted sponsors, what would become of *orphans*?

But Mr. Towgood accumulates MISTAKES upon this point of the subject. He thus addresses Mr. White:—

One principal design of the baptism of a child, you own, is, "that some security be given, some solemn stipulation be made before the church, for its religious education." Who, then, I pray, so proper to give this security as the person to whom its education is committed? Whom should the church bring under the engagement of a solemn vow, or covenant, for this purpose? Strangers who, perhaps, never saw the child, or who, when the ceremony is past, will never see it more, or the parents, in whose family it is to grow up, and under whose eye it is to be formed!

You do not pretend that there is in your baptism of an infant, any explicit stipulation besides what the child itself makes; yet, notwithstanding this, you consider the sureties as accepting it "by standing there, and receiving a solemn charge concerning the religious education of the child." But do you not know, Sir, that this is no stipulation, neither explicit nor implicit? A stipulation is a mutual promise. But, though the sponsors stand there, and hear the admonition, no answer, no word, no token, is required of them by which to signify their solemn purpose and engagement to obey it. Accordingly, when they return home, they too generally with great levity *shake off the charge again and throw it over to the parent.* And thus the solemnity of the institution dwindles into a mere trifling, if not a ludicrous ceremony, and your boasted *double security* still remains no security at all.—P. 151.

That the parents are *not* the most proper persons to undertake the security, we have, we apprehend, sufficiently shown. But we are here told that the sponsors undertake nothing! "A stipulation is a

mutual promise." Assuredly. But are there no such things as engagements, even of the highest magnitude, such as no man of virtue or honour could violate, but which rest on no express promise? We are not concerned to defend the word "*stipulation*." It is clear what our Church requires from sponsors, when she addresses them "Ye must remember that it is your PARTS and DUTIES to see that this infant be taught, &c." Are we to understand that, if Mr. Towgood could have taken part in such a ceremony, he would have considered this "no stipulation, neither explicit NOR IMPLICIT?" In other words, are we to suppose that he would not have considered himself bound, BY THE MOST SACRED OBLIGATIONS, to fulfil the duties specified in the exhortation? And if so, what have we to do with hairsplitting definitions of the word stipulation?

But sponsors too often neglect their duty. Alas! it must be allowed. And so the Church is to be charged with this! After the Church has taken every pains, in the most solemn and distinct language, and in the very house and especial presence of God,\* to call their attention to their duty, she must be accused for their delinquencies! This is indeed reversing the divine system of justice: "if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, BUT THOU HAST DELIVERED THY SOUL."†

A grand mistake of Mr. Towgood respects the very nature of the baptismal covenant. To have been consistent, he should have been an Anabaptist. He denies that infant baptism is a covenant at all. What then is the very substance of baptism? Mr. Towgood, speaking concerning Mr. White's parallel instance of an infant covenanting in the manorial court, says,

That he does not covenant, I prove by a very plain and incontestible argument, which is, that he cannot. There is no sense at all, no religious or moral sense, in which the infant can with any truth or propriety be said to covenant.—P. 119.

A most extraordinary slip, indeed, for a man who pretended to be a minister of the Gospel! Had Mr. Towgood wholly forgotten the seventeenth chapter of Genesis?—a portion of Scripture which our readers, to see the emphatic falsehood of Mr. Towgood's "very plain and incontestible argument," might advantageously peruse. One passage alone we will adduce for it, from which we refer our readers to verse 14. "The uncircumcised man CHILD"—"that soul shall be cut off from his people. HE HATH BROKEN MY COVENANT." If Scripture be as "plain and incontestible" as Mr. Towgood, it appears that a child may *break* a covenant; and how he can break a covenant which he has never made, and can never make, we leave to Mr. Towgood's advocates to explain.

That a covenant may be made in the name of an infant, is evident from the legal practice of every day. Mr. Towgood's opponent had instanced the cases of an infant doing homage by his attorney for

\* To Mr. Towgood's friends, who are sufficiently enlightened to discover that Churches are "timber and walls," (p. 54), this may be no argument; but the less illuminated, though not, perhaps, less religious, feel an awe in a Church, and would reflect there, when, elsewhere, they might only *hesitate*.

† Ezek. iii. 19.

his copyhold, and of a King, who, by the Regent, covenants to observe the laws of his country. To this Mr. Towgood first replies by ASSERTIONS, that "the child does not covenant to do homage," and the regent does not promise for the king, but for himself; and, though every attorney's clerk knows better than this, Mr. Towgood maintains that it must be so, by virtue of the "very plain and incontestible argument," which we have just overturned by the help of Scripture. Here, therefore, further reply is unnecessary. The homage and the oaths are made in the name of the child; and the only reason which Mr. Towgood's ingenuity could furnish, to show that they do not mean what they say, has been cleared out of our path. This being once established, Mr. Towgood's second argument is worthless.

These cases (he says) widely differ from that of the baptized infant, because, in both of them, there are several important services and actions to be done (which must be performed by some one) whilst the minority continues. In the first, there are suits and services in the lord's court, and quit-rents to be paid. In the other, there are acts of regal power to be continually exerted for the due government of the people, even whilst the infancy remains. These, therefore, being indispensably necessary to be done, and the infant being utterly incapable of doing them;—hence arises a necessity of some person's undertaking to discharge these offices for him, and to act in the infant's stead. But is there any thing like this in the case of baptized infants? Is there any service, or homage, any faith or vows, which God expects from them whilst their infancy lasts? You know there is not. If God then expects no such services from the infant, why are sponsors called forth to pretend to perform them for it; and this when the pretence is in every view ridiculous; because, in things of religion, it is utterly absurd for one man to pretend to promise to repent, to believe, in the name of another.—P. 150.

All this is quite wide of the purpose. Whether these cases differ from that of the baptized infant, in other respects, matters not. The similarity for which we contend, exists. We contend, that there is no *abstract absurdity* in a child covenanting by proxy, which is the position impugned by Mr. Towgood. We show that it cannot be considered absurd, unless several other ceremonies are objected to on the same ground, which are universally admitted to be highly expedient and useful. Mr. Towgood's concluding distinction about "things of religion" should have been proved: it is certainly no axiom.

That baptism does most widely differ from all other cases, we most certainly admit: but its difference is not that which Mr. Towgood alleges. It differs in this respect. If it is a covenant at all, it is a covenant which cannot be too early embraced. If it is a covenant at all, it is not only *lawful*, but *necessary*. If there be any case in which there can be no doubt that the proxies may safely contract, it is this: A guardian may hesitate in some cases to enter into engagement for a ward; not that he believes it to be abstractedly unlawful to engage for another, but because he may have doubts respecting the advantage of the peculiar stipulation. But the sponsor can never doubt on this subject: it is the only covenant which admits of DEMONSTRATIVE expediency and utility.

The last mistake of Mr. Towgood relative to this subject, which we shall notice, is altogether a very extraordinary one, and one which we can scarcely qualify with so delicate a name. He says—

Neither Christ nor his apostles ever made the sign of the cross, or other sponsors besides the parents, necessary to a child's baptism; nor did they ever make kneeling a necessary term of receiving the sacrament supper; but both those you make necessary. —P. 12.

To this we shall first reply, in the words of the 30th canon :

The Church of England, since the abolishing of Popery, hath ever held and taught, and so doth hold and teach still, that the *sign of the Cross used in Baptism is no part of the substance of that sacrament*: for when the Minister dipping the infant in water or laying water upon the face of it—as the manner also is—hath pronounced these words, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, the infant is fully and perfectly baptized. So as the sign of the Cross being afterwards used doth neither add any thing to the virtue and perfection of Baptism, nor being omitted doth detract any thing from the effect and substance of it.

If it were necessary to add any thing to this plain refutation, we might say, that in the office of private baptism, THE SIGN OF THE CROSS IS NOT USED AT ALL, nor are ANY sponsors required; and yet the rubrick in that office expressly says, “let them not doubt, but that the child so baptized is LAWFULLY AND SUFFICIENTLY BAPTIZED, and ought not to be baptized again.”

If this assertion of Mr. Towgood, that the Church of England makes the sign of the cross and sponsors necessary to baptism, be merely a mistake, (and we seek not to press it with any heavier charge,) how shall such a mistake be excused, when the authentic formularies of the church, books in the hands of every body, might have corrected it at a glance? How shall such a controversialist obtain the confidence of a reader?

With regard to kneeling at the Sacrament, that subject has been discussed before. Mr. Towgood is MISTAKEN in saying that the Church considers kneeling a part of the Sacrament. The Church, as we think we have shewn, never regarded the posture as a constituent, although Mr. Towgood, indeed, appears sometimes to view it in that light. The Church, as she was bound, prescribes postures throughout her services, regarding them in themselves as non-essential things, but thinking it, if not essential, at least decent and consistent, that all the congregation should observe the same posture, at the same time. With this view she has ordered the posture of kneeling at the time of the Sacrament: not as a necessary part of the Sacrament, but as a significant gesture; and even cautiously explaining herself, to avoid misconception. Besides, if kneeling were necessary to the Sacrament, it could never be administered to the sick. And if Mr. Towgood, after all this labour to escape mistake, *would* blunder, the blame must rest upon his own obtuseness or perversity.

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#### FABER'S CALENDAR OF PROPHECY.

MR. EDITOR,—I beg permission, through the medium of your columns, to do an act of literary justice, equally to Mr. Archdeacon Wrangham and to myself. The development of the Apocalyptic number 666 in the Greek word *Apostatès*, as given without acknowledgment in my *Sacred Calendar of Prophecy*, is the original property of that gentleman.

It will naturally be asked, why such development was adopted by me, while the due acknowledgment was omitted?

The object of this article is to give the requisite explanation; and I am the more inclined to give it, because the statement will show the close connexion between the actual operation of my own mind, and my full discussion of the Apocalyptic number in question.

During the progress of writing my work, a recollection seemed one day to flash across my mind, that I had somewhere seen *Apostatès* alleged as the real name which contained the fated number 666. I forthwith sat down to calculate its letters, obviously writing the word in full ἀποστατης. The result was a complete disappointment; for the component letters were found to bring out a totally different number. Upon this, I examined every work on prophecy which I possess, and those works are certainly not a few; but in not one of them could I find the slightest notice of the word *Apostatès*. Such being the case, I concluded myself to have been mistaken, and entirely dismissed the subject from my thoughts.

After a very considerable interval, an interval (to the best of my recollection) amounting at the least to a year, my eye was accidentally caught by the Greek expression of the number in Rev. xiii. 18: the number is there expressed, not in words, but in the arithmetical letters χξζ. It immediately occurred to me to try whether *Apostatès*, if written with the cipher ζ, instead of with the letters στ, would produce the sum of 666. The trial was made, and the success was as complete as the former disappointment. Still, however, I vainly attempted to recollect or to discover where I could have first seen the idea, that the number 666 was contained in the word ἀποστατης: but every effort was fruitless; and I at length concluded, that the discovery must have been my own; though, by that singular blending of thoughts, of which (I believe) every person, who had read and written much, is conscious, I had been led to imagine that I had seen it in some professed work on prophecy. The consequence was, that I adopted the word and the calculation, *without* making that acknowledgment which circumstances rendered *impossible*.

Several months after I published the *Calendar of Prophecy*, I happened, while staying with a friend, to lay my hand upon the miscellaneous works of Mr. Archdeacon Wraugham. Here I found the word *Apostatès* adduced and calculated; and from this source, after an interval of very many years, I immediately perceived that my hitherto inexplicable recollection must have originated. I lost no time in making the requisite *private* acknowledgment to Mr. Wraugham; and my wish, that this *private* acknowledgment may become *public*, simply as an act of justice to both parties, is the reason of my troubling you with the present communication.

I have the honour to be, your obedient humble Servant,

G. S. FABER.

Long-Newton Rectory, May 15, 1829.

## PRO-POPERY SOPHISTRY.

MR. EDITOR,—I have already burdened your pages on this subject. But the storm having now blown over, we have more leisure to survey the wrecks which it has left, and to trace the course of its operations. I do not think such an employment unprofitable; inasmuch as moral and political tempests differ in this respect from natural, that they are, in some measure, beneath human control. The power of PUBLIC OPINION is acknowledged even by those who have defied it in every stage of their proceedings. Why otherwise were the petitions of the people checked and discountenanced, and the most indecent and ruinous precipitation incurred, except to escape the castigation of that scourge which, sooner or later, must visit the betrayers of their country? But I am satisfied that such policy was no less shortsighted than pernicious. Public opinion has been defied, but not extinguished; motives and arguments will still be canvassed, and wrong cannot prevail for ever.

With a view to advance the interests of truth, to which every man is bound to contribute his mite, it is my intention, by your permission, to call the attention of your readers, from time to time, to the various sophistical arguments by which, both in and out of Parliament, the cause of religion, of the Church, and of the country, has been betrayed.

The sophism which I now wish particularly to consider, is this:—THE SPREAD OF KNOWLEDGE, INTELLIGENCE, AND CIVILIZATION (commonly called “the march of intellect”) WILL PREVENT EFFECTUALLY THE RE-ESTABLISHMENT OF POPEERY.

To this I shall, first, reply by a FACT. POPEERY HAS BEEN INCREASING TOGETHER WITH THIS SAME “MARCH OF INTELLIGENCE.” Next, I shall reply by an attempt to explain this phenomenon.

Though I do not consider general civilization incompatible with Popery, I certainly do not suppose that there is any affinity between things apparently so different. But I do not believe that, to use a mathematical phrase, superstition varies inversely as polite knowledge. And here again I appeal to facts. Let any man reflect on the difference between an ancient Athenian and a modern American Indian. In respect of intellectual cultivation, they seem scarcely partakers of the same nature. Now let him compare the RELIGIOUS SYSTEMS of the two. He will be puzzled to determine which is the more absurd, the more removed from truth, and from what, to the less considering Christian, appears only common reason.

Whence, then, is this vast difference? It is evident, at a glance, whatever be the cause, that civilization bears no analogy to religious proficiency. The truth I take to be this:—Superstition must be combated, not by learning, but by RELIGION. The Apostles did not overthrow superstition by preaching worldly wisdom, but quite the contrary; as a *means of grace*, they discarded and despised it. They did not, as some fanatics have since done, regard temporal learning as useless, but they confined it to its proper use: as an *auxiliary to religion*, they advocated and employed it; as a *substitute for revelation*.

they wholly repudiated the idea of it: they allowed it as the *illustration*; they entirely rejected it as the *substance*.

The modern illuminate takes a very different position. He considers mental cultivation the one thing needful; he regards it as that which is to lead into all truth, religious as well as physical: not considering that minds of no mean order and no superficial education have been as dark on this subject as the wildest savages. But this error will find a practical refutation when too late. Popery is already alarmingly on the increase; and the reason is, because iniquity abounds, the love of many waxes cold. Laxity of practice necessarily induces latitude of principle; ignorance of the Scriptures, (a fatal ignorance which no knowledge can compensate,) produces indifference to the claims of a spiritual religion; and the mind is well prepared for pageantry, and spectacles, and especially well for indulgence and absolution. Popery had always enough of the wisdom of the serpent to improve occasions.

But I wish not to speak dogmatically on the *causes* to which the increase of Popery is attributable. They are, no doubt, many, and even complicated. I believe my explanation to be true; but, be this as it may, the fact stands where it did,—Intellect is “marching,” and Popery along with it. Let us not then be told that the former will ultimately *countermarch* the latter.

A CATHOLIC OF THE CHURCH OF ENGLAND.

## MONTHLY REGISTER.

### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

*Blackburn District Committee.*

On the Vicar of Blackburn being called to the Chair, he expressed the pleasure which he felt in again meeting the friends of the Association, and congratulating them on its increasing prosperity. He was instructed by the Committee to lay before them a Report, which would be found to refer to every particular subject of interest relating both to the Association and to the Parent Society. The Rev. Gentleman then read the Report, by which it appeared that the Treasurer had, in the year 1828, transmitted a balance of 152*l.* 15*s.* to the Parent Society, being nearly double the amount of the former year's contribution. The Report proceeded to explain the manner in which the Committee had taken steps to fulfil the desires of the Association, as expressed at the last Anniversary, and from which much benefit might be expected.—It also directed the attention of the meeting to several docu-

ments of deep interest in the appendix to the Parent Society's Report, particularly the diary of the Bishop of Nova Scotia, during his visitation of Newfoundland, and the communications of the Bishop of Quebec.—It further noticed the difficulties which attended the present state of ecclesiastical government in India, the labours of which immense diocese had proved fatal to a third of our Indian prelates.—and the Report asserted the absolute necessity of increasing the number of Bishops in our East Indian territories. It concluded by a statement of the Parent Society's increased resources, and the necessity of still further exertions, if the advantages already gained were to be preserved, and the blessing of heaven obtained to our future endeavours to diffuse the Gospel of Christ throughout the world.

The Rev. S. S. C. Adamson proposed, “That the Report just read be



adopted and printed in the general Report of the current year." The Rev. S. J. Allen seconded the resolution.

The Rev. John Clay proposed the second Resolution, "That the exertions made by the Incorporated Society for the Propagation of the Gospel, as made known to the public by their last Report, are such as deserve public support; and that the Association in the deanery of Blackburn continue to use its best endeavours to aid that excellent Society in diffusing the blessings of the gospel of Christ."

The Rev. P. C. Law, incumbent of Salmsbury, proposed "the thanks of the Meeting to the Rev. Charles Muirgrave, Vicar of Halifax, for his sermon preached before the Committee this day in the Parish Church." The motion was seconded by the Rev. R. Dodson.

Res. 1. Proposed by the Rev. J. S. Master, of Chorley, and seconded by the Rev. W. Hartly, of Balderston, "That the Committee be requested to use all practicable means of extending the usefulness of the Association, and obtaining the contributions of those

whom God has blessed with ability to further its objects."

Res. 5. Proposed by the Rev. R. H. Feilden, and seconded by the Rev. Joseph Hindle, Fellow of St. John's College, Cambridge, "That the Lord Bishop of the diocese be requested to accept the office of President, vacant by the translation of our late diocesan to the see of London."

Res. 6. Proposed by the Rev. R. N. Whitaker, of Lango, and seconded by the Rev. S. Bickett, of Church Kirk, "That the thanks of the Meeting be given to the Parent Society, for the liberal allowance of their general Report to the Subscribers and Members of this Association."

Res. 7. Proposed by the Rev. J. Rushton, of Newchurch, in Pendle, and seconded by the Rev. J. M. Whalley, incumbent of Whitewell, "That the thanks of this Meeting be given to the officers of this Institution, for the zeal and industry with which they have served the cause of this Institution."

After a short address to the meeting, the chairman dissolved it, and the company dispersed at about half-past three o'clock.

## INCORPORATED SOCIETY FOR BUILDING CHURCHES, &c.

A NUMEROUS meeting of the subscribers and friends of this society was recently held. There were present the Archbishops of Canterbury and York; the Bishops of London, Lincoln, Gloucester, Bristol, Litchfield and Coventry, Winchester, Bath and Wells, and Chester; Lord Bexley, and several other noblemen and gentlemen. A long report of the proceedings of the society was read by the secretary, from which it appeared that the applications for assistance from different parishes during the present year amounted to 110, seventy-six of which had been granted, and the sum of 10,583*l.* advanced. By this outlay no less than 20,004 sittings had been obtained; of which 13,604 were free seats reserved for the poor. From the formation of the society to this time, the amount of money expended and to be paid was 120,000*l.*; for which have been procured 185,433 sittings, of which 137,497 are free. The sum remaining

in the treasurer's hands on the last day of March was 33,736*l.* 1*s.* 9*d.* The King's letter produced the sum of 40,654*l.* 1*s.* 7*d.* The committee, however, stated with regret, that owing to the distress which abounded in many parts of the country, no less than 1,256 parishes were altogether unable to contribute a single shilling to this good work. The Report concluded by a strenuous appeal to the liberality and Christianity of the public for the necessary supply of funds. This is the first report since the incorporation of the society, which took place on the 15th of July in the last year. Several of the Bishops and other distinguished individuals addressed the meeting, congratulating the friends of the institution on its prosperous condition, and strenuously urging a continuation of exertions. Thanks were then voted to the Archbishop of Canterbury and the other officers, after which the meeting separated.

## NATIONAL SOCIETY.

THE annual meeting of this Society took place on Saturday, at the Central School, Baldwin's Gardens. There were present, the Archbishop of Canterbury, Lords Bishops of London, Durham, Lincoln, Litchfield, Llandaff, Gloucester, Chester, Bristol, &c. &c. The most interesting part of the Report related to the death of his Grace, the late President; in regard to which, the opinion of the meeting was expressed with singular feeling and interest; the magnificent legacy of 20,000*l.* which the Society has received from the late James Tillard, of Canterbury; and the appropriation of the funds, in grants, towards building

school-rooms. It appears that a peculiar demand has been made on the Society's resources, from the manufacturing districts in the north, during the past year, and by the number of applications for aid; that no diminution had taken place in the zeal of the clergy for promoting the education of the poor. The various resolutions were moved and seconded by the principal clergy and laity present, and the meeting was successively addressed by the Lords Bishops of London, Durham, Litchfield, and Lincoln; General Thornton, M. Burgoyne, Esq., Rev. Dr. Doyly, Rev. Dr. Shepherd, &c.

## CLERGY ORPHAN SOCIETY.

THE annual public examination of this Institution took place on Friday last, in the presence of the Archbishops of Canterbury and York, the Bishops of Winchester, St. Asaph, Chichester, Carlisle, Chester, Litchfield and Coventry, Ely, Gloucester, Bristol, the Dean of Peterborough, and of a large and distinguished meeting of the friends and benefactors of this charity. The girls were examined in the Scriptures, and in Ancient and Modern History, and some of them in the

French Language. The boys in Virgil, Horace, the Greek Testament, and in many parts of general knowledge, and a few of them in the first two books of Homer. When the examination was over, the Archbishop of Canterbury addressed the Rev. Thomas Wharton, Master, and Mrs. Jones, Mistress, in terms of the highest and most deserved approbation, for having discharged their arduous and anxious duties through another year so conscientiously and successfully.

## CLERGY MUTUAL ASSURANCE SOCIETY.

At a numerous meeting held at Willis's Rooms, on Friday, 15th May, 1829, his Grace the Archbishop of Canterbury in the chair, the following resolutions were unanimously adopted:

1. Moved by his Grace the Archbishop of York, and seconded by the Archdeacon of Canterbury:—That the establishment of a Mutual Assurance Society is likely, in the opinion of this meeting, to be highly beneficial to the clergy and their families, and that such a Society be now established, to be called "The Clergy Mutual Assurance Society."

2. Moved by the Lord Bishop of London, and seconded by the Lord Bishop of Carlisle:—That the object of the Clergy Mutual Assurance Society, shall be to aid the clergy in the education and settlement of their children, and to afford them an opportunity of securing a provision for themselves and their wives and families, when more than ordinarily needed, viz. in sickness, in old age, and at death.

3. Moved by the Lord Bishop of Gloucester, and seconded by William Cotton, Esq.:—That the rules and regulations, certified as proper for such society by John Tidd Pratt, Esq. bar-

risters-at-law, and approved by the provisional committee, be the rules and regulations of the society.

4. Moved by the Lord Bishop of Llandaff, and seconded by Sir Edmund Antrobus, Bart.:—That his Grace the Archbishop of Canterbury, and his Grace the Archbishop of York, be requested to accept the office of joint Patrons of this society.

5. Moved by the Rev. Christopher Benson, and seconded by George Byng, Esq. M.P.:—That the Right Honourable and Right Reverend the Lord Bishop of London be requested to accept the office of President of this society.

6. Moved by the Lord Bishop of Chichester, and seconded by the Lord Bishop of Chester:—That the Right Reverends the Lord Bishops of London, Durham, and Winchester, be requested to act as the three Trustees of this society.

7. Moved by the Rev. the Provost of Eton, and seconded by Joshua Watson, Esq.:—That the Right Reverends the Lord Bishops, being "Honorary Members," be requested to accept the office of Vice-Presidents of this society.

8. Moved by the Lord Bishop of Winchester, and seconded by the Honourable and Rev. Dr. Wellesley:—That the following gentlemen be appointed the Directors of this society:—

Sir E. Antrobus, Bart. Rev. G. T. Andrews, A.M. William Astell, Esq. M.P. Rev. G. Beresford, A.M. Rev. B. Bridge, B.D. Rev. C. Benson, A.M. Rd. Clark, Esq. Rev. G. Chandler, LL.D. John Cotton, Esq. Rev. W. Dealtry, B.D. Rev. G. Davys, A.M. N. Ellison, Esq. C. Hodgson, Esq. Archdeacon Hamilton. Rev. W. H. Hale, A.M. Archdeacon Jones. Archdeacon Lyall. The Dean of Ripon. W. Sotheby, Esq. Rev. S. H. Spry, D.D. Rev. J. E. Tyler, B.D. Joshua Watson, Esq. E. Wigram, Esq. Rev. J. G. Ward, A.M.

9. Moved by the Lord Bishop of Lincoln, and seconded by the Rev. Dr. Spry:—That George Lyall, Esq. Octavius Wigram, Esq. and Rev. Wm.

Whewell, A.M. be elected Auditors; Sir Edmund Antrobus, Bart. and Rev. William Hale Hale, A.M. joint Treasurers; Rev. John Hodgson, A.M. Rev. Joseph Cotton Wigram, A.M. and John Burder, Esq. joint Secretaries of this society. That Messrs. Coutts and Co. be appointed the Bankers; Lewis Duval, Esq. the Counsel; John Burder, Esq. the Solicitor; Charles Ansell, Esq. the Consulting Actuary; and John Tidd Pratt, Esq. Barrister for Arbitration.

10. Moved by the Honourable and Reverend E. Grey, and seconded by the Dean of Carlisle:—That the Archbishops and Bishops be respectfully addressed by the Board of Directors, and that they be requested to recommend to their Archdeacons to make known in their respective Archdeaconries the plans and designs of this society, and to adopt whatsoever measures they may think proper to further the same.

11. Moved by the Lord Bishop of Bath and Wells, and seconded by the Lord Bishop of Bristol:—That the thanks of this meeting be given to the Venerable James Croft, Archdeacon of Canterbury, to the Committee of which he was chairman, to the Rev. John Thomas Becher, and the Rev. John Hodgson, secretaries, for their valuable services in devising and framing the plan of this society; and that the Archdeacon of Canterbury, and the Rev. John Thomas Becher, be elected two of the Vice-Presidents.

12. Moved by the Honourable and Reverend the Lord John Thynne, and seconded by the Rev. Dr. Maltby:—That the thanks of this meeting be given to His Grace the Archbishop of Canterbury, for his kindness in taking the chair upon this occasion.

Subscriptions to the fund to be formed in aid of the above institution will be received by the Treasurers, Sir E. Antrobus and Rev. W. H. Hale, at Messrs. Coutts' Bank, Strand; and by the Secretaries, at the office of John Burder, Esq. 27, Parliament-street, Westminster, to whom all applications for information may be addressed.

## POLITICAL RETROSPECT.

DOMESTIC.—Nothing of importance has come before the senate since the Catholic Emancipation Bill; indeed, after that measure every thing has appeared comparatively uninteresting.

been prepared with much labour, and brought in by the ministry,—the Lord Chancellor's Bill for the better regulation of Chancery business, and Mr. Peel's bill for the improvement of the metropolitan police—have been abandoned till the next session. It is rumoured in the higher circles that the discomposure experienced by royalty at the late obnoxious measures is the principal reason for hastening the prorogation of Parliament.

The Government has prudently declined interfering in the affairs of Portugal, deeming it more expedient to leave that nation to arrange its own internal concerns, and confining its care to the protection of its own subjects and their property.

The state of trade still continues exceedingly depressed. The stagnation of the woollen manufactures in the West Riding of Yorkshire is very great, and the prospect of the future gloomy in the extreme. The present state of things weighs heavily on the small manufacturers of woollen cloths, who are accustomed to attend at the halls in order to find a market for their goods. Many of the merchants who formerly purchased of them, now manufacture for themselves, and the inevitable consequences must be, that in a short period, this industrious and independent class of persons will be swept into the ranks of the humble labourer. At Bradford there is a slight improvement in the stuff trade, but no increase has taken place in the price of goods. Some descriptions of Manchester goods have latterly been more freely disposed of. Prints and strong articles are sought for by the German buyers for the continental markets, but nankeens are extremely low, selling at 3*d.* and 4*d.* per yard. In goods for shipping, more is doing than of late, though not to an extent either to

diminish stock, or to advance wages. More encouraging accounts are received from Glasgow, which state that both in that city and Paisley, trade is so far brisker that more hands are employed, though there is not yet any advance in wages; at Johnstone also, the cotton works are going the full time, but should the drought continue much longer, they will be stopped for want of water. Taking a general survey of our trade and manufactures, it must be acknowledged that at no period during the last twenty years has there been such a general stagnation in business as now prevails in all parts of Great Britain.

In the early part of the month great fears were entertained for the crops, in consequence of the long continuance of dry weather; but the genial showers that have lately fallen have much improved their general appearance. It is impossible for any crops to look more promising and beautiful than the young wheats in East Kent, which are coming into ear very fast. Beans are stunted in their growth, but have blossomed very well and look healthy. Oats and barley are late, and do not so well recover from the effects produced by the drought. In the cider counties the crop of apples is superabundant, and may, in some measure, make up for the loss of barley, should those crops ultimately fail. Owing to the frosty nights which continued so unusually late in the season, and the dry weather that followed them, the crops of hay are very light; but as they prove to be of good quality, and as there is a great abundance of old hay in the country, the failure will not be felt. The clover is heavier and equally good in quality.

The period that has elapsed since the passing of the Catholic Relief Bill is too short for the public to have forgotten, that the following provision was introduced, professing to form one of the securities of the Established Church: "And whereas the right and title of archbishops to their respective provinces, of bishops to their sees,

and of deans to their deaneries, as well in England as in Ireland, have been settled and established by law; be it therefore enacted, that if any person, after the commencement of this, other than the person thereunto authorized by law, shall assume or use the name, style, or title of archbishop of any province, bishop of any bishoprick, or dean of any deanery, in England or Ireland, he shall for every such offence forfeit and pay the sum of one hundred pounds."

In open defiance of this law, within a fortnight after its enactment, there appeared in a popular Irish paper an advertisement, announcing the consecration of a Catholic Cathedral at Newry, "the ceremonies prescribed by the ritual of the Catholic church to be performed by the Most Rev. Dr. Curtis, Roman Catholic Primate of all Ireland, assisted by the Most Rev. Dr. Murray, Roman Catholic Archbishop of Dublin, and all the other Catholic Bishops of the province of Ulster. The sermon will be preached by the Right Rev. Dr. Doyle, Roman Catholic Bishop of Kildare and Leighlin."

This infringement of the Act being suffered by the Attorney-General—to whom is reserved, by a section in the Bill, the right of prosecuting all offences committed against it—to pass unnoticed, the precedent has been followed in a provincial paper, in the same country, which announces the appointment of a Roman Catholic Bishop to the diocese of Leinster. After these flagrant violations of a law, enacted, as it was said, expressly for the preservation of the Protestant Episcopal and Presbyterian Churches, established by law in the United Kingdoms, being thus allowed to escape with impunity, how long may we look to see the remaining securities treated with greater respect? Does not connivance at the transgression of one, necessarily lead to the disregard of all the others?

**PENINSULA.**—Accounts have been received of formidable insurrectionary movements in Catalonia. The inhabitants of many of the towns have assembled in arms, and it is said that the stone of the constitution had been set up at Monresa. Bands of armed

men are frequently met with among the mountains, and alarming reports are in constant circulation along the north of the province; but the Count D'Espagne is on this frontier with a force sufficiently considerable to excite fears that this attempt may be attended with fatal consequences to those who may be engaged in it. It is stated to be the intention of the insurgents to dethrone Ferdinand, and bestow the crown on his brother, Don Carlos, having previously received from him securities for the establishment and preservation of the constitution.

It is now certain that the Queen of Portugal will shortly return to Brazil. The vessel in which she arrived in this country is now preparing to convey her home. A regency in her name will be established in the Island of Terceira, by the Marquis de Palmella, who will probably proceed from thence to Rio Janeiro, according to the instructions he may receive from Donna Maria and Count Barbaena when he sees them in London, whither he is returning from Paris.

**RUSSIA AND TURKEY.**—A bloody and well contested action has been fought at Prarodi, in which the Turkish troops are stated to have behaved with great skill and courage against the regular Russian forces: but the Grand Vizier, Redschid Pacha, who commanded in person, was unable to pursue the advantages he decidedly obtained, having received news that the main body of the Russian army was on its march to Silistria. Leaving, therefore, 24,000 cavalry to keep possession of the surrounding heights, he retired to Shoumla, in order to be nearer the beleaguered fortress, and in the centre of operations. He is spoken of as a man of great talent and energy, who, since his arrival in the army, has infused a degree of spirit into its councils hitherto unknown. He has obtained of the Sultan the exchange of the Russian prisoners, which was at first obstinately refused. They are already better treated, and will be sent to Odessa as soon as the convention for the exchange shall have been signed by both parties. Little progress has been made by the Russians since they took the field; and it is certain that, unless they shall before Midsummer

have moved a powerful force to the entrance of the Bolhan, this campaign, as far as concerns the north of that great mountain barrier, will end much like the preceding one. Accounts from Wallachia state, that in consequence of a sally made by the Turks from Widin, there had been an obstinate engagement with the Russians, in which the Turks had been repulsed; but the intention of the Russians to cross at this point had been for the present prevented.

The French and English ambassadors are on their return to Constantinople, a measure which gives great satisfaction to the Ottoman cabinet, as they seem to consider the re-establishment of a friendly intercourse with those countries as a guarantee for the integrity of their empire, even supposing the Russians to have greater

future successes than they can hitherto boast of.

GREECE.—The affairs of Greece continue in a very favourable train. They have recovered almost the whole of the territory allotted to them. The proposals relative to the independence of the country, which have been laid before the Porte, provide that the line of demarcation between Greece and Turkey shall run from the Gulf of Arta to that of Volo: that a million and a half of piastres shall be paid annually by the Greeks to the Porte: that Greece shall remain under the sovereignty of the Sultan, but shall be immediately governed by a Christian Prince, chosen from some European royal family, not those of England, France, or Russia, and that a mutual amnesty shall be agreed upon.

## ECCLESIASTICAL INTELLIGENCE.

### NEW CHURCHES.

**BROMPTON.**—The new church of the Holy Trinity, at Brompton, has been consecrated by the Lord Bishop of London.

CLIFTON. -- The foundation stone has been laid of a new church to be erected at Clifton Hotwells, in Gloucestershire, which will contain sittings for 1800 persons, a very large proportion of which is to be free. This building, which is to be of the Grecian style, will be accomplished by means of voluntary subscriptions.

HERFORD.—Contributions amounting to 1,500*l.*, including a grant from the Society for Building Churches and Chapels, have been made for restoring the church of St. Martin, Hereford, which was destroyed in the civil war, during the siege of that city.

**HOLBECK.**—Preparations are being made for the laying of the first stone of a new church at Holbeck, in Yorkshire, which is to be of the first Gothic, or early English style of building, and is to accommodate 1,200 persons, of which number of sittings one third is to be free.

MARGATE.—The new church at Margate has been consecrated by his Grace the Archbishop of Canterbury.

**OMBERSLEY.**—The new church at Ombersley, in Worcestershire, has been consecrated by the Lord Bishop of the Diocese.

ROSS.—The fine spire of Ross Church has been completely restored to its original beauty.

**SEDGLEY.**—Very shortly will be opened the beautiful Gothic church built for the Parish of Sedgley, Staffordshire, by the Earl of Dudley.

## ORDINATIONS.—1829

|                                   |             |                           |          |                             |           |
|-----------------------------------|-------------|---------------------------|----------|-----------------------------|-----------|
| <i>Bath &amp; Wells</i> . . . . . | { April 19. | <i>Hereford</i> . . . . . | May 17.  | <i>Norwich</i> . . . . .    | May 29    |
|                                   | { June 14.  | <i>Lincoln</i> . . . . .  | June 14. | <i>Peterborough</i> . . . . | June 14.  |
| <i>Ely</i> . . . . .              | June 14.    | <i>Llandaff</i> . . . . . | May 31.  | <i>Rochester</i> . . . . .  | April 26. |
| <i>Exeter</i> . . . . .           | June 14.    |                           |          | <i>Salisbury</i> . . . . .  | March 29. |

**DEACONS.**

| <i>Name.</i>                      | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>By Bishop of</i> |
|-----------------------------------|----------------|-----------------|--------------------|---------------------|
| Ainey, Frederic Edward . . . . .  | B. A.          | Queen's         | Oxf.               | Salisbury           |
| Ayres, Thomas . . . . .           | S.C.L.         | St. John's      | Camb.              | Lincoln             |
| Bannerman, William . . . . .      | B. A.          | Brasenose       | Oxf.               | Norwich             |
| Barnes, James Alexander . . . . . | M. A.          | Fel. of Trinity | Camb.              | Ely                 |

| <i>Name.</i>                        | <i>Degree.</i> | <i>College.</i>     | <i>University.</i> | <i>By Bishop of</i> |
|-------------------------------------|----------------|---------------------|--------------------|---------------------|
| Bates, Edward .....                 | B. A.          | Clare               | Camb.              | Ely                 |
| Baylay, Charles Frederick Rogers .. | B. A.          | Trinity             | Camb.              | Ely                 |
| Becher, John Drake .....            | B. A.          | St. John's          | Camb.              | Rochester           |
| Bernard, Samuel Edmund .....        | B. A.          | Magdalene           | Camb.              | Ely                 |
| Blackett, John Alexander .....      | B. A.          | Christ Ch.          | Oxf.               | Norwich             |
| Boodle, Thomas .....                | B. A.          | Trinity             | Camb.              | Bath & Wells        |
| Boyes, Richard Bethel .....         | B. A.          | Queen's             | Camb.              | Ely                 |
| Boyle, John .....                   | S.C.L.         | Trinity Hall        | Camb.              | Lincoln             |
| Brown, James Mellor .....           | B. A.          | Queen's             | Camb.              | Norwich             |
| Brown, Joseph .....                 | B. A.          | Queen's             | Camb.              | Lincoln             |
| Carr, Anthony Thomas .....          | B. A.          | Queen's             | Camb.              | Rochester           |
| Cairwright, Stephen Ralph .....     | B. A.          | Christ Ch.          | Oxf.               | Peterborough        |
| Darby, William .....                |                | St. Peter's         | Camb.              | Norwich             |
| Dashwood, Samuel Vere .....         | B. A.          | Brasenose           | Oxf.               | Rochester           |
| Dawson, John Massy .....            | B. A.          | St. John's          | Camb.              | Norwich             |
| Dodd, Edward .....                  | B. A.          | Fell. of Mag.       | Camb.              | Ely                 |
| Duncombe, William George .....      | B. A.          | Brasenose           | Oxf.               | Hereford            |
| Flesher, Henry .....                | B. A.          | Lincoln             | Oxf.               | Peterborough        |
| Fonnercau, William Charles .....    | B. A.          | Trinity             | Camb.              | Norwich             |
| Forester, George Townsend .....     | B. A.          | Brasenose           | Oxf.               | Hereford            |
| Foulger, William .....              | B. A.          | Trinity             | Camb.              | Norwich             |
| Gaye, Charles Hicks .....           | B. A.          | St. John's          | Camb.              | Peterborough        |
| Gayfer, Thomas .....                | B. A.          | Merton              | Oxf.               | Lincoln             |
| Gill, William .....                 | Lit.           |                     |                    | Rochester           |
| Gould, R. F. .....                  | B. A.          | Trinity             | Dublin             | Bath & Wells        |
| Green, William .....                | B. A.          | Corpus Christi      | Camb.              | Rochester           |
| Gunton, John .....                  | B. A.          | Christ's            | Camb.              | Norwich             |
| Halsted, Thomas .....               | B. A.          | Trinity Hall        | Camb.              | Norwich             |
| Hamilton, Arthur .....              | B.C.L.         | Trinity             | Camb.              | Exeter              |
| Harris, Percy Bysshe .....          | B. A.          | Clare Hall          | Camb.              | Peterborough        |
| Harrison, Octavius Swale .....      | B. A.          | Queen's             | Oxf.               | Bath & Wells        |
| Heathman, William Grendon .....     | B. A.          | Catharine Hall      | Camb.              | Bath & Wells        |
| Hele, Fitz-Henry .....              | B. A.          | Queen's             | Oxf.               | Exeter              |
| Holland, George Thomas .....        | B. A.          | Christ's            | Camb.              | Lincoln             |
| Howorth, William .....              | B. A.          | Caius               | Camb.              | Norwich             |
| Hudson, Thomas .....                | B. A.          | Exeter              | Oxf.               | Ely                 |
| Hughes, Thomas Collingwood .....    | B. A.          | Downing             | Camb.              | Norwich             |
| Jeffery, John Rust .....            | B. A.          | Penbroke Hall       | Camb.              | Norwich             |
| Johnson, John Edmund .....          | S.C.L.         | St. John's          | Camb.              | Lincoln             |
| Johnson, John Mummings .....        | B. A.          | Queen's             | Camb.              | Norwich             |
| Jones, Henry Longueville .....      | B. A.          | Fell. of Magd.      | Camb.              | Ely                 |
| Isham, Robert .....                 | B. A.          | Brasenose           | Oxf.               | Peterborough        |
| Keeling, William .....              | M. A.          | St. John's          | Camb.              | Ely                 |
| Kennedy, Benjamin Hall .....        | B. A.          | Fell. of St. John's | Camb.              | Ely                 |
| King, George .....                  | B. A.          | Corpus Christi      | Camb.              | Ely                 |
| King, William Hutchinsson .....     |                | Catharine Hall      | Camb.              | Ely                 |
| Langton, Augustus Wenman .....      | B. A.          | Caius               | Camb.              | Norwich             |
| Lawson, George Robert .....         | B. A.          | Trinity             | Camb.              | Bath & Wells        |
| Leak, John Custance .....           | S.C.L.         | Trinity Hall        | Camb.              | Norwich             |
| Luckock, Thomas George Mortimer ..  | B. A.          | St. John's          | Camb.              | Rochester           |
| Ludlow, William .....               | B. A.          | St. Peter's         | Camb.              | Lincoln             |
| Luxmore, Charles .....              | B. A.          | Fell. of King's     | Camb.              | Ely                 |
| Marriott, Henry Spelman .....       | B. A.          | Trinity             | Camb.              | Norwich             |
| Marshall, John .....                | B. A.          | Trinity             | Camb.              | Ely                 |
| Masters, John Smalman .....         | M. A.          | Jesus               | Oxf.               | Rochester           |
| Mande, Frederick .....              | B. A.          | Brasenose           | Oxf.               | Peterborough        |
| Maydwell, Richard John L. ....      | B. A.          | Wadham              | Oxf.               | Lincoln             |
| M'Carthy, Francis Michael .....     | B. A.          | St. Peter's         | Camb.              | Peterborough        |
| Merewether, Francis .....           | S.C.L.         | Trinity Hall        | Camb.              | Hereford            |
| Miller, Georges Oakes .....         | B. A.          | Caius               | Camb.              | Peterborough        |
| Morland, Benjamin .....             | B. A.          | Trinity             | Dublin             | Salisbury           |
| Morris, Joseph Ashley .....         | B. A.          | Queen's             | Camb.              | Rochester           |

| <i>Name.</i>                       | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>By Bishop of</i> |
|------------------------------------|----------------|-----------------|--------------------|---------------------|
| New, Francis Thomas.....           | B. A.          | St. John's      | Oxf.               | Exeter              |
| Nutting, George Horatio .....      | B. A.          | Trinity Hall    | Camb.              | Norwich             |
| Packe, Augustus .....              | B. A.          | Christ's        | Camb.              | Lincoln             |
| Page, Thomas .....                 | B. A.          | Christ Church   | Oxf.               | Rochester           |
| Pearse, Henry .....                | B. A.          | Corpus Christi  | Camb.              | Lincoln             |
| Pearson, Thomas Charles .....      | B. A.          | St. Peter's     | Camb.              | Hereford            |
| Phipps, Edward James .....         | B. A.          | Exeter          | Oxf.               | Bath & Wells        |
| Poole, Edward Richard .....        | B. A.          | Trinity Hall    | Camb.              | Rochester           |
| Prickett, Marmaduke .....          | M. A.          | Trinity         | Camb.              | Lincoln             |
| Proctor, Aislabe .....             | B. A.          | Pembroke        | Camb.              | Lincoln             |
| Rawlins, Francis .....             | B. A.          | Emmanuel        | Camb.              | Norwich             |
| Rickett, William .....             | B. A.          | Fell. of Merton | Oxf.               | Hereford            |
| Robinson, John .....               | B. A.          | Brasenose       | Oxf.               | Peterborough        |
| Robinson, Isaac Banks .....        | M. A.          | Trinity         | Camb.              | Norwich             |
| Rose, Charles .....                | B. A.          | Catharine Hall  | Camb.              | Rochester           |
| Selwyn, William .....              | B. A.          | St. John's      | Camb.              | Ely                 |
| Snowe, William Nash .....          | B. A.          | Worcester       | Oxf.               | Exeter              |
| Stevenson, Henry Joseph .....      | B. A.          | Jesus           | Camb.              | Rochester           |
| Strangways, Edward .....           | B. A.          | St. John's      | Camb.              | Exeter              |
| Sutton, John .....                 | B. A.          | Oriel           | Oxf.               | Lincoln             |
| Taylor, Joseph .....               | B. A.          | Trinity         | Camb.              | Lincoln             |
| Taylor, Richard .....              | B. A.          | Queen's         | Camb.              | Ely                 |
| Trimner, Kirby .....               | B. A.          | St. Alban Hall  | Oxf.               | Norwich             |
| Turner, Samuel Blois .....         | B. A.          | Pembroke        | Camb.              | Norwich             |
| Vallack, Benjamin William Salmon . | B. A.          | Exeter          | Oxf.               | Norwich             |
| Vyvyan, Thomas Hutter.....         | B. A.          | Trinity         | Camb.              | Exeter              |
| Wells, Charles .....               | B. A.          | New             | Oxf.               | Hereford            |
| Whiteford, Caleb .....             | B. A.          | Queen's         | Oxf.               | Lincoln             |
| Wildbore, William .....            |                | Trinity         | Camb.              | Norwich             |
| Williams, Hamilton John .....      | S.C.L.         | St. John's      | Camb.              | Bath & Wells        |
| Wood, John Ryle .....              | B. A.          | Christ Church   | Oxf.               | Ely                 |
| Woodhouse, John .....              | B. A.          | Sidney Sussex   | Camb.              | Bath & Wells        |

PRIESTS.

|                                 |        |                |       |              |
|---------------------------------|--------|----------------|-------|--------------|
| Aldrich, Pelham Stanhope .....  | B.C.L. | Trinity Hall   | Camb. | Norwich      |
| Allen, Thomas Edward .....      |        | St. John's     | Camb. | Exeter       |
| Angell, W. J. B. ....           | B. A.  | Queen's        | Oxf.  | Hereford     |
| Appleton, James .....           | B. A.  | St. John's     | Camb. | Lincoln      |
| Appleyard, Ernest Silvanus..... | B. A.  | Caius          | Camb. | Norwich      |
| Baues, Haygarth.....            | B. A.  | Queen's        | Camb. | Norwich      |
| Bilton, William .....           | M. A.  | Christ Church  | Oxf.  | Exeter       |
| Bond, Henry .....               | S.C.L. | Christ's       | Camb. | Bath & Wells |
| Bond, Richard.....              | B. A.  | Corpus Christi | Camb. | Norwich      |
| Boswell, Robert Bruce.....      | B. A.  | Trinity        | Camb. | Ely          |
| Braddon, Edward Nicholas.....   | B. A.  | St. John's     | Camb. | Bath & Wells |
| Brine Augustus James .....      | B. A.  | Exeter         | Oxf.  | Salisbury    |
| Bucke, Horatio Walpole .....    | M. A.  | Trinity        | Camb. | Norwich      |
| Buckerfield, Francis Henchman . | B. A.  | Magdalene Hall | Oxf.  | Salisbury    |
| Bull, Samuel William .....      | B. A.  | Queen's        | Camb. | Norwich      |
| Buller, Richard .....           | B. A.  | Oriel          | Oxf.  | Bath & Wells |
| Byron, John .....               | B. A.  | Exeter         | Oxf.  | Lincoln      |
| Cartwright, Robert David .....  | B. A.  | Queen's        | Oxf.  | Salisbury    |
| Catton, Richard .....           | B. A.  | Corpus Christi | Camb. | Norwich      |
| Chevallier, Thomas Charles..... | B. A.  | Pembroke       | Camb. | Norwich      |
| Christie, Richard Cooper.....   | B.C.L. | Trinity Hall   | Camb. | Bath & Wells |
| Cobham, Jonathan Blenman .....  | M. A.  | Oriel          | Oxf.  | Norwich      |
| Cole, John Francis .....        | B. A.  | Worcester      | Oxf.  | Rochester    |
| Corbett, Andrew .....           | B. A.  | Trinity        | Camb. | Lincoln      |
| Cubitt, George James .....      | B. A.  | Caius          | Camb. | Norwich      |
| Cutler, Charles Newman.....     | S.C.L. | Trinity        | Camb. | Norwich      |
| Daniel, John Edge .....         | B. A.  | Christ's       | Camb. | Norwich      |
| Deans, Joseph .....             | B. A.  | Christ's       | Camb. | Lincoln      |



| <i>Name.</i>                      | <i>Degree.</i> | <i>College.</i>      | <i>University.</i> | <i>By Bishop of</i> |
|-----------------------------------|----------------|----------------------|--------------------|---------------------|
| Denniss, Edwin Proctor .....      | S.C.L.         | Trinity Hall         | Camb.              | Norwich             |
| Dickson, George Stephens .....    | B. A.          | University           | Oxf.               | Peterborough        |
| Dix, Thomas .....                 | B. A.          | Christ Church        | Oxf.               | Norwich             |
| Downes, John Watkin .....         | B. A.          | Jesus                | Oxf.               | Hereford            |
| England, William Henry .....      | M. A.          | Pembroke             | Oxf.               | Peterborough        |
| Fawcett, John Turner Colman ....  | B. A.          | Stud. of Chr. Ch.    | Oxf.               | Lincoln             |
| Freeland, William Coyte .....     | B. A.          | Sidney Sussex        | Camb.              | Norwich             |
| Frost, William Bird .....         | B. A.          | Clare Hall           | Camb.              | Norwich             |
| Gatley, William .....             | B. A.          | Sidney Sussex        | Camb.              | Exeter              |
| Gibson, John .....                | B. A.          | Fell. of Sid. Sussex | Camb.              | Ely                 |
| Goodwin, John Bennett .....       | B. A.          | Sidney Sussex        | Camb.              | Exeter              |
| Gore, John .....                  | B. A.          | Caius                | Camb.              | Lincoln             |
| Grover, Henry Montague .....      | S.C.L.         | St. Peter's          | Camb.              | Rochester           |
| Hallifax, John Savile .....       | B. A.          | Trinity              | Oxf.               | Norwich             |
| Hanson, William Henry .....       | M. A.          | Caius                | Camb.              | Ely                 |
| Harding, John .....               | M. A.          | Christ Church        | Oxf.               | Hereford            |
| Harding, John .....               | B. A.          | Worcester            | Oxf.               | Ely                 |
| Hare, Thomas .....                | B. A.          | Queen's              | Camb.              | Exeter              |
| Harington, Edward Charles .....   | B. A.          | Worcester            | Oxf.               | Exeter              |
| Harrison, John Garland .....      | B. A.          | Queen's              | Camb.              | Bath & Wells        |
| Harvey, William Woodis .....      | B. A.          | Queen's              | Camb.              | Exeter              |
| Holditch, Thomas Peach .....      | B. A.          | Balliol              | Oxf.               | Peterborough        |
| Hopper, Ralph Lambton .....       | M.B.           | St. John's           | Camb.              | Bath & Wells        |
| James, Josiah .....               | B. A.          | St. John's           | Camb.              | Hereford            |
| Jerkinson, John Simon .....       | B. A.          | Magdalene Hall       | Oxf.               | Bath & Wells        |
| Kempe, Edward Marshall .....      | B. A.          | Exeter               | Oxf.               | Exeter              |
| Kensite, George Robert .....      | B. A.          | Wadham               | Oxf.               | Bath & Wells        |
| Keppel, William Arnold Walpole .. | B. A.          | Trinity              | Camb.              | Norwich             |
| Kerrison, Edmund .....            | B. A.          | Corpus Christi       | Camb.              | Norwich             |
| Kingdon, Samuel Nicholson .....   | B. A.          | Trinity              | Camb.              | Exeter              |
| Landon, George .....              | B. A.          | Worcester            | Oxf.               | Exeter              |
| Langley, Daniel Baxter .....      | S.C.L.         | St. John's           | Camb.              | Peterborough        |
| Le Mann, Francis Gregory .....    | B. A.          | Fell. of King's      | Camb.              | Ely                 |
| McGhie, John Powlett .....        | B. A.          | Queen's              | Oxf.               | Bath & Wells        |
| Mason, George .....               | B. A.          | Brasenose            | Oxf.               | Peterborough        |
| Mathias, Octavius .....           | B. A.          | Corpus Christi       | Camb.              | Norwich             |
| Maynard, Forster .....            | B. A.          | Caius                | Camb.              | Norwich             |
| Medley, John .....                | B. A.          | Wadham               | Oxf.               | Exeter              |
| Molynux, Capel .....              | B. A.          | Christ's             | Camb.              | Hereford            |
| Moore Richard Watson .....        | Lit.           |                      |                    | Bath & Wells        |
| Morgan, John .....                | B. A.          | Caius                | Camb.              | Lincoln             |
| Moseley, Henry .....              | B. A.          | St. John's           | Camb.              | Bath & Wells        |
| Newland, Henry Garrett .....      | B. A.          | Corpus Christi       | Camb.              | Ely                 |
| Newmarch, Henry .....             | B. A.          | St. Mary Hall        | Oxf.               | Lincoln             |
| Parby, John Hall .....            | B. A.          | University           | Oxf.               | Exeter              |
| Parry, John .....                 | M. A.          | Fell. of Brasen.     | Oxf.               | Peterborough        |
| Perry, John .....                 | B. A.          | Balliol              | Oxf.               | Bath & Wells        |
| Pickwick, Charles .....           | B. A.          | Worcester            | Oxf.               | Bath & Wells        |
| Pinder, Humphrey Senhouse .....   | B. A.          | Fell. of Caius       | Camb.              | Ely                 |
| Prosser, Joseph Camplin .....     | Lit.           |                      |                    | Llandaff            |
| Rawlings, Charles .....           | B. A.          | Trinity              | Camb.              | Exeter              |
| Ross, George .....                | B. A.          | Lincoln              | Oxf.               | Bath & Wells        |
| Roupell, Francis Pooley .....     | B. A.          | Trinity              | Camb.              | Lincoln             |
| Scawell, Henry Walter .....       | B. A.          | Lincoln              | Oxf.               | Peterborough        |
| Sikes, Thomas .....               | B. A.          | Queen's              | Camb.              | Lincoln             |
| Sill, John Parkinson .....        | B. A.          | Christ's             | Camb.              | Hereford            |
| Simpson, George Philip .....      | B. A.          | Corpus Christi       | Camb.              | Bath & Wells        |
| Southwell, Marcus Richard .....   | B. A.          | Exeter               | Oxf.               | Exeter              |
| Steward, George William .....     | B. A.          | Corpus Christi       | Camb.              | Norwich             |
| Stewart, Charles Desborough ..... | B. A.          | University           | Oxf.               | Salisbury           |
| Stone, James Henry .....          | B. A.          | Trinity              | Camb.              | Peterborough        |
| Stone, Samuel .....               | B. A.          | Caius                | Camb.              | Norwich             |

| <i>Name.</i>                        | <i>Degree.</i> | <i>College.</i>     | <i>University.</i> | <i>By Bishop of</i> |
|-------------------------------------|----------------|---------------------|--------------------|---------------------|
| Stopford, Charles .....             | B. A.          | Trinity             | Camb.              | Peterborough ;      |
| Thomas, William .....               | Lit.           |                     |                    | Llandaff            |
| Thompson, Henry Thomas .....        | M. A.          | St. John's          | Camb.              | Norwich             |
| Thorne, Michael .....               | B. A.          | Lincoln             | Oxf.               | Exeter              |
| Thorold, Henry Baugh .....          | B. A.          | Trinity             | Oxf.               | Lincoln             |
| Thorp, Thomas .....                 | M. A.          | Fell. of Trin.      | Camb.              | Ely                 |
| Walsh, John Henry Arnold .....      | B. A.          | Balliol             | Oxf.               | Salisbury           |
| Waring, William .....               | M. A.          | Fell. of Magd.      | Camb.              | Ely                 |
| Williams, Hamilton J. ....          | S.C.L.         | St. John's          | Camb.              | Bath & Wells        |
| Wilams, Edward .....                | B. A.          | Pembroke            | Oxf.               | Exeter              |
| Williams, Jackson Muspratt .....    | B. A.          | Queen's             | Camb.              | Exeter.             |
| Williamson, Richard .....           | M. A.          | Fell. of Trinity    | Camb.              | Ely                 |
| Wilson, Richard .....               | M. A.          | Fell. of St. John's | Camb.              | Ely                 |
| Younge, Frederic Langton William .. | B. A.          | Jesus               | Camb.              | Exeter.             |

Deacons, 98—Priests, 104—Total, 202.

# CLERICAL APPOINTMENTS.

| <i>Name.</i>               | <i>Appointment.</i>                                                                           |
|----------------------------|-----------------------------------------------------------------------------------------------|
| Compton, William, jun. . . | Domestic Chapl. to the Right Hon. the Earl of Home.                                           |
| Edwards, John Meredith     | Chapl. of the Ships in Ordinary at Portsmouth.                                                |
| Fitz-Clarence, Augustus .  | Dom. Chapl. in Ordinary to H. R. H. the Duke of Clarence.                                     |
| Jacob, Edwin .....         | Vice-President, acting and resident Head of King's College, in the Province of New Brunswick. |
| Proctor, G. ....           | Princip. of Elizabeth College, Guernsey.                                                      |
| Ricketts, William .....    | Domestic Chapl. to H. R. H. the Duke of Cumberland.                                           |

# PREFERMENTS.

| <i>Name.</i>                       | <i>Preferment.</i>                            | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>             |
|------------------------------------|-----------------------------------------------|----------------|-----------------|----------------------------|
| Bathurst, Henry                    | Archdeacon of Norwich in Cath. Ch. of Norwich | Norfolk        | Norwich         | Bishop of Norwich          |
|                                    | and North Creak, R.                           |                |                 | E. Spencer, and            |
|                                    | to Hollesley, R.                              |                |                 | Bp of Norwich, <i>alt.</i> |
| Beekwith, E.G.A.                   | Minor Can. in Coll. Ch. of Westminster        | Herts          | Lincoln         | Rev. W. Bolton, and        |
|                                    | & Minor Can. in Cath. Ch. of St. Paul         |                |                 | Rt. Hon. Earl Nelson       |
|                                    | to Kensworth, V.                              |                |                 | Dean of Westminst.         |
| Bolton, Horatio ..                 | Oby, R.                                       | Norfolk        | Norwich         | D. & C. of St. Paul's      |
|                                    | with Ashby, R. & Thurne, R. an.               |                |                 | Bp. of Norwich             |
|                                    | and Docking, R.                               |                |                 | Eton College               |
| Bromhead, C. French Cardington, V. |                                               | Beds           | Lincoln         | Trinity Coll. Camb.        |
| Brownlow, William .                | Wimslow, R.                                   | Chester        | Chester         |                            |
| Burton, Edward ..                  | Canony of Christ Church                       | Oxford         | Oxford          | Annexed to Reg. Pr.        |
|                                    | with Ewelme, R.                               |                |                 | & of Divinity, at Oxf.     |
| Coldham, George ..                 | Penshorpe, R.                                 | Norfolk        | Norwich         | Rev. R. Hamond             |
| Daniel, John Edge .                | Weybread, V.                                  | Suffolk        | Norwich         | Rev. John Edge             |
| Dickinson, J. ....                 | Compton Dundon, V.                            | Somerset       | B. & Wells      | Preb. of C. Dundon         |
| Dobree, J. G. ....                 | Martton-Fleet, R.                             | Bucks          | Lincoln         | in Cath. C. of Wells       |
| Dolben, T. Dolben .                | Ipsley, R                                     | Warwick        | Worcester       | Lord Vice. Dillon          |
| Gore, John .....                   | Minor Can. in Coll. Ch. of Windsor            |                |                 | Rev. T. S. Dolben          |
| Hesse, J. Legrew ..                | Rowbarrow, R.                                 | Somerset       | B. & Wells      | D. & Cns. of Windsor       |
| Holden, W. Rose .                  | Oldbury, P. C.                                | Salop          | Worcester       | Bishop of Bristol          |
| Jones, J. P. ....                  | Alveton, V.                                   | Stafford       | Lichfield       | Vic. of Hales-Owen         |
| Linton, Hewett ..                  | Nassington, V.                                | Northam.       | Lincoln         | Rev. W. Eddowes            |
|                                    | with Yarwell, C.                              |                |                 | Preb. of Nassington        |
|                                    | Blackburton, V.                               |                |                 | in Cath. C. of Lincoln     |
| Lupton, James ..                   | to Minor Can. in Cath. Ch. of St. Paul        | Oxford         | London          | Chr. Ch. Oxford            |
|                                    | and Minor Can. in Coll. Ch. of Westminster    |                |                 | D. & C. of St. Paul's      |
| Marshall, W. ....                  | Naseby, V.                                    | Northam.       | Peterboro'      | Dean of Westminster        |
| Mathias, Octavius                  | Horsford, V.                                  | Norfolk        | Norwich         | Mrs. Maddock               |
|                                    | with Horsham St. Faith, P. C.                 |                |                 | P. Stevens, Esq.           |

| <i>Name.</i>         | <i>Preferment.</i>                                  | <i>County.</i> | <i>Diocese.</i>     | <i>Patron.</i>             |
|----------------------|-----------------------------------------------------|----------------|---------------------|----------------------------|
| Mellard, William ..  | Caddington, V.                                      | Bedford        | Lincoln             | D. & C. of St. Paul's      |
| Merest, J. W. D. . . | { Staindrop, R.<br>and Cockfield, R.                | { Durham       | Durham              | Marq. of Cleveland         |
| Moor, R. W. . . . .  | Stoke St. Gregory, Ch.                              | Somerset       | Pec. of D. of Wells | Vic. of N. Curry           |
| Prosser, J. Camplin  | Newchurch East, P. C.                               | Monmouth       | Llandaff            | Duke of Beaufort           |
| ..                   | { Redmill, R.<br>Sturmer, R.                        | { Leicester    | Lincoln             | { Duke of Rutland          |
| ..                   | to Lidgate, R.                                      | Suffolk        | Norwich             |                            |
| Smith, Sydney ..     | { Prebend in Cath. Ch. of Bristol<br>and Foston, R. | { N. York      | York                | { Lord Chancellor          |
| ..                   | { and Londesborough, V.<br>to Halberton, V.         | { E. York      | Devon               | { Duke of Devonshire       |
| ..                   | and Combe Florey, R.                                | Somerset       | B. & Wells          | Lord Chancellor            |
| Speidell, Thomas ..  | Crick, R.                                           | Northam.       | Peterboro'          | St. John's Coll. Oxf.      |
| Steward, G. W. . .   | { Caistor St. Edmund, R.<br>with Trinity, V.        | { Norfolk      | Norwich             | John Steward, Esq.         |
| Stone, William . . . | Christ Church Spitalfields, R.                      | Middlesex      | London              | Blasenn. Coll. Oxf.        |
| Tugwell, Lewis ..    | Longbridge Deverell, V.                             | Wilts          | Salisbury           | Marquis of Bath            |
| Vernon, Hon. John.   | Kirkby-in-Ashfield, R.                              | Notts          | York                | Duke of Portland           |
| Yonge, F. L. W. ..   | Frithelstock, P. C.                                 | Devon          | Exeter              | H. W. Johns, Esq. & others |

## CLERGYMEN DECEASED.

On the 31st of May, at his residence in Whitehall Place, the Right Reverend Charles Lloyd, D. D. Lord Bishop of Oxford with Cuddesden, V. annexed, and Regius Professor of Divinity at Oxford, with Can. of Christ Church and Ewelme, R. annexed.

| <i>Name.</i>           | <i>Preferment.</i>                                           | <i>County.</i>        | <i>Diocese.</i> | <i>Patron.</i>            |
|------------------------|--------------------------------------------------------------|-----------------------|-----------------|---------------------------|
| Blackburne, Francis    | Weston Super Marc, R.                                        | Somerset              | B. & Wells      | Bp. of Bath & Wells       |
| Blackley, Thomas ..    | Alveton, V.                                                  | Staffords.            | Lichfield       | Rev. W. Edlowes           |
| Bringinghurst, John .. | Woodstone, R.                                                | Hunts                 | Lincoln         | John Bevis, Esq.          |
| Burgess, George ..     | Atherington, R.                                              | Devon                 | Exeter          | Fras. Bassett, Esq.       |
| Cookes, Denham J. J.   | Astley, R.                                                   | Worcester             | Worcester       | Rev. D. J. J. Cookes      |
| Fowler, H. Bond ..     | { Elmstone Hardwick, V.<br>and Tredington, Ch.               | { Gloucester          | Gloucester      | { Lord Chancellor         |
| ..                     | and Uttoxeter, R.                                            | Staffords.            | Lichfield       | { Bp. of Gloucester.      |
| Germaine, Anthony      | Ampleforth, V.                                               | N. York               | D. & C.         | { D. & Cns. of Windsor    |
| Hayter, George ..      | { Feering, V.<br>and Minden, V.                              | { Essex               | London          | { Preby. of Ampleforth    |
| Roberts, Robert ..     | { Barnwell All Saints, R.<br>and St. Andrew, R.              | { Northam. Peterboro' |                 | { Bishop of London        |
| ..                     | and Wadenhoe, R.                                             |                       |                 | { Chan. of D. of Lanc.    |
| Stevenson, John ..     | { Chapl. of Trinity Coll. Cambridge<br>and Abberton, R.      | { Essex               | London          | { Lord Montague           |
| Urquhart, D. H. ..     | and Wilbraham Great, V.                                      | Cambs.                | Ely             | Rev. R. Roberts           |
| Wilkins, William ..    | Threackingham, V.                                            | Lincoln               | Lincoln         | Lord Chancellor           |
| Williams, J. H. ..     | { Huddersfield, Trin. Church, Ch. W. York<br>Wellsbourne, V. | { York                | York            | { Rev. James Hicks        |
| ..                     | with Walton Deville, Ch.                                     | Warwick               | Worcester       | { Sir G. Heathcote, Bart. |
|                        |                                                              |                       |                 | { Vicar of Huddersfield   |
|                        |                                                              |                       |                 | { Lord Chancellor         |

| <i>Name.</i>                   | <i>Residence.</i>                                            | <i>County.</i> |
|--------------------------------|--------------------------------------------------------------|----------------|
| Chichester, George Augustus .. | Northlands .....                                             | Sussex         |
| Evans, John .....              | Chaplain of His Majesty's Ship <i>Jara</i> , in Madras Roads |                |
| Ward, Joseph .....             | Newport Pagnell .....                                        | Bucks.         |

## UNIVERSITY INTELLIGENCE.

## CAMBRIDGE.

## ELECTIONS.

Mr. William Cavendish, M. A. of Trinity College, has been returned Member of Parliament of this University, in the room of Sir Nicholas Conyngham Tindal, who has

accepted the office of Chief Justice of His Majesty's Court of Common Pleas.

## STATE OF THE POLL.

Mr. Cavendish ..... 609

Mr. Banks ..... 462

Majority in favour of Mr. Cavendish, 147

The following is a summary of votes at the respective Colleges—

|                      | C.  | B   | Voters. |
|----------------------|-----|-----|---------|
| St. Peter's Coll. .. | 15  | 14  | 29      |
| Clare Hall .....     | 12  | 26  | 38      |
| Pembroke Coll. ..    | 17  | 11  | 28      |
| Cains Coll. ....     | 21  | 33  | 54      |
| Trinity Hall.....    | 5   | 10  | 15      |
| Corpus Christi Coll. | 17  | 14  | 31      |
| King's Coll. ....    | 24  | 9   | 33      |
| Queen's Coll. ....   | 10  | 39  | 49      |
| Catharine Hall....   | 10  | 12  | 22      |
| Jesus Coll. ....     | 23  | 29  | 52      |
| Christ's Coll. ....  | 21  | 15  | 39      |
| St. John's Coll. ..  | 108 | 101 | 209     |
| Magdalene Coll. ..   | 23  | 7   | 30      |
| Trinity Coll. ....   | 259 | 79  | 338     |
| Emmanuel Coll. ..    | 17  | 45  | 62      |
| Sidney Sussex Coll.  | 10  | 11  | 21      |
| Downing Coll. ....   | 10  | 3   | 13      |
| Commorantes in Villa | 4   | 1   | 5       |

Total 609 462 1071

At the election of Scholars from St. Peter's College, Westminster, Douglas Macdonald, George Ward Woodfall, and John Edinsor Heathcote, were elected to Trinity.

#### PRIZES.

The Chancellor's gold medal for the best English poem by a resident Undergraduate, has been adjudged to Alfred Tennyson, of Trinity College. —Subject, *Timbuctoo*.

The Porson Prize (for the best translation of a passage from Shakspeare into Greek verse) has been adjudged to Charles R. Kennedy, of Trinity College. —Subject, Henry VIII. Act. 4. Scene 2.

Beginning .... "—*Thus Cardinal*," &c.  
And ending ... "Peace be with him."

Sir William Brown's three medals for the present year have been awarded as follows:—

*Greek Ode*.—Charles Rann Kennedy, Trinity College.

*Latin Ode* } Charles Merivale, St. John's  
*Epigrams* } College.

The following are the respective subjects.

*Greek Ode*.—*νήσω, Αἰγάλη θύραι εἰν ἀλλ' ναυεάουσι.*

*Latin Ode*.—*Cæsar, consecutus glorias ad Rubiconem flumen, qui provincie ejus finis erat, paulum constitit.*

*Greek Epigram*.—*σκότον δεδορκός.*

*Latin Epigram*.—*Splendidè mendat.*

The Members' prizes of fifteen guineas each, to two Bachelors of Arts, for the encouragement of Latin prose composition, have been adjudged to George Langshaw, of St. John's College. —Subject: *An putandum sit posthac fore ut gentes Meridionales sub Septentrionalium viribus iterum succumbant?*

UNDERGRADUATES. — No prize adjudged.

The following gentlemen are appointed Barnaby Lecturers for the ensuing year:—

*Mathemat.* — Rev. Joseph H. Harris, M. A. Clare Hall.

*Philosophical* — Rev. William Hildyard, M. A. Trinity Hall.

*Rhetorical* — Rev. Charles Currie, M. A. Pembroke College.

*Logical* — Rev. C. H. Maturin, M. A. King's College.

*Trinity College Examination*. — Alphabetical list of the first classes:—

#### SENIOR SOPHS.

|             |            |           |
|-------------|------------|-----------|
| Bickbeck    | H. Pearson | Travis    |
| J. M. Heath | Steel      | W. Walker |
| Myers       | Tate       |           |

#### JUNIOR SOPHS.

|        |          |          |
|--------|----------|----------|
| Meller | Sheppard | Whiston  |
| Nash   | Wallace  | Worledge |
| Paton  | West     |          |

#### FRESHMEN.

|          |            |              |
|----------|------------|--------------|
| Alford   | Gowring    | P. Pickering |
| Alton    | Hamilton   | Shilleto     |
| Chisholm | Hawtrey    | Thompson     |
| Eilis    | D. Heath   | Webster      |
| Garnett  | Lushington | Williams     |

Graces to the following effect have passed the Senate:—

To appoint the Vice-Chancellor, the Master of Jesus College, Dr. Turton, the Public Orator, Mr. Peacock of Trinity College, Mr. Shelford of Corpus Christi College, Mr. Graham of Christ's College, Mr. Thorp of Trinity College, and Mr. Crick of St. John's College, a Syndicate to consider what alterations it is expedient to make in the mode of conducting the Previous Examination, and to report thereupon to the Senate before the end of the present term.

To appoint the Vice-Chancellor, the Master of Catharine Hall, the Master of Clare Hall, Mr. Carrighan of St. John's College, Mr. Hustler of Jesus College, and Mr. Hildyard of Trinity Hall, a Syndicate to confer with the Provost and Fellows of King's College, respecting the laying out of the ground in the front of King's College and the Public Library.

To allow the Assistant at the Observatory a salary of eighty pounds a-year.

*The Observatory*.—The Syndicate appointed by graces of the Senate on the 27th of February and the 18th of March last, having inspected the Observatory, in company with several members of the University and strangers distinguished by their know-

ledge of astronomy, have published the following report:—

“That the condition of the books and instruments is very satisfactory, the Professor having marked and registered them, so as effectually to secure the property of the University. The transit telescope and clock, which are the only capital instruments at present erected, are highly approved of by the Professor. The mural circle, in the hands of Mr. Troughton, is in a forward state, its completion being solely delayed by the difficulty of procuring proper materials for the object-glass. The equatorial is in progress. Several valuable instruments, including an excellent forty-six inch achromatic telescope by Dollond, with a triple object-glass, were purchased at the sale of Professor Woodhouse's effects on terms highly advantageous to the University.

“The whole time of Professor Airy has been devoted to the duties of the Observatory, except those portions occupied by the Plumian lectures, and by a scientific expedition to Cornwall, to which he was pledged previously to his appointment.

“A volume has already been published containing observations made in 1828, with the results deducible from them, which are of the highest value. An attentive examination of this volume can alone give an adequate idea of the labour and skill bestowed upon it. The instrumental errors have been measured by independent methods, and each observation reduced to the true meridian. In the standard catalogue of some of the principal stars, Polaris for instance, the Professor conceives that he has discovered errors. The right ascensions of several smaller stars have been determined, but the want of assistance has greatly limited this class of observations.

“Numerous observations of the Sun, Moon, and Planets, have been reduced and compared with the calculated places given in the Nautical Almanack, and in Schumacher's Auxiliary Tables. The differences are exceedingly minute, a proof of what has hitherto been doubted, that the motions of the brighter planets are known with sufficient accuracy for determining the longitude at sea.

“The Syndicate wish to express their sense of the great industry and judgment shown by the Professor in the discharge of his duties, and their conviction that the Cambridge Observatory is likely to fulfil the highest expectations of those who interested themselves in its establishment.”

#### NOTICES TO CORRESPONDENTS.

“C. J.” has our thanks. His prose communication shall be inserted. We repeat our acknowledgments to “A Churchman.” Our Oxford University Intelligence is postponed for want of room.

#### DEGREES CONFERRED. BACHELORS IN DIVINITY.

Rev. E. Duncan Rhodes, Fell. of Sidney Coll.  
Rev. Edward Boteler, Fell. of Sidney Coll.  
Rev. Charles Smith, Fell. of St. Peter's Coll.  
Rev. T. Hartwell Home, St. John's Coll.  
Rev. George Hull Bowers, Clive Hall  
Rev. William Thomas, Jesus Coll. (Comp.)  
Rev. Thomas Jones, St. John's Coll.  
HONORARY MASTERS OF ARTS.  
Lord Wriothresley Russell, Trinity Coll.  
son of the Duke of Bedford  
Lord Norreys, Trinity Coll. son of the  
Earl of Abingdon

#### MASTERS OF ARTS.

Rev. J. Gautier Milne, St. Peter's Coll.  
Rev. Edward Murray, Trinity Coll.  
Francis Ford Pinder, Trinity Coll.  
Frederick Osborne, Trinity Hall  
Rev. John Phillips, Sidney Coll.  
Rev. S. Bagnall, Downing Coll. (Gr. Comp.)  
Rev. W. Metcalfe, Fell. of St. John's Coll.  
J. A. D. Meakin, St. John's Coll.  
Rev. C. W. Hughes, Corp. Chr. Coll. (Comp.)  
Rev. William Powley, Jesus Coll. (Comp.)  
Rev. Abraham T. R. Vicary, Jesus Coll.

#### LICENTIATES IN PHYSIC.

William J. Bayne, Fell. of Trinity Coll.  
Nicholas F. Davison, Caius Coll.

#### BACHELORS IN CIVIL LAW.

Rev. R. McDonald Caunter, Sid. Suss. Coll.  
Richard Cargill, Catharine Hall.  
Frederic Trotter, Christ's Coll.

#### BACHELORS IN PHYSIC.

Alexander L. Wollaston, Caius Coll.  
James F. Bernard, Corpus Christi Coll.  
Francis Ker Fox, St. John's Coll.  
Alexander Murray, St. John's Coll.  
Algernon Frampton, St. John's Coll.  
Thomas Briggs, Caius Coll.  
Frederick Johnstone, Jesus Coll.

#### BACHELORS OF ARTS.

John Wolvey Astley, King's Coll.  
Charles Luxmore, King's Coll.  
Thomas Phillpotts, King's Coll.  
Charles Waymouth, Trinity Coll.  
Henry Bowyer, Trinity Coll.  
Francis Rodd, Trinity Coll.  
Charles Bigsby, Trinity Coll.  
George Gordon, Caius Coll.  
James Richard Holden, Christ's Coll.  
John Gwalter Palant, Christ's Coll.  
William Whitear, St. John's Coll.  
Frederick Elwes, Pembroke Coll.  
James Abbott, Queen's Coll.  
George Kember, Queen's Coll.  
Henry William Stuart, Queen's Coll.  
Thomas Brand, Magd. Coll.

The Rev. Samuel Smith, M. A. of Christ Church, Oxford, has been admitted *ad eundem* of this University.

# THE CHRISTIAN REMEMBRANCE.

AUGUST, 1829.

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## REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Epistle of Paul the Apostle to the Romans; with an Introduction, Paraphrase, and Notes. By C. H. TERROT, A.M. late Fellow of Trinity College, Cambridge.*—Hatchard and Son, London; Black, Edinburgh. 8vo. 1828. Price 9s. Pp. 312.

THOSE who are acquainted with the necessary arrangements of periodical criticisms, need not to be told that it is not always possible to notice books exactly in the order of their excellence, or indeed in any constituted order whatever, especially where a critical department is so confined as ours. In fact, the excellence of a work is often a reason for delaying a review of it.

Χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος  
Κακὸν δὲ πάν ἐν ἡμέρᾳ γνούς μίᾳ

Merit is often retiring; error and failure are generally palpable. A work like that before us, when well executed, requires close inspection and accurate study, in order to appreciate its merits, and enable the reviewer to do justice to his author. This must be our apology to Mr. Terrot for delaying a notice as agreeable to ourselves as we hope it will be satisfactory to him.

In a former article\* we have observed, “there are only two senses in which a translation of St. Paul can be said to be good: either where it adheres, like the authenticated version, to the strict grammatical meaning of the words, or, where it endeavours to approach the sense by deserting the verbal construction.” In the first of these respects we do not say our version could not be improved by revision; but we take leave to repeat, “as a version, it cannot be surpassed.” A new literal version, made independently of it, will never equal it. We confess, therefore, that we do not feel strongly predisposed to

\* Vol. XI. p. 165.

favour private *literal* versions of Scripture: and much less literal versions of St. Paul, which are only *excusable* under the peculiar circumstances of national translators. Paraphrastic versions, however, challenge attention; they are often the best translations; always, if good, the best interpretations.

Mr. Terrot has taken up this position, and most ably maintained it. His paraphrase is lucid, concise, and elegant: nor do we remember to have perused any work on this profound and important portion of Scripture more clearly illustrative of its force and bearing. The arguments of the Apostle, and the objects to which they are directed, are placed in the broad daylight of philological and historical examination. Mr. Terrot is evidently no Calvinist, but he has taken no pains to extricate St. Paul's language from Calvinistic perversion. The closest observation (so far as we can speak for ourselves) can detect nothing on those points which is not fully borne out by the text. And even where, on a superficial review, we might be inclined to suspect a little accommodation to hypothesis, a nearer examination has convinced us that our author has not spoken without book. His coolness and accuracy, qualities always rare, here of the most indispensable value, are above all commendation. Though eminently qualified, by talent and learning, to stand forward as an independent authority, with the modesty and just humility of a scholar and a Christian, he disregards the practice of "this enlightened age," and draws largely on the stock of other illustrious theological critics, always, however, indicating the sources whence his foreign matter is derived: and, in so doing, he communicates new light to his borrowed authorities; or, if he dissents, assigns his reasons with a humble and scholarlike moderation.

That awful text of St. Peter, no less prophetic than historical, which asserts that the unlearned and unstable wrest the writings of St. Paul to their own destruction, has never been regarded with an attention at all proportionate to the weight of its significance. It might have been supposed that Christians, in perusing these valuable portions of Scripture, would never have suffered this text to escape their continual observation, and would have prayed and struggled with the utmost fervour and earnestness against unlearnedness and instability. But the disregard of this most important text, the disparagements of human learning, the self-conceited and mistaken views of private judgment, which have brought upon that noble and Christian doctrine the invective of Papists, and error without end upon the "unlearned and unstable," have never been so strongly exemplified as in the interpretation of the Epistle to the Romans. The "unlearned and unstable," those who have combined both characters, or sustained either, have elicited from this epistle that the

God of mercies is a stern and arbitrary tyrant; that his moral creation is a piece of mechanism, and that right and wrong, if they have any existence at all, have, at least, no influence on man's future doom. Now if a right understanding of the Epistle to the Romans be important for the private Christian, most especially is it so to those who are appointed "stewards of the mysteries of God." That they should not, under that venerable appellation, dispense the figments of unlearned or unstable men, is even of the very first importance. Yet the thorough study of that profoundly argumentative piece of Scripture requires the assemblage of various critical labours and historical illustrations, scattered through many volumes, and demanding time, labour, and discrimination, to be well examined and comprehended. Mr. Terrot has collected these into one clear and judicious view: and though it would be too much to say he has never been mistaken, yet such is his general research and critical ability, that we cannot differ from him without distrust and deference.

Mr. Terrot considers the great leading doctrine of the Epistle to the Romans, and that, indeed, on the right understanding of which its whole interpretation depends, to be JUSTIFICATION BY FAITH. On the misapprehension of this, as he conceives, all erroneous expositions have been founded. Not that he offers, or pretends to offer, any *new* statement of that doctrine. Mr. Terrot is too good a scholar to patronise novelties in divinity. On the contrary, he is fully sensible that the nearer he approaches the model of the primitive creed, the nearer his interpretation must approach the truth. He has drawn on the critical wealth of our own Whitby, Doddridge, Macknight, Taylor, Pearson, Eull and Paley: and on that of the German Semler, Koppe, Ammon, Knappe, Schleusner, Noesselt, Rosenmüller, and Morus.

As a useful apparatus towards a fair examination of the Epistle, are prefixed,  
I. A Chronological Table of the Acts of St. Paul, abridged from Bishop Pearson's *Annales Paulini*.

II. A Brief Exposition of the occasion, date, and genuineness of the Epistle.

III. An Analysis of its Contents.

IV. A Critical Inquiry into the meaning of certain Theological Terms, frequently used by the Apostle Paul in this and in his other Epistles.

V. A List of all the Passages of the Old Testament, quoted in the Epistle to the Romans.—P. 2.

Under the fourth head, Mr. Terrot investigates the import of the terms, 1. *δικαίωσ* and *δικαιοσύνη*, which he determines critically to be forensic expressions, signifying "to acquit" and "acquittal." Hence it follows that God's acquittal of sinners is not the same as pardon, which is an act of mercy: it is an act of JUSTICE; and as it could never be such an act in reference to the sinner only, it must be so in reference to some extraneous satisfaction. We do not exactly



understand Mr. Terrot's distinction between the death and the resurrection of Christ, which last only he considers as this external cause;\* and it appears to us that he has too closely pressed the words of the Apostle (Rom. iv. 25) in drawing this distinction. 2. The author examines the meaning of the term *πίστις*. He contends that this expression has really the same signification in St. Paul and St. James; that it does not, in the former, comprise obedience, but that it is regarded as the principle on which obedience is to be exercised. On this point our author shall speak for himself.

If *πίστις* actually contains *obedience* as part of its meaning, then we must seek for another meaning of the term, as used in the writings of St. James, where it evidently does not include *obedience*; and in 1 Cor. xiii. 2, where St. Paul himself speaks of faith as a thing totally distinct from charity, and totally unavailing without it. To say that belief of the gospel means obedience to it, is surely a harsh and unnatural definition; but to say that the proposition *we are justified by faith*, means not that we are justified by the mere possession of belief, but by the proper action of that belief in our heart and conduct, is quite consistent with the ordinary usage of language. Nothing is more common than to speak of a man's being saved by his skill, his presence of mind, his courage; when we really mean, not that the man was saved by the mere possession of these qualities, but by the line of conduct which they enabled him to pursue. Since then it is clear that the proper action of faith, is such a use of the means of grace as will enable us "to perfect holiness in the fear of God;" since it is clear from St. James, that faith alone does not justify, (Jas. ii. 11.) and from St. Paul, (1 Cor. xiii. 2) that without charity it is unprofitable; we must I think conclude, that faith, or a belief of the truths of the gospel, justifies not by its *existence*, but by its *action*.—Pp. 33, 34.

3. The expressions *νόμος* and *ἔργα τοῦ νόμου*, come under our author's consideration. These he limits to the requirements of the Mosaic law, ceremonial and moral. 4. Next he considers the term *σὰρξ*, which he renders "the animal propensities, and more generally, the natural state and powers of the human mind as enslaved by these propensities." 5. and lastly, he examines the term *λογίζομαι*, which he calls "a commercial term," signifying, "to put any thing to account, whether on the debtor or creditor side."† "BUT NEVER," says Mr. T. "IS IT USED IN THE CALVINISTIC SENSE, OF AN IMPUTATION OF A GOOD OR BAD QUALITY OR ACT OF ONE INDIVIDUAL TO ANOTHER."‡

From this general view of the cardinal terms and phrases of the Epistle, our readers will be able to form some notion of Mr. Terrot's system. The arguments by which his interpretations are supported, do not admit of abridgment. From these we will now advance to offer a few observations on peculiar passages.

On chap. V. ver. 15, Mr. Terrot remarks:—

It appears from this verse, and still more plainly from verse 17, that *eternal misery* formed no part of the penalty of the fall upon Adam's posterity, since in

\* He appears to contradict this theory, chap. iii. Note 36.

† P. 49.

‡ Ibid.

that case there would have been a parallelism between Christ and Adam, which is here expressly denied.—P. 239.

We are not disposed to deny Mr. Terrot's doctrine, but we cannot altogether subscribe to his manner of stating it. It is certain that, in whatever future curse the sin of Adam involved us, that curse was removed by Christ being made "a curse for us." "As in Adam all die, EVEN SO (*οὕτω καὶ*) in Christ shall all be made alive." This must refer to spiritual death, because it is plain matter of fact that Christ has not delivered us from temporal. But Mr. Terrot's unqualified statement would seem to subvert this very evident truth. His doctrine, as we conceive, is, and it may be true, that death eternal was not entailed upon Adam's posterity in consequence of the sinful nature which they inherited from him: but since this sinful nature is sure to produce its proper fruit, which *does* merit everlasting punishment, this distinction is of little consequence; and we are certain that the sacrifice of Christ exerts ALL its efficacy upon spiritual life. We cannot, therefore, but consider Mr. T.'s comment at best unguarded; and even if ever so well expressed, an useless distinction.

On chap. VI. ver. 3, we have the following note:—

*ἐβαπτισθῆμεν εἰς τὸν θάνατον αὐτοῦ*, means, *not to profess in baptism a faith in the meritorious efficacy of Christ's death*, which would be quite foreign to the argument, but rather *to profess an imitation of his death for sin, by our death to sin*. The Apostle in Col. ii. 11, 12, shews that the spiritual essence of baptism was "the putting off the body of the sins of the flesh:" and in Titus iii. 4, 5, he directly connects the outward sign, the *washing of regeneration*, with the inward grace, the *renewing of the Holy Ghost*; which in the next verse he speaks of as having been already *abundantly poured upon them*. There can be no doubt that the church in the purest ages considered baptism as being not merely typically but actually a new birth. Thus Basil de S. S. x. p. 167. *Ἀρχὴ ζωῆς τὸ βάπτισμα, καὶ πρώτῃ ἡμέρῳ ἐκεῖνῃ τῆς παλιγγενεσίας ἡμέρα*. And Greg. Naz. Or. x. p. 169. calls the newly baptized person *νεοκτιστὸν ψυχῇ, ἣν τὸ Πνεῦμα δι' ὕδατος ἀνεμορφώσεν*.—P. 211.

The Paraphrase, which follows up the same view of the text, is, we think, luminous and just. It must naturally be annoying to the advocates of a non-baptismal regeneration, and CONSEQUENT\* irrelative predestination, to be reminded that the Apostle of their choice, in the Epistle of their admiration, has taken the opposite view. Here Mr. Terrot, has not escaped the censure of the *Eclectic* reviewers, (as the reader will find, from a letter in the miscellaneous division of this number). We do not ordinarily intermeddle with brother critics; but since Mr. Terrot himself has called our attention to this subject, we could hardly justify ourselves, did we not give a passing notice to the temerity which calls the doctrine of baptismal regeneration a dogma, which has much the same affinity

\* Let not this be forgotten. Admit this doctrine, and all the horrors of Calvinism NECESSARILY follow. This is often lost sight of by men of better intention than argumentative powers.

with the doctrine of Paul, as that of penance or extreme unction. The *Eclectic* reviewer must have been very ignorant, or something much worse, if much worse can be in a man who undertakes to pronounce judgment on important scripture doctrines. Baptismal regeneration (which penance and extreme unction never were) has been abundantly proved to be the doctrine of the primitive church: it has been proved, to all minds whose attachment to private opinion is not stronger than their openness to fair grammatical reasoning, to be the doctrine of SCRIPTURE: and is this plain doctrine, thus confirmed, thus sanctioned by the voice of the ancient catholic church, to be confounded, at nineteen centuries distant, with the vilest rubbish of Rome, solely because it presents an impenetrable barrier to a tenet alike false and horrible! The importance of theological error is no where more conspicuous than in this instance. An hypothesis degrading to God, and preposterous as regards man, is assumed; it must be maintained at all hazards; and, therefore, scripture and primitive antiquity must be denied or falsified.

In chap. VI. ver. 23, we have the following very excellent note;—

*Ζωή αιώνιος*.—Here we may observe, that *eternal life*, which means not merely eternal existence, but eternal blessedness, is given *conditionally*; for the wages of sin being death, *i. e.* eternal misery, eternal happiness must be conditional upon our forsaking sin. Yet it is not *οφωγία* but *χαρισμα*, not the payment of something fairly earned, but a free gift unbought and unmerited by any thing that the holiest Christian has done or can do. Divines of the Calvinistic school are fond of considering it as a contradiction to talk of the conditions of a *free gift*. But is there any absurdity in saying, that a king offers a *free* pardon to rebels, *on condition* of their laying down their arms?—P. 247.

In entering on that part of the eighth chapter which refers to the doctrine of predestination, and on the ninth, which is now pretty generally considered untenable ground even by Calvinists themselves, Mr. Terrot observes:—

The reader may be presumed to know that we are now entering upon a portion of the Epistle, which has always been a field of controversy between Calvinists and Arminians. It has been the author's object, both in the Paraphrase and Notes, to avoid as much as possible all reference to either system, and to explain merely the proper sense of the terms used by the Apostle, and the mutual connexion of the propositions which he advances.—P. 261.

And Mr. Terrot has kept to his intention, with a very praiseworthy fidelity. The following note, though not original, is clear and excellent; and if it shews not *how* predestination and free agency may be reconciled, it at least demonstrates that they are reconcilable.

God foreknows all persons and things equally: when, therefore, it is said that God foreknew certain individuals, we must understand that he foreknew something of them, which he did not foreknow of others, and this circumstance must have been either mentioned or alluded to in the preceding context. But the only circumstances mentioned are, that they were called by the offer of the gospel, and that they *loved* God. And since many are *called* who are not *chosen*,

it follows that the foreknowledge here spoken of, is God's foreknowledge that they would accept the offer of salvation, and consequently *love* Him.—P. 262.

The text, ix. 3, *ἡσχόμην γὰρ αὐτὸς ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου*, has been variously interpreted. It seems admitted on all hands that the Apostle could never mean to imprecate upon himself eternal perdition, even though the salvation of all his brethren should be the consequence. For this reason we cannot approve Mr. Terrot's version.

Were it, indeed, of any avail, I could pray that I myself were separated from Christ, if thereby my brethren according to the flesh could be admitted to the blessings forfeited by me.—P. 137.

To be separated from Christ is what no Christian could have implored under ANY circumstances. Mr. Terrot, after adducing several very unsatisfactory expositions, adds of his own store—

The Apostle might, therefore, express a wish that, if it were possible, he might change places with his brethren; that they might possess the faith which he had, while he came into their state of unbelief; but without saying or meaning that this unbelief must necessarily be final. Upon the whole, however, it seems unnecessary, perhaps impossible, exactly to define the Apostle's meaning. In the warmth of his zeal he expresses himself willing to make any sacrifice for his brethren; perhaps without calculating, even in his own mind, the exact extent of the sacrifice. And this is the more probable, as he well knew, that no sacrifice on his part could be available for their salvation.—P. 266.

Now this, we think, is not as felicitous as Mr. Terrot is wont to be. St. Paul had known, by melancholy experience, the miseries of a state of unbelief; it is not to be believed that he could have again wished to incur them. The zeal of the Apostle is well known and acknowledged; yet it is hardly conceivable that the Spirit of God should have allowed him to record his willingness to make a sacrifice which would have been absolutely sinful, even though his zeal at the moment might have betrayed him into thoughtlessness. The reason last assigned is, in our opinion, any thing but "probable;" to make large professions, large too, because he knew he could not realize them, is surely very unworthy of a Christian, and more so of an Apostle. To us the interpretation of Edwards appears the most satisfactory. The Jews bore a *national* curse from Christ, which was, by consequence, *temporal*. They lost all their privileges; and, in return, suffered great miseries and privations, on account of their *national* sin, in the rejection and murder of the Messiah. The Apostle might, with true Christian charity, and yet with true Christian affection for his Lord, wish that he could bear this *temporal* judgment in their stead; and this, we conceive, was his meaning.

The remark on chap. XI. ver. 5, is too prolix to be quoted—too concise to be abridged. But it is triumphant against Socinianism.

On the eleventh verse, it is judiciously observed,

‘*Ἡ κατ’ ἐκλογὴν προθεσις*.—The reader will observe, the Apostle is here speaking, not of the election of individuals to eternal life, but of a certain individual and his posterity to be the depositaries of God’s law, and the origin from which Messiah as to his human nature was to spring. If then any choose to use this text in support of the Calvinistic hypothesis, they ought to be aware, that it can be so applied only by inference, the propriety of which inference may fairly be questioned.—P. 269.

But we do not altogether approve Mr. Terrot’s version of *μήπω γὰρ γεννηθέντων*, though it follows in substance the authorized translation. He paraphrases, or rather renders, “when the *children* were yet unborn.” Now the original passage referred to (Gen. xxv. 23), shews that the ellipsis ought to be supplied, “the *nations*,” for the expression is, “Two *nations* are in thy womb, and two manner of *people* shall be separated from thy bowels; and the elder shall serve the younger.” Besides, we know that Esau *in person* never served Jacob; although the Edomites became tributary to Israel. Mr. Terrot and our version both obscure the sense, and seem to refer to an individual election, what the whole text and context prove to belong to national; what Mr. Terrot acknowledges to be so, and what must indeed be so acknowledged by every candid critic.

There is one observation which we will add to what we have already said on particular portions of this work, although it is an objection which incurs the risk of being charged with hypercriticism. Mr. Terrot’s work is designed for UTILITY, and is so very useful, that we would willingly see nothing wanting to the objection. We can speak from experience, that its utility is much impeded by the simple omission of the chapter at the head of the page both in the text and notes. We think we should not be saying too much in affirming, that it has cost us at least twice the pains to analyse and examine the work under its present disadvantages, which it would, had this slight addition been made. We therefore recommend to Mr. Terrot the adoption of this plan in future editions. But although this difficulty might be removed with little trouble, it is not one of those difficulties which improve while they exercise the reader; yet even with this disadvantage, the theological and biblical student will find his labours amply repaid by the critical perusal of this volume; and with less time and study than by any other means known to us, will be enabled to gain a distinct comprehension of this portion of Scripture.

We think the appearance of this work calculated to do more good in assisting the eradication of the perverse dogma of unconditional election and reprobation than any thing lately published. It is so perfectly candid; no attempt is made to distort a text; the interpretations are so fully confirmed by meditation and grammatical examination, that with unprejudiced minds it *must* have weight,

and with not a few of the less blindly prejudiced. The errors of the unlearned are here combated by learning; and the unstable may here find somewhat scriptural to rest on. Indeed the ninth chapter of this Epistle, the ancient stronghold of fatalism, seems now pretty generally admitted to be inapplicable to the question: and an ingenuous spirit, aided by an extended inquiry, which works like the present eminently facilitate, will dissipate the dreams of presumptuous confidence, and scatter the darkness of a groundless despair.



ART. II. — *A Treatise on the Doctrine of the Atonement: by CHARLES JERRAM, M.A. Vicar of Chobham, Surrey.* London. 8vo. 1828. Price 9s.

WHILST the Deist laughs at the very notion of a Mediator, and the philosophising Christian fashions it to his own hypothesis, it is the duty of those "whose lips should keep knowledge," to vindicate the word of truth from the mischievous assaults of both. *That* duty has been well discharged by Mr. Jerram in the Treatise before us. To those who are acquainted with the writings of Butler and Horsley, Magee and Pearson, the Vicar of Chobham will offer nothing new; (novelty, indeed, upon such a topic is almost impossible;) but he who wishes to see the great doctrine of the Atonement perspicuously handled in a small compass, may profitably consult the volume, of which we extract the following account from the Preface.

The great object I have had in view was to set the scriptural doctrine of the Atonement in a clear and full point of view: to separate it from all extraneous matter and minute refinements; to give a plain answer to the objections brought against it; to establish it on the clearest scriptural evidence; and to rescue it from the charge of being founded on principles contrary to the constituted order and fitness of things. The principal merit of the work, (if it have any,) consists in its laying before the reader a connected view of the whole subject.—Pp. 8, 9.

That the blessed Son of God laid down his life as an *expiatory sacrifice*, whereby he made an *atonement for transgression*, and propitiated our offended God by his *vicarious* sufferings, is indeed the corner-stone of the Christian Fabric;—the beginning, the middle, and the end of the oracles of truth. "To know Jesus Christ, and him crucified," is life eternal: *not* to know him as "the Lamb of God, which taketh away the sins of the world," is to be ignorant of the first principles of Christianity; and the mixture of error with our notions upon this tremendously important topic, in proportion as it *vitiates* our faith, so does it endanger our best hopes.

The doctrine has an inseparable connexion with the entire system of religion, and enters essentially into the whole experience and hopes of the Christian. If he find, on inquiry, that he is wrong in this article of his faith, he is wrong in every other; and he will have every thing to begin afresh. He must find a new mode of obtaining pardon of sin and peace of

conscience; a new way of approaching God in prayer; new resources in the day of affliction; new supports and consolations in the hour of death. Let it then be distinctly understood, that it is not for a single and insulated doctrine that we are now contending;—for an opinion, which may be detached from the articles of faith, and no injury ensue to the rest;—it is for the first link in the chain,—the key-stone of the arch,—the foundation, on which the temple of truth is built.—Chap. I. Sect. I. pp. 3, 4.

Mr. Jerram divides his Treatise into four sections, which are subdivided into chapters; and, for the information of our readers, we here detail the contents of the volume before us.

The first section comprises two chapters,—one upon the importance of the doctrine of Atonement, and the other a general statement of the doctrine, with a plan of the Treatise: in which it is the endeavour of our author

- I. To remove the principal objections brought against the doctrine.
- II. To establish it on the authority of the Holy Scriptures; and,
- III. To shew that it is not inconsistent with the constituted order and fitness of things.

The *second* section is divided into four chapters, the respective topics of which are arranged under the following heads, and contain a refutation of the objections usually urged against the doctrine of the Atonement.

It is alleged, 1. That both the truth and importance of this doctrine may be denied from certain supposed omissions to mention it in the New Testament. 2. That there is no necessity in the case to require it. 3. That it is in direct contradiction to many plain passages of the Holy Scriptures. And, lastly, That it is founded on an unauthorized assumption of the expiatory and vicarious nature of sacrifices.—Sect. II. p. 13.

We are fully persuaded with our author that the sacrifice of animals was of *divine institution*; nor have we any doubt that from their first appointment they were expiatory and vicarious, and had a direct reference to the sacrifice of our Lord upon the cross. Mr. Faber's admirable "Treatise on the Origin of Primitive Sacrifice" has, we think, triumphantly established this point in opposition to the hypothesis of Mr. Davison and all other opponents. Mr. Jerram has given us a succinct account of this question in the fourth chapter of the second section of the work now before us. His *third* section is devoted to the scriptural evidence in support of the doctrine of the Atonement; and contains *five* chapters, in which we see—chap. i. "A Collection of Passages of Scripture which are supposed to contain or illustrate the doctrine of the Atonement:" chap. ii. "Remarks on the above passages of Scripture:" chap. iii. "Argument from the Epistle to the Hebrews:" chap. iv. "Argument from our Lord's explanation of his sufferings after his Resurrection:" chap. v. "Argument from the death of Christ being the constant subject of the Apostles preaching, and the great instrument of their extraordinary success." In the *fourth* section it is maintained that "the doctrine of the Atonement is

not inconsistent with the constituted order and fitness of things. The first chapter of this section teaches that

I. The argument from analogy is against the notion that sin will be forgiven on repentance;

II. And that the same argument "is, that sin will be punished, unless averted by some foreign interposition."

The last chapter of the *Treatise* shews us that "analogy is not against the doctrine of a substitute bearing the penalty of sin."

Such is a table of the general contents of Mr. Jerram's volume. How he has executed his design our readers shall judge for themselves from the extracts which we purpose to make.

The deplorable perverseness of "an evil heart of unbelief" is never so glaringly manifested as by the resistance which Socinians are wont to make against the overpowering evidence of the Scriptures to the doctrine of the Atonement: nor is the fond wisdom of false philosophers more palpably identified with other foolishness, than when it rejects the vicarious sufferings of Christ, because the line of mere human reason is too short to fathom the "great mystery of godliness." And yet we think it may admit of a question whether the injudicious refinements of orthodox believers have not proved as prejudicial to the doctrine, which forms the theme of the volume on our table, as the objections of heretics, and the assaults of infidels.

I cannot dismiss this subject, (writes Mr. Jerram,) without lamenting the evil which has resulted from carrying points of doctrine beyond the clear and plain statements of the Holy Scriptures. There is a constant tendency in our nature to be "wise above what is written;" and to push arguments, and to draw inferences, which are altogether unauthorized by any fair construction of the word of God. The result has been pernicious, not only in the strife and debate, which have so often afflicted the church of Christ, but in giving the greatest advantage to its common enemies. They have associated these extravagant notions with Christianity itself; and gloried in their victory over their feeble opponents, as though they had gained a triumph over truth itself. This has in no case, perhaps, been more remarkable, and more to be regretted, than in the attacks which have been made on the doctrine of the Atonement. Many of its advocates have exceeded all the limits which the Scriptures and sober criticism prescribe, and have spoken so incautiously of the Supreme Being in his character of Judge and Moral Governor, with the view of establishing the necessity of an exact equivalent, even to the minutest calculation, being given to his violated laws, as apparently to divest him of love and mercy, and to transform him into a being, not only of inflexible justice, but of inexorable wrath, without feeling the least relentings of compassion towards the returning prodigal. These representations have been insidiously identified with the doctrine of the Atonement, and exhibited as belonging to its very essence: and when its adversaries have established the doctrine of the divine goodness and compassion, they seem to think they have given a fatal blow to the doctrine of the Atonement, and that little else remains than to enjoy the honours of a triumph. But when this doctrine is placed on its plain scriptural ground, and stripped of the ill-judged appendages with which some of its injudicious friends have encumbered it, it remains untouched by such arguments, and will retain its place till truth itself meets with a victorious adversary.—Pp. 10, 11.

There is so much good sense in this plain and perspicuous state-



ment, that we marvel not a little at our author's transgression of his own prescribed rule. That it has pleased God, "out of regard to Christ's sacrifice, to offer pardon and salvation to every penitent sinner," (p. 5) is an everlasting truth written with a sun-beam in ten thousand passages of Holy Writ!

Let it be remarked too, (says our author,) that the truth of this doctrine does not rest on one or two insulated passages of Holy Scripture, but on such a body of accumulated evidence as can scarcely be brought in support of any other revealed truth. If no Christian would feel it respectful to the Divine Author of the sacred volume to doubt the truth of any doctrine clearly revealed, though it were supported by only one or two texts of Scripture, surely no one will hesitate to receive a doctrine which is confirmed by such numerous and independent passages as those just recited; passages deduced from the Old Testament and the New, from each of the Gospels, the Acts of the Apostles, almost every Epistle, and the Revelation of St. John: issuing from the lips of prophets, apostles, and the son of God; and selected from subjects, some of which are directly on the doctrine; others clearly implying it; and not a few proceeding upon it, as the foundation of all that is valuable to us in possession, or vast and everlasting in hope.—P. 200.

We cordially agree with Mr. Jerram in this excellent observation: we think it *quite impossible* to overrate the weight of scriptural evidence to the doctrine of the Atonement! It is the Alpha and the Omega of the oracles of God! Yet, we venture to doubt whether it be allowable to say with our author that the sacrifice of Christ "is the *ONLY condition and consideration*, on account of which God does actually forgive sin," or even "the *indispensable condition and consideration*, on account of which he does forgive the penitent." (p. 6, 7.) We know that Christ "appeared to put away sin by the sacrifice of himself;" but, we would beg leave to remind our readers that the bloody death of our Redeemer may not be the *only* condition and consideration in the pardon of our iniquities, and we refer them to the 14th verse of the ninth chapter of the Epistle to the Hebrews, which runs thus: "How much more shall the blood of Christ, who through the eternal Spirit offered himself WITHOUT SPOT to God," (*προσενεγκεν αμωμον*), "purge your conscience from dead works to serve the living God?" Now, we presume to think that the *meritorious obedience* and the *perfect righteousness* of our immaculate Redeemer are as much connected with the expiation of human guilt as his vicarious *death*. It is unquestionably certain that many texts of Scripture speak of the *sacrifice* of the Son of God as the marvellous means, through which our sins are remitted, and our reconciliation purchased; "for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for our sins." (1 Thess. v. 9, 10.) But there are other passages of the inspired volume, which refer to the *righteousness* of our blessed High Priest, as one of the qualifications necessary to fit him for his hallowed office: and much caution, therefore, should be exercised, in this vital question, as in all

others, that we do not so interpret one part of Scripture as to make it contradict another. We know, and we earnestly contend that salvation is impossible unto sinners without remission of sin; that redemption in the decree of God is impossible without effusion of blood; and that our redemption was, therefore, wrought by the blood of our Redeemer, by the Lamb slain to take away our sins! But then, we cannot forget the characteristic mark of that Lamb which was "*without blemish and without spot*;" and we remember where it is declared that "such a High Priest became us, who is *holy, harmless, undefiled, and separate from sinners.*" Heb. vii. 26. "By his knowledge shall my **RIGHTEOUS** servant justify many," is the statement of Isaiah. God made *him* to be sin for us, *who knew no sin.* "Wherefore," says Pearson, "there was no other brother but that Son of Man, which is the Son of God, who was like unto us in all things, sin only excepted, which could work this redemption for us. (Creed, Fol. Edit. p. 74.) We are redeemed, not with corruptible things, as silver and gold; but with the *precious* blood of Christ, *as a lamb without blemish and without spot.*" (1 Pet. i. 18, 19.) The expiation of our sins is effected, it should seem, by the *merit, death, and sufferings* of the Holy Son of God; and the *vicarious obedience* is equally necessary as the *vicarious sufferings* of our righteous advocate, to satisfy the Divine Justice.\*

Wherein then (asks Usher) stands Christ's satisfaction to God's justice, which is the first part of his priesthood?

In yielding (the Bishop replies) *that perfect obedience*, whereupon dependeth the whole merit of our salvation.—*Dan.* ix. 24; *Eph.* i. 2, 14, 15, 16.

How was our Saviour to make satisfaction for our debt?

1. *By performing that perfect obedience*, which we did owe. 2. *By suffering* that punishment due unto us for our sins, that so he might put out the handwriting between God and us, and set us free.

Hitherto of Christ's sufferings: what is the *other part* of his satisfaction?

*His perfect righteousness*, whereby he did that which we are not able to do, and absolutely fulfilled the whole law of God for us." — *Bishop Usher's Body of Divinity*, pp. 170, 171, 171.

To the same point is the unambiguous testimony of our Church in her Homilies.

God sent his only Son our Saviour into this world *to fulfil the law for us*, and by shedding of his most precious blood to make a sacrifice and satisfaction. . . . So that in our justification, there is not only God's mercy and grace, but also his justice, and it consisteth in paying our ransom, and fulfilling of the law. . . . So that Christ is now the righteousness of all them that do truly believe in him. He for them paid their ransom by his death. *He for them fulfilled the law in his life.* . . . God shewed his mercy unto us in delivering us from our former captivity, without requiring of any ransom to be paid, or amends to be made on our parts, which thing by us had been impossible to be done. And whereas it lay not in us to do that, he provided a ransom for us, that was, the most precious body and blood of his own most dear and best beloved Son Jesus Christ, *who*,

\* See Bishop Horsley's Sermons, Sermon VIII.

*besides this ransom, fulfilled the law for us perfectly: and so the justice of God and his mercy did embrace together, and fulfilled the mystery of our redemption.—Homily Sermon, on Salvation by only Christ our Saviour, Part I.*

If the *righteousness* of Christ be thus as indispensable as his *death* to the expiation of our iniquities, is Mr. Jerram correct in saying that his sacrifice is “the *only* condition and consideration on account of which God does actually forgive sin?” (p. 6.)

These remarks, however, have kept our readers too long from the pages of Mr. Jerram, and we entreat our author to believe that they have been dictated only by an anxious desire to remove from his excellent treatise even the smallest appearance of defect: and we shall be much surprised if, in a *second edition*, our hints be altogether disregarded. The whole of the third section of the volume on our table, touching the “Scriptural Evidence of the Doctrine” of Atonement, we recommend to the attention of the young student in divinity, for we know not where he can meet with a more useful manual. Of its merits he may form a correct judgment from the following extract.

Such, then, are the proofs from Scripture texts, and the doctrine of sacrifice, of the inseparable connexion between the death of our Lord Jesus Christ and the salvation of the sinner. Not only do most numerous passages of the sacred volume, expressed in almost every variety of language, plain and figurative, direct and incidental, narrative, doctrinal, and interwoven in its very texture, declare this; but also the whole fabric of sacrificial rites and the Levitical priesthood,—constituting the religion of the faithful, from the first man down to the coming of the Messiah; and most minutely, and in all its prominent parts, referred to by writers of the New Testament, and directly applied to Christ, and that in such language as could not fail to excite in the minds both of Jews and Gentiles, whose whole religion had hitherto consisted of sacrifice, the idea of expiatory, propitiatory, and vicarious atonement,—declares with a tone and emphasis not to be resisted, that the remission of sin is never granted but out of regard to the all-sufficient atonement of the Son of God.—P. 215, Sect. III. c. 2.

We regret that our limits forbid us to quote any passages from Mr. Jerram's next chapter, in which he has ably handled the “argument from the Epistle to the Hebrews,” and demonstrated with peculiar happiness that—

The sacrifice which Christ made for the sins of the world was of the same nature as those under the Mosaic dispensation, and a necessary condition in the remission of sin.—P. 265.

It has been stated, with the *marvellous assurance* characteristic of their schools, by the impugnors of the doctrine of the Atonement, that our Lord was silent with respect to it, when it was most natural for him to have taught it, if it had been a doctrine of truth. To this allegation we say, in the first place, that it is nothing to the purpose; that our Saviour might have wise reasons for his silence; and that the validity of the objection shall be granted, when the silence of one witness shall be deemed competent to outweigh the *positive testimony*

of a host of unexceptionable authorities to a point in dispute. To this bold allegation we say, in the second place, that it is *absolutely false*. We maintain that our Saviour did *not* pass over the subject of the Atonement in silence, and we appeal to such texts as Matt. xxvi. ver. 28; Mark xiv. 24; Matt. xx. 26; Mark x. 45; John iii. 14, 15. John x. 11; John xv. 13; John vi. 51; Luke xxiv. 25, 26, 45—47.

He had no sooner made the necessary sacrifice for sin, than he explained the importance of it to his disciples, and taught them that every thing in the system which had constituted their religion, from the creation of man, and especially from the establishment of the Levitical priesthood by Moses down to that present moment, had a direct regard to his death upon the cross; and thus, by anticipation, the Great Author of our religion has himself answered the objections now brought against the expiatory nature of his death, and has taught us that there can be no remission of sin but in relation to his sacrifice; and that there never had been any forgiveness but in typical reference to that atonement which he had just made upon the cross.—Sect. III. c. 4. p. 274.

The remarkable fact, that from the death of Christ, animal sacrifice ceased to be a part of the religion of Christians, is thus excellently commented upon by the pious vicar of Chobham:—

This fact is, I think, worthy of peculiar attention. A system of sacrifice had been continued without intermission, for four thousand years, from the creation of man down to the death of Christ, in every nation, tribe, and tongue of the whole family of man. Immediately on the crucifixion of the Messiah these sacrifices ceased, and in every church planted by the Apostles, they were superseded by a more spiritual worship, and by a faith which reposed on the meritorious death of Jesus Christ for the remission of sins, instead of those animal victims, which had every where, till that time, been presented in behalf of offenders. How can this universally admitted fact be accounted for, but on the principles which are advocated in this Treatise? Does it not show, in the clearest manner, that sacrifice was originally of divine institution?—that, as it has been shown to be expiatory, and vicarious, so also it was symbolical of the death of Christ upon the cross?—and that, as soon as that sacrifice had been offered, the whole system was superseded, and a new order of things introduced, by which, through *faith* in the crucified Messiah, the *penitent* sinner obtains the free and full forgiveness of his sins? These things are established, then, both by the facts of the case, the concurrent voice of the whole Scriptures, and by the direct testimony, given on the specific question before us, of the very Author of our religion, our God and Saviour, the Lord Jesus Christ.—Sect. III. c. 4. p. 275.

We would not be *captious* in our criticism; but we venture to express our surprise that the clauses in the above extract, in which we have printed in italics the important words, "*faith*" and "*penitent*," did not induce our respectable author to remodel the passage in the sixth page of his work, to which we have before referred. And, though we are persuaded that there is no real difference between ourselves and Mr. Jerram upon the point, we think there is some danger of teaching men to forget the *indispensable conditions* of *faith* and *repentance* to their salvation, when, without any notice of *such* conditions, it is broadly asserted that "the sacrifice of Christ is the *only condition* and consideration, on account of which God forgives

sin." Perhaps the danger would be obviated by adding to the conclusion of the sentence, the qualifying words, "*whenever it is repented of.*" The doctrine of salvation through the blood of the Cross was the great instrument of spreading the blessed Gospel throughout the world: for, though the Jews were offended at it, and the Greeks thought it very "foolishness," it was "mighty through God to the pulling down of strongholds, and reducing the world to the obedience of faith."

This result, let it be remembered, was the fruit of that doctrine which I have been attempting in this Treatise to establish; and its extraordinary effects are an evidence of its truth. God owned and blessed the labours of those who published it, to an extent far beyond the reach of merely human efforts; and he has thus made known to all succeeding ministers, by what means he will accomplish the purposes of his grace and mercy to a ruined world. All have sinned and come short of the glory of God. Sin is no trivial affair; it is the casting off of all allegiance to God, and joining against his kingdom in confederacy with the powers of darkness. This defection in duty,—this apostacy from God,—this revolt to Satan, must not be passed over as a matter of comparative unimportance. Repentance cannot repair the breach, nor atone for the transgression. The Son of God, the gift of the Father's pity and compassion to man, undertakes the desperate cause. He becomes the sinner's friend, dies "the just for the unjust," and redeems us from the curse of the law by becoming a curse for us. He thus opens the way to reconciliation with God; and a commission is given to proclaim these glad tidings throughout the world. The Apostles convey the message; they dwell with rapture on the compassion of the Father and the love of the Son. They can neither think, speak, nor write of any other subject than the cross, and are "determined to know nothing save Jesus Christ, and him crucified." God seals the truth of this message by the gift of the Holy Ghost; the understandings of men are enlightened, their hearts renewed; they turn from idols to serve the living and true God, and the ends of the earth see his salvation. And all this was the fruit of the doctrine of forgiveness of sins by the atoning sacrifice of our Lord and Saviour Jesus Christ.—Sect. III. c. 5. p. 285.

We forbear to accompany our author through the two chapters of his fourth and concluding section, in which he strenuously maintains, and *that* too with no mean talent, that the doctrine of the Atonement is not inconsistent with the constituted order and fitness of things. He has wisely availed himself, in this part of his treatise, of the incomparable analogy of Bishop Butler, and demonstrated, that "there is nothing in the principles of nature, or in the divine government, which forbids the intervention of the Son of God to avert the penalty of sin from man, by suffering it himself." We entertain no doubt of the correctness of Mr. Jerram's argument, though some of his details might, we think, be justly questioned; nor are we greatly enamoured of comparisons, however ingenious, between *divine* and *human* government, as a basis upon which to erect the superstructure of our creed. "In *what* sense, or whether with truth in *any* sense, justice may be said to demand the punishment of offenders," (Paley, *Moral Philosophy*, B. VI. c. 9.) what is the proper end of human punishments, and what may be the full satisfaction of perfect justice,

are curious questions, which the casuist may dissect, and the philosopher may analyse, but they are not necessarily connected with the establishment of Christian doctrines; and we want no arguments from analogy to *prove* that what God has *revealed* and *done* is consistent with infinite wisdom, immaculate justice, and incomprehensible benevolence! The redemption of man by the blood of the cross is avowedly *revealed* in the volume of inspiration. We **THEREFORE** believe it. To the captious objections of conceited Deists, who dare to arraign that stupendous mystery as contrary to the nature and fitness of things, we feel that it is a waste of time to frame a laboured reply. We would rather at once enter our solemn protest against the "fitness" of such false philosophy, and exclaim in emphatic words, "*Let God be true, but every man a liar.*"

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ART. III.—*The Boor. A Poem, addressed to the Church of Christ, and dedicated to his Grace the Lord Archbishop of Canterbury, by the Rev. JOHN HILL, M.A.* London: Rivingtons; and Lloyd and Son. 1829. pp. 88.

THERE is a species of poetry which, if we are to believe a tolerably good judge of such matters, neither "Gods, nor men, nor columns" are able to bear. In direct contradiction to the axiom of the Stagyrite, that excellence consists in preserving a due medium between two extremes, "Immortal Verse" stands forth the opponent of his theory, or at best the exception which proves his rule. The reverend bard before us, Mr. John Hill, Master of Arts, appears to have been fully aware of this circumstance, and, whatever faults may be imputed to his poem, mediocrity is certainly not one of them. In the preliminary address to our excellent Primate, Mr. H. informs "his *Lordship*" that it is intended to be "descriptive of the education, life, and occupation of a sensible (?), humane, and pious Christian: to the philanthropist, to the theologian, and to the divine, it is indeed intended to discover a more recondite purpose." With this clue for our guide, let us attempt the labyrinth. The "four first lines of the first stanza" contain, as we are told in the Appendix, "a figure of that state of religion against which Inspiration has raised the holy voice and denunciations of Prophecy, with whose admonitions every true disciple of Jesus ought faithfully and honestly to be made acquainted, and on whose eagle wing the Israel of God ought to rise above the storms that gather around them. The fifth, beside its literal and direct effect, is in like manner intended to confirm the pious reader in the belief that the Almighty never leaves himself without a witness in the human breast to testify against error, falsehood, and oppression;

while the sixth and last line will be found to bear an allusion to the lofty and commanding elevation to which the eye of the Christian Church has been elevated." We subjoin the stanza in question.

While, gloom-defying, o'er the vale rose crowned  
 A shaggy mount, from darkness sheltering light,  
 The sun's refracted rays still gleaming round,  
 Through blackening clouds forestalling hastening night,  
 A Boor, contented, traced his lonely way,  
 To where his cot *spoke last and earliest day*.  
 In devious glee his latent bosom shone, &c.

Now on perusing these lines, we honestly confess that we found ourselves much in the same situation with Mr. Puff's dull friend in the Critic, when unable to appreciate the comprehensiveness of Lord Burleigh's nod, and were tempted to exclaim with him, "Dear me! did the first stanza mean all that?" Almost despairing from this outset to unravel all the "didactic and allegorical texture of the work," we set ourselves in the first instance to decipher the narrative itself, leaving the concealed John-Bunyanisms for more mature consideration. The superficial story then, beneath which such a mass of abstruse matter lies hid from "the ordinary reader," is briefly this:—A "Boor" (we are tempted to suspect here a trifling deviation from orthography in the reduplication of an *o* and the omission of a final *e*) is returning home in this very equivocal weather, and is saying to himself, or rather "Echo" is saying to him, that, "Man's real wants are but few;" when on a sudden, "distant thunder ends the slighted theme," and

Through rending heaven fierce spirits rush to battle  
 In lightning clash, and shout in thunder's rattle.  
 The calm succeeding headlong torrents broke :  
 Vast tumbling rocks and dashing trees swept down ;  
 And in their boiling, plunging course, loud spoke  
 Portentous deeds, through Nature's lurid frown :  
 Yet fairer than what strew the cherished dead,  
*Manuring laurels* for the guilty head!

If this be not a sublime description of a storm, the deuce is in it. Here we have "succeeding," "tumbling," "dashing," "boiling," "plunging," and "manuring," all in six lines. The last two, indeed, are a little too "didactic and allegorical" for our entire comprehension, but they are not a whit the less magnificent. Amidst all this hurly-burly of thunder and lightning, the "Boor," in utter contempt of Dr. Franklin, gets under a tree, and "muses inwardly," how much snugger his wife and child are sitting by the fire in his "cot" at home. After a time, as it does not seem likely to hold up, his thoughts take a wider range, and ramble, in the course of the next 140 stanzas, over

Hoe and dibble, pruning-knife and spade,  
 'Mid tools, and *stuff* of various use and kind,

through a portion of the Book of Genesis, occasionally diverging to pictures of rural felicity, in which "living like dog and cat" does not, after all, appear in the unpleasant light depicted by the proverb.

Her (the goat's) tinklings stilled, she joins the evening's sport,  
The playful dog repels in reared defence,  
Or mocks him from the crag, her safe resort,  
While on the bough *puss* keeps him in suspense;  
*Cur begs one look, then leaps and barks alarm,*  
His foe pursues, but knows he must not harm.

After six-and-forty pages, replete with imagery no less fanciful, exhibited in diction quite as felicitous, the rain leaves off, the "Boor" goes home, and finds his cottage has been the prey of the storm; it is in short completely blown down, his wife crushed in the ruins, and every thing animate and inanimate, except his son, reduced to a perfect wreck.

What then his growing woe!  
When to the storm the crags dire trophies raise,  
Of page revered, *cloak, thatch, his plants and hoe!*"

The unfortunate "Boor" is naturally enough exceedingly shocked at this sad loss of property, and, we are told, "sinks exhausted on a fallen rock," beneath a "circling cliff," which

Looks o'er his roofless cot with savage mien,  
As blood-fed monsters on lost parents glare,  
Grim death, then, limb by limb their children tear.

His Bible is torn to pieces by the fury of the elements; a single page alone remains, containing, as we are informed in a note, two chapters of the prophet Isaiah; this

He reads while midnight on the leaf shines clear.

His conscience "thrills;" why, we know not, as he has hitherto appeared a very meditative, harmless sort of personage: and seeing his "toil-relaxing seat" still standing beneath his "favoured tree," he goes to sit down upon it:

As pines the eagle where his acerie hung,  
Embattled by the ocean's distant roar,  
But late by night's black tempest flung,  
With mate and offspring, on the boiling shore,  
So memory's pangs awhile the Boor endures,  
Then pensive leads to where the shade allures.  
With day had Virgo fled, but night proclaims  
That Libra now revolves the equal year;  
Bright Persus' sword meridian justice flames  
O'er light and darkness, hope and guilty fear  
Deep silence reigns, the moon declines serene,  
And all looks glorious round the dreadful scene.

And seated under this strange configuration of the heavens, the poem somewhat abruptly leaves "the Boor," as we shall do the poet, with the elegant compliment paid long since by the Roman bard to a brother versifier:

Tale tuum carmen nobis, Divine Poeta,  
Quale sopor!



## LITERARY REPORT.

*Strictures on Dr. Arnold's Pamphlet, entitled "The Christian Duty of Granting the Claims of the Roman Catholics." By the Rev. H. TOWNSEND POWELL, M. A. Curate of Stretton-on-Dunsmoor, Warwickshire.* London: Rivingtons. 1829. pp. 26. Price 1s. 6d.

WE have read with much pleasure the able pamphlet of Mr. Powell in answer to the *liberal* production of Dr. Arnold, which was lately put forth, charging all with injustice and wrong who did not give their suffrage in favour of the claims of the papists. The arguments in this pamphlet are severally brought forward by Mr. Powell, and by him severally answered in a short, but, we think, convincing manner. Dr. Arnold is proved to be mistaken in his facts—confused in his reasoning—and wrong in his principles. In proof of the latter we quote the following, which will show how far even a clever man may mistake his path, when wedded to the popular liberalism of modern times.

*Dr. Arnold.*

We might as well build our ships after the model of our forefathers' coracles, as endeavour to find the principles of wisdom and justice developed in our forefathers' government.—P. 5.

The antiquity of an institution does not afford a presumption in favour of its excellence.—P. 22.

The presumption is always in favour of change.—P. 9.

Such, gentle reader, is a specimen of the soundness of Dr. Arnold's reasoning. In other points also—church government—a visible church, &c. he appears to be equally clear.

*The Bible.*

Enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers; for we are but of yesterday, and know nothing. — *Job viii. ver. 8.*

Thus saith the Lord, Ask for the old paths, where is the good way, and walk therein. — *J. vi. 16.*

My son, fear thou the Lord and the king, and meddle not with them that are given to change. — *Prov. xxiv. 21.*

His pamphlet has had a wide circulation, and we have even heard talk of a second edition; but we should hope that Mr. Powell's observations will be as weighty with the Dr. as they have been with us. To his readers we recommend, in justice, a perusal of Mr. Powell's reply; after which, if they do not rise quite so *liberal* in their views, we are assured they will be more sound in their ideas.

*John Huss; or the Council of Constance: a Poem, with Historical and Descriptive Notes.* London: Rivingtons. 1829. pp. xii. 118. Price 4s. 6d.

IT would much gratify us to be able to do justice to this unpretending but admirable little book in a more enlarged and comprehensive review of its contents. But our readers may take our word for it, that though prevented by want of room from quoting in proof of our assertion, our inclination would induce us to extract some of those beautiful passages which have earned for their author such praise as we feel great satisfaction in conferring on the score of justice, and which, we doubt not, will be echoed by our brethren of the craft whenever the volume shall have found its way, as we hope it soon will, into the good graces of the critical world. We have not read such a poem for many a day; and in offering the meed of our approbation, we beg to include not alone the mechanical and imaginative portion of the work, but the moral and religious tone which runs throughout it,—the dignified defence and pleading in behalf of the deserted ark of Protestantism,—and the correct historical detail of that time of iniquity which has cast such a halo of terror around the memory of "the Council of Constance." We cannot, however, forbear quoting the introductory lines as a specimen of the author's powers as a *poet*, and the concluding ones as a proof of his character as a *man* :—

I stood on LANGENARGHEN's leafy shore,  
The Schwartzenwald behind me, and before

The Suabian waters; on whose slumbering breast

The Rhætian Alps reposed in shadowy rest:  
While faint and far, along the pine-clad height,

The village church or watch-tower glimmered white,

And o'er the forest frowned, in snowy swell,  
The proud and peopled cliffs of APPENZEL!

'Twas summer-tide: and Nature's brow serene,

Breathed gladdening thoughts congenial to the scene:

Around all beauty—all above sublime—  
Charms to detain the flying steps of Time!

Frequent along the waters' flowery marge,  
In sail and sunshine, floated Pleasure's

burge;  
And glad from vintage-ground, the *Vignerons*,

Poured forth the pathos of Helvetian song—  
That 'Song of Liberty,' whose quickening spell

Can rouse the frozen chase and forest dell—  
And heard on Freedom's hills, what heart but owns

The more than magic thrilling in its tones!

But who may tell what strong and mystic charm,

Melts the warin heart, or nerves the warrior's arm,

Moulds the young wanderer of these mountains wild,

In deeds a hero, and in heart a child?

But oh! if bought by foreign bribe he roam,  
Breath—breath not in his ear the songs of home!

For once in foreign camp their rapture poured,

In vain the palsied exile grasps the sword—  
His heart dissolves in fond domestic dream,

Such as the Hebrew dreamt by Babelstream.

Oh, there be flowers of soil and flowers of song,

Whercon the *sensitive* is stamp'd so strong,  
Their bloom will not adorn the stranger's land—

Their voice will not be heard on alien strand!

Their hues and tones—harmonious with their clime—

If once transplanted, perish in their prime!

But cherished in their home, the leaf and lyre,

Fresh blooms the flower, the song retains its fire!—Pp. 1—4.

O thou, whose light when that of life departs,

The sparkling cynosure of drooping hearts!  
Whose smile can scatter flowers on Nature's tomb,

And breathe o'er withered hopes eternal bloom—

O thou that link'st the human with divine,  
That light—RELIGION! and that bloom are thine!—P. 72.

When sorrows lower, when health or pleasures fly,

Thou art the rainbow of our mental sky!

Our sun and solace, when the heart is wrung—

Balm to the bosom, when its peace is stung!

Our lamp in darkness, and our life in death—  
A glory that survives th' arrested breath—

A living flower the lightning cannot scathe—  
The richest gem upon the robe of Faith!

A crown of life, from lengthened travail won—

The guide to glory when our course is run!

A pharos, in the whelming breaker's roar,  
Lighting the weary to a welcome shore!

Oh, thou art more than human thought can frame—

Than worlds can purchase—more than tongue can name!

Thou light'st thy torch at life's expiring breath,

And plumb'st thy wings upon the bed of death!—Pp. 74, 75.

These verses are, indeed, sweet;

and they lack, moreover, that alliteration and antithesis which are prominent in other places.

The notes are instructive and entertaining, and, withal, *authentic*. Our readers will not repent the purchase.

*A Sermon preached in the Cathedral Church of St. Paul, on Thursday,*

*May 14, 1829, at the Festival of the Sons of the Clergy. By the Rev.*

*CHARLES WEBB LE BAS, M.A. Rector of St. Paul's, Shadwell; Professor in the East India College,*

*Hertford; and late Fellow of Trinity College, Cambridge. London: Rivingtons. 1829. 4to. pp. xxiii. 19.*

John xvi. 33. From the source of consolation here offered by our Lord

to his disciples, so unlike what would naturally have been offered by any

human teacher, and so unlikely to be available to the end proposed, the

preacher first deduces an argument of the divinity of him who uttered it.

The truth of both parts of the proposition being then established, he proceeds thus emphatically to apply the

subject to the more immediate purpose of his discourse.—

And why is it that I presume to dwell upon these things, surrounded as I am

by numbers, from whom it would better become me to learn them, than to urge them on the remembrance of my brethren? Why is it, but because the solemnities of this day bring forcibly to our thoughts the need and value of the consolation here administered by our Lord! Why, but because the very labour of love which has called us together bears witness to the tribulation which still, as ever, is the lot of Christ's ministering servants, and against which, in his strength, they are appointed to contend? Why, but because we are met to cherish and to succour the widows and the children of those who have fallen in the ranks of that warfare, and who, we would humbly hope, have entered into the joy of their Saviour's victory? I cannot imagine a more solemn and affecting commentary on his words, than the sight of helpless orphans, whose fathers were doomed to poverty, and to care, and to a stern conflict with the world, and this in the service of Him who came to teach them and us how to overcome the world!—Pp. xi. xii.

A masterly discussion here ensues, in which the origin of the extreme indigence of many of the parochial clergy is traced to the appropriations which were continually made at the time of the dissolution of religious houses; and, after drawing an affecting picture of the struggles which a Christian minister frequently encounters, while honestly discharging the work of an evangelist, in keeping his family from utter destitution, Mr. Le Bas sums up with this animated appeal:—

None, surely, are now present who can endure the thought of such things. None are now present, but will be ready to stretch out their hand to avert such calamity, and such disgrace: and not only so, but to lift up their voice in this sacred cause, and to speak honourably and kindly of it, among their neighbours, their relatives, and their friends. They will show that they esteem the Christian ministry *very highly in love for their work's sake*; and they will show it by forbidding, so far as their good offices can forbid, that the *children of the righteous labourer should be forsaken, or their seed left to beg their bread*. They will ask themselves, what would the Saviour of the world pronounce, if he were now personally and visibly present upon earth, and were to see the orphans

of his consecrated ministers deserted by those who call themselves the members of his Church? What would be the countenance wherewith the Lamb of God would look upon such a sight? And how, then, can we bear that such a sight should present itself to him, sitting, as he now is, at the right hand of the Eternal Majesty? We cannot, surely, but remember that, *by the travail of his soul*, the Saviour overcame the world for us. How then shall we abandon the widows and the orphans of those, whose office was to point to the glories of that triumph; and who, as good soldiers, have known the bitterest hardness of the warfare!—Pp. xxii. xxiii.

Towards the advocate of a work of Christian benevolence, criticism must necessarily be disarmed of her proverbial severity, even where the topic is weakly discussed, and the application less energetic and forcible than we might be led to desire. In the present instance, however, the best friends of the noble Institution, in support of which this sermon was delivered, could scarcely have wished for a more powerful pleader, and would have found no little difficulty in procuring one.

— — —  
*The Excellency of the Liturgy. A Sermon, preached at All Saints' Church, Southampton, on Wednesday, April 22, 1829, in aid of the Societies for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts. By the Rev. WILLIAM DUALTRY, B.D. F.R.S. Chancellor of the Diocese of Winchester. London: Hatchard and Son. 1829. 8vo. pp. 32.*

THIS sermon was preached from Philippians iii. 16. from which the great general principle is deduced, "That the whole Christian Church should; as far as circumstances will allow, be 'of one accord, of one mind,' not merely as it respects the chief doctrines and precepts of the Gospel, but in reference to every matter which affects the religious character of the Christian, and the purity of his holy profession." The author then proceeds in the way of hypothesis—"That if there does exist a system of public worship, venerable for its antiquity, and apostolical in character, that the

general use of such a service would be highly advantageous, and that the benefits resulting from it would be,

Additional security for the maintenance of Christian truth :—

A termination of many of those divisions which now distract the Christian world :—

A depriving of the infidel and scoffer of one of the greatest objections to Christianity—the division of its subjects :—

And, lastly, an increased happiness, arising from the sympathy of kindred spirits, while offering common supplications at the throne of grace, and joining in the same ascriptions of thanksgiving and praise.

Having shown the benefits that would arise from such a system of public worship, our author undertakes to show that the Liturgy of the Church of England is exactly such as he has described. And this he does by appealing to the experience of its members, whether a due attention to her ritual does not excite devotional feeling, and instruct us in the knowledge of ourselves, and of the mercy of God in Christ Jesus. Our veneration is then demanded for the Liturgy on account of its antiquity; and the advantages derived from it in the different regions of the globe, under the dominion of Britain, where our countrymen may yet enjoy the religious privileges of their native land.

Mr. D. then shows, that in the conversion of the heathen a formulary is indispensably necessary to meet their prepossessions. In conclusion, an appeal is made to the members of the Church for their support of the two excellent Societies, from the great good that has been derived, and may still be experienced from their active exertions both at home and abroad. This is the general outline of the discourse; and, although the arguments used are not new, yet they are worked up in a popular manner, and well calculated to make a powerful impression upon the heart.

The main design of this letter is strictly local; urging upon the parishioners of Bexley, through the medium of the churchwardens, the necessity of enlarging the parish church, suggesting the best means of effecting that purpose, and proposing a scheme for raising a fund adequate to the undertaking. We know not whether Dr. Goddard contemplates a circulation beyond the circle of his own living; but from the clear and lucid manner in which the law is laid down, as it touches the right of faculties and prescriptions, and the letting and sale of pews, it could not fail to be useful in other quarters.

*Questions and Answers relative to Confirmation.* 8vo. pp. 23. price 6d.

THIS tract also is from the pen of the Vicar of Bexley; being a plain and scriptural exposition, under the form of interrogatories proposed to a National School Boy, of the rite of confirmation. It is divided into two parts; the nature of which will be easily seen from the table of contents :—

PART I.—Privileges of Baptism—Difficulty of Infant Baptism—How got over for the present—Parents not excused by Sponsors—Baptismal Vows—Divine Grace—Confirmation, active and passive—Not a Sacrament.

PART II.—Confirmation an Apostolic Rite—Resemblance to ours—Difference from ours—Time of Performance—Reasons of it—Twenty-fifth Article—Office for Confirmation—Explanations of it—Manifold Gifts—Laying on of Hands—Reserved to Bishop—How to be assured of Grace—Relation it bears to Baptism—to the Lord's Supper—Unbaptized cannot be properly confirmed—Confirmation only once—Causes of this Rite being misunderstood—Confusion that sometimes attends Administration—Neglect of Churchwardens, in the Church and on the Road.

#### IN THE PRESS.

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*A Letter from the Vicar of Bexley to the Churchwardens of that Parish. Printed for the use of the Parishioners.* 8vo. pp. 49.

## A SERMON, DIVES AND LAZARUS.

LUKE xvi. 22, 23.

*It came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*

THE parable from which these words are chosen is both interesting and instructive. It is one which, from its very nature, is likely to leave upon the mind of the reader a lasting impression. The language ascribed to the several characters introduced is at once simple and appropriate; on every perusal we seem to hear them uttering it afresh; and, aided by the few short touches of description which are scattered through the narrative, are able to form a lively image in our minds of the opposite conditions of woe and bliss, in which they are represented to have been placed. To go through the parable in unbroken order may be considered as unnecessary. All, we presume, are sufficiently acquainted with it to apprehend the connexion of the remarks which shall now be offered upon its contents.

We may first observe the entire and irrevocable change in the respective conditions of the persons principally mentioned, in the state immediately succeeding to their decease. 'The beggar died, and was carried by the angels into *Abraham's bosom*; the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments. Thus the two were indeed more than ever differing in circumstances from each other. The rich man had become the poor, and the poor the rich. God had "taken up the needy out of the dust, and had set him with the princes of his people," while he had "cast down the mighty from his seat" into the pit of misery and disgrace. The one was suddenly crowned with exceeding glory and happiness beyond all proportion to his former sufferings and depression, the other was plunged into depths of wretchedness and despair, sufficient at once to blot out, or rather to turn into bitterness, the recollection of his former abundance and exaltation.

Regarding the reasons of so striking a dispensation, of such a change beyond all example in the course of the present changeable world, we may be certain that the state of man hereafter depends not altogether upon his state here, but more immediately upon his *disposition and conduct*. There is no ground in the Scripture before us for supposing that all the low shall be borne aloft upon angel's wings, or that all the high shall be abandoned to the gulf beneath. God himself (we are repeatedly taught to believe) dispenses riches and poverty, as he sees fit, to the sons of men, for the proof or trial of their hearts, whether they will really love and obey him during the manifold, though *opposite*, temptations which result from these opposite allotments. Neither of them, therefore, should in any wise be accounted

by us a token of favour, or of wrath to come; on the contrary, we should hold that either may be used to the saving or ruin of the soul. Nor, if we will look only at the instance under review, does the rich man there seem to be tormented merely because he had been rich, or the beggar to be comforted merely because he had been poor. It is sufficiently clear from what is said, that the former had fallen into the snare of his riches, so as to be poor in heavenly treasure; whence we may reasonably conjecture of the latter (since a contrast is evidently intended between the two) that he had become rich in faith, under his want of earthly goods. The rich man was full, and his heart was lifted up to neglect or deny the Lord. Instead of repenting, and minding the things of the Spirit, he yielded to the sins most easily besetting his lot. His care was to make provision for the flesh, or to clothe himself in fine apparel, and to fare sumptuously every day, while Lazarus, doubtless, resisted the peculiar temptations of his condition, keeping a good conscience, and a pious trust in the Most High, notwithstanding the multitude of his distresses. Though poor, and full of sores, yet did he "not steal, nor take the name of his God in vain," but waited patiently until the time when his "heaviness should be turned into joy."

It is probably a mistaken, though a common notion, that the rich man *denied relief* to the afflicted beggar, and on that account chiefly was doomed to torment. The course of the parable, if we carefully examine it, so far from really suggesting, will be found rather to contradict such an idea. Our Lord represents Lazarus to have been laid at his gate desiring to be fed with what fell from his table, as though the poor and needy might generally expect to be thence in some measure supplied; and his statement subjoined should appear to intimate, that in the present case the customary relief was extended. We are not, indeed, expressly informed that Lazarus obtained his desire; but only that, *moreover*, the dogs came and licked his sores. Yet this may sufficiently prove the point under inquiry; for the word *moreover* can hardly be understood otherwise than to signify, that the having his sores thus treated was *in addition* to some help or comfort which had previously been imparted to him by the rich man. Also, what is described to have been said in the future world may be argued upon to a similar effect. The rich man, crying out from the flame which tormented him, for a drop to cool his tongue, besought that *Lazarus* might be the person to administer it. The sight of Lazarus seems principally to have inspired a hope in the sufferer's breast that he might *even then* procure mercy, or, at the least, an alleviation of his anguish:—send *Lazarus*, he exclaimed, with some refreshment, or if that be indeed impossible, send him to testify unto my brethren, in my father's house, of the wretched end to which they are drawing nigh. Very different surely must have been his feelings and language upon beholding Lazarus in Abraham's bosom, had he formerly turned a deaf ear to *his* petitions. In that case, the recollection of having shut up his bowels of compassion from him, instead of administering to his necessities, would have unavoidably confirmed the rich man's despair. He could neither have uttered the name, nor regarded the form of Lazarus without incurring an

aggravation of his torment. | Likewise the answer of Abraham is in favour of the interpretation which has been offered: "Son (he replied) remember that thou in thy life-time receivedst thy good things." Neither here, nor in any thing which follows, does he at all accuse the rich man of having rejected or oppressed the poor,—an omission which of itself might go far to convince us that he had not been specially guilty of so doing. The utmost laid by the Patriarch to his charge, is an undue enjoyment, while in the world, of carnal ease and gratification,—that he had been a lover of pleasure more than a lover of God; notwithstanding which, one may act the part, though not of a truly *charitable*, yet of what is commonly called a *generous* and *good-natured* man.

Being assured, however, that for himself no hope remained, he next conceived a desire of awakening his five surviving brethren (who were walking after his example in ungodliness and worldly lusts) to a sense of their dangerous condition: O, that Lazarus might be sent for the purpose of urging *them* to repentance, ere *they* too should be tormented without remedy! Yet herein also his petition was unsuccessful. There seemed to Abraham no occasion for any such messenger to persons who had Moses and the Prophets for their admonition and instruction in righteousness; let them (he answered) hear or obey *them*. "Nay, Father Abraham (pleaded again the rich man) but if one went unto them from the dead, they will repent." And he said unto him, "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead." Whatever be the cause that many continue hardened and impenitent, notwithstanding the testimony of Holy Scripture against their ways, such are not the persons who ought to be favoured with, or who would probably be converted by *extraordinary* warnings and revelations. Having already light enough to see the things which belong unto their peace, they will not be learned, nor understand, but choose to walk on still in darkness; is it likely then that they would duly profit by more? Having heard and read, to no purpose, of the wonders wrought in old time for the conviction of unbelievers, would they be induced to believe unto righteousness by the sight of one restored from the dead? They might wonder and be amazed at such an occurrence, but their hearts would probably remain untouched, and appear again, after a momentary pause, no less fruitful than before in evil, and bent upon unrighteous ways: the which we may remember to have been actually the case with the people to whom our Lord was speaking, after that he had raised both the brother of Martha and himself.

But, for the better illustration of this point, there is another view of the parable before us, distinct from, though not inconsistent with the above, which it is intended on the present occasion to propose.

The whole narrative concerning the rich man and Lazarus appears calculated, like many other of the parables which Jesus spake, to represent the relative conditions of Jews and Gentiles. Having pointedly reproved the Pharisees, who were a principal sect of the Jews, for justifying themselves before men, while God was observing

and condemning their hearts, he began only a few verses after,—“There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table.” May we not here see described, on the one hand, a self-righteous Pharisee, glorying in the rich privileges and outward holiness of his profession,—a profession, the priests of which were literally clothed in purple and fine linen;—and on the other, a sinner of the Gentiles, fainting under the corruptions of his guilty nature?—the Pharisee full, and self-complacent, and in his own opinion having need of nothing; the Gentile confessing himself to be wretched, and poor, and blind, and naked, and needing everything for his soul's health? So agreeable is such a notion with the style of the ancient Scriptures, that we can hardly read our Lord's description of Lazarus without recalling that given by Isaiah of a sinful nation or city: “From the sole of the foot to the crown of the head there is no soundness in it, but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment.” In this condition, then, the beggar was laid at the gate of the rich man, desiring some wholesome nourishment. He resorted to Jerusalem, where alone at that time grace and instruction were to be found, with a view (as the Canaanitish woman expressed it in terms most apposite to our purpose) to eat of the crumbs which fell from the table of God's children. And it will not be amiss to observe, that persons thus coming were commonly called proselytes of the *gate*, from the circumstance of their not being admitted within the holier places of the temple, or beyond the part which was named the Court of the Gentiles, as having been specially designed for their use.

Further; the *description* of the *place* to which Lazarus is said to have been transported may serve for an additional argument for a spiritual intention in this parable. “He was carried by angels into Abraham's bosom,” afar off from the rich man, and the place of torment to which he was consigned. Is not here a lively signification of the Divine purpose (since performed) to justify the Gentiles through faith, and to cast away the unbelieving Jews? The Jews were continually boasting, “We have Abraham to our Father,” and trusting that they should therefore certainly be exalted in the kingdom of Heaven; whereas Jesus would have them understand that God was both able and preparing to raise up children unto Abraham, in their stead, from among the beggars and outcasts of the earth. Accordingly, he presented to the eye of their minds a child of faithful Abraham,—a child by grace rather than by nature,—in other words, a follower of the faith and righteousness of that honoured Patriarch, advanced to a blissful place in his bosom; while one of the circumcision *only*—a child by nature alone, and not by grace, who had neglected to walk in the steps of Abraham, after the Spirit—such an one is thrust down into Hell. “*Father Abraham*,” cried the wretched victim, upon awaking in the midst of flames from his former vain dream of security, and Abraham in his answer called him *Son*; but



the plea of a mere carnal relationship could not avail him in the world of spirits. Having lived after the flesh he must die.

Next immediately is taken up, and dismissed at the end upon a like principle, the case of his surviving brethren. When the rich man interceded for them, as though he himself had perished, and they were about to perish, not by their own fault, but through lack of sufficient warning and knowledge, Abraham is made in a manner prophetically to say, that persons unholy and unjust under the Law, would prove the fault to be in themselves, by continuing unholy and unjust under the Gospel. And so in fact it came to pass. The carnally-minded Jews would not repent at the preaching of John the Baptist, but chose rather to take offence at his mode of life; they accused him of having a devil, because he *did not* eat and drink as other men. They would not repent at the preaching of Jesus, but were offended at him on the very contrary account, because he *did* eat and drink in the midst of them. And when, at the last, after having shewed many signs and wonders in vain, he crowned all by actually rising from the dead, instead of being in any degree converted by it, their only care was to turn the truth of the matter into a lie, or to cause a belief that his disciples had stolen the body away. Thus did the brethren of the rich man, (in other words the Jewish nation,) render more obdurate their foolish hearts the more strikingly God attempted to convince them. Nor, subsequently, would they at all be persuaded, by the Holy Ghost sent down from Heaven, to turn them from their worldly lusts, and embrace the doctrine of salvation. Wherefore, at length they were broken off from the stock of Abraham, and are outcasts until this day, because of their obstinate unbelief: while the Gentiles, prefigured by Lazarus, being grafted in, have succeeded to the inheritance of his seed; "for in thee (the Lord said unto Abraham) shall *all the families of the earth* be blessed."

We will now conclude with a brief application to ourselves of the parable as above explained. Taking it first in its *literal* meaning, let, my brethren, the spectacle presented by it, of the rich man and Lazarus in their respective places of happiness and of torment, teach us all to form a true estimate of the proper value of earthly goods. They are, as we regard and use them, the means to us either of salvation or perdition. If, *not* having them, we lust after them; or if, *having* them, we suffer our hearts to be engrossed by them, in either case they will equally turn to our destruction. But let those unto whom God hath allotted health and riches take care not to be highminded and self-indulgent; and let the more numerous class, who are needy, or otherwise wretched, follow after humility, and patience, and contentment; and then, no doubt, He who is the maker of both rich and poor will indifferently bless both by the communion of his Spirit *here*; and *hereafter* will receive them unto himself. The last chapter of the first Epistle to Timothy contains some excellent admonitions and exhortations on this topic. "Godliness with contentment (says the Apostle) is great gain: for we brought nothing into this world, and it is certain we can carry nothing out: and having food and raiment, let us be therewith content. But they that will be

rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

Regarding the parable which has been viewed in a *figurative* sense, let it answer the purpose of convincing us, that to be outwardly members of the Body of Christ, or of his Church, during the present time, is far from enough to secure admission for us into his future and eternal kingdom. Speaking of spiritual privileges, the inhabitants of a Christian land (like our own) may generally be accounted *rich* men. We have been made children of God, and joint heirs with Christ, even from our tender years, and, all our lives through, we have his Holy Word and Sacraments, and other edifying ordinances; in short, whatever is pertaining to life and godliness, continually at hand, or within our reach. These visible advantages, however, though highly valuable and important, will surely prove insufficient without faith, and repentance, and love.

Yet, finally, will it nevertheless be our wisdom to abide continually in an outward profession of the Gospel—in the use of Christ's holy Sacraments, and of public worship, and of the Word of his Truth; for although these may be, and doubtless sometimes are, used to no profit, *that* can be no reason for a neglect of them, which is, indeed, a neglect of salvation. If our hearts be not rightly disposed, is it probable that we shall ever cause them to become so by lightly esteeming the ordinances of God, and by turning away from his appointed means of grace? Notwithstanding that Moses and the prophets had failed to save the rich man, still his brethren were referred to them, that *they* might be saved. Much less can *we* have any thing more abundant or effectual to look for in order to this end, than the Gospel of Jesus Christ. Let it accordingly be our closing determination not to be ever waiting and expecting, but to devote ourselves without delay unto God. If a man feel not ready to do this, it is only because of a disobedient heart; and until that be duly corrected, not even signs and wonders could prevail with him. Truly, it would be in vain for such a person though *another* should now arise from the dead.

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## MISCELLANEOUS.

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THE LIFE OF THE RIGHT HON. AND RIGHT REV. DR. HENRY COMPTON, LATE LORD BISHOP OF LONDON.

(Continued from page 434.)

SOME of his Lordship's friends thought it a happiness, and perhaps he was of that opinion himself, it should so fall out, that he should be under suspension when Mr. Samuel Johnson came to be degraded. That work was perform'd by the three Commissioners for the Diocese of London, during his Lordship's suspension, (Dr. Crew, Bishop of Durham; Dr. Sprat, Bishop of Rochester; and Dr. White, Bishop of Peterborough, afterwards a non-juror;) in the Chapter House of

St. Paul's, in which Dr. Stillingfleet, then Dean of St. Paul's and afterwards Bishop of Worcester, refus'd to have any hand: for the parliament, after the revolution in the month of June, 1689, coming to take cognizance of this affair, they resolv'd, "that the judgment against Mr. Johnson was illegal and cruel; that the ecclesiastical commission was illegal; and consequently the suspension of the Bishop of London and the authority committed to the three bishops null and illegal; that Mr. Johnson not being degraded by his own Diocesan, if he deserved it, was illegal; that a bill should be brought in to reverse the judgment, and to declare all the proceedings before the three bishops null and illegal: in which bill they also order'd, that the proceedings upon the Ecclesiastical Commission should be declared void."

The turn given by Orleans, the Jesuit, in his history of the revolutions of England, to these proceedings against his Lordship and his suspension, is merry enough. "The King's injunction," says he, "forbidding the clergy in their sermons to meddle with matters of state, did not hinder the parson of St. Giles's from breaking loose; he transgress'd several of them in a sermon, and there was danger of his continuing so to do, had not some remedy been apply'd. The King being informed of it, presently apply'd to the Bishop of London, requiring him to do justice, but could obtain no other satisfaction than a slight admonition to the offender, which was not fit to correct a hot man, and put a stop to a dangerous example; whereupon his Majesty having consulted what he had power to do, in order to repress that licentiousness, he was advised to grant an Ecclesiastical Commission." He goes on, saying, "This is a sort of court sufficiently made use of in England, since the schism has caus'd the kings to be own'd heads of the Church. The first Protestant king had instituted the High Commission-Court, but the power given it, said to be of too great extent, having render'd that name odious, it was suppress'd, and that of Ecclesiastical Commission set up with a more limited power: whatever the parliament had thought necessary for curbing of the clergy, regulating their tythes and obliging them to do their duty; this expedient keeping the clergy in check, and thought still more seasonable under a Catholic king than another, his Majesty reviv'd that commission, composing it of bishops and lawyers, all men of distinction and Protestants. As soon as it was erected, the Bishop of London and the railing parson were summon'd before it: the Bishop could hardly be brought to own the jurisdiction of the court, notwithstanding the Archbishop of Canterbury, his metropolitan, was one of the commissioners. However, at last he submitted; and after urging what weak reasons he had for not punishing of Sharp's flight, they were both suspended by the ecclesiastical function during the King's pleasure."

Now tho' the Ecclesiastical Commissioners had in this manner triumph'd over the Bishop of London, and suspended him from the exercise of his function as Bishop; yet he remain'd still whole in his other capacities, and particularly as he was one of the governors of Sutton's Hospital, commonly called the Charter House: the foundations of which the Commission had a great mind to shake, by

introducing a papist recommended by the King to be taken in as pensioner, without qualifying himself according to the statutes made in that behalf; and his Lordship, together with the Archbishop of Canterbury, the Duke of Ormond, Marquiss of Halifax, the Earls of Craven, Danby, and Nottingham, as also the Master, Dr. Burnet, so stoutly opposed all incroachments upon the rights of the foundation, that put the Court and Commission for some time to a stand, and at last they thought it the wisest way totally to desist.

The Bishop had a great genius for botanism; and having now by reason of his suspension more leisure than usual, he apply'd himself to the improvement of his garden at Fulham, with new variety of domestic and exotic plants. He also shew'd great civilities to, and had an esteem for, all those who were any thing curious in this sort of study.

The suspension of his Lordship by the Ecclesiastical Commissioners was so flagrant a piece of injustice, that the Prince of Orange in his declaration could not omit taking notice of it. These are the words in the 7th article: "The said Commissioners have suspended the Bishop of London, only because he refused to obey an order that was sent him to suspend a worthy divine, without so much as citing him before him to make his own defence, or bestowing the common forms of process."

The Court by its Ecclesiastical Commission could not be more intent upon the suspension of the good Bishop, for his firm and inviolable adherence to the interest of the Church of England, than they seemed now to be willing to make him reparation in restoring him to his diocese, and all the jurisdiction which by the laws of God and man appertain'd to him. I find a certain author assert, that his Lordship made no haste to re-enter upon his charge and to thank his Majesty for his restoration, which made some people believe he had no mind to be restor'd after such a manner, or that he knew well enough what was done in Holland: be that as it will, I find that he was one of the eight bishops, with the Archbishop of Canterbury at the head of them, who on the 3d of October waited upon the King with their humble advice; that he would put the whole management of his Government, in the several counties, into the hands of such as were qualified by law for it; that he would annul the Ecclesiastical Commission; that no dispensation might be allow'd to persons unqualified by law for office or preferments in church or state, and restore the fellows of Magdalen's Colledge; that no Papist should have licence to teach schools; that he would relinquish the dispensing power; that the popish apostolical vicars should no more invade the ecclesiastical jurisdiction; that he would fill up the vacant bishopricks; that *Quo Waranto's* against corporations might be superceeded; that writs might be issued for a free Parliament, and provision made for free liberty of conscience; and lastly, that he would permit the Bishops to offer him such motives and arguments as might induce him to return to the communion of the Church of England, into whose holy faith he was baptiz'd.

The great share his Lordship had in conducting the Princess Anne of Denmark, now our most gracious Queen and Sovereign, to a safe

place of retreat, may chiefly be reckoned among the most eminent services perform'd by him for the welfare of the Church and State. The Princess in the present confusion and hurry of the times, not knowing but that she might have been sent away into France, or put under some other restraint as might have endanger'd her life, now that the Prince her husband had left King James and was gone over to the Prince of Orange, privately left the court in the dead of the night, and being attended by the Lady Churchill and the Lady Berkley, retired to London House; and there taking coach with all imaginable secrecy, my Lord Bishop, the Earl of Dorset, and about forty horsemen, conducted her directly and safely to Nottingham, where the Earl of Devonshire was in arms, and gave her two hundred men for a guard, with which, being accompanied all along by his Lordship, she went to Oxford, and soon after the Prince her husband met her there with a detachment of the Prince of Orange's forces.

His Lordship was no sooner return'd to London, but having, among other Lords, set his hand to the association, which was begun at Exeter, on the 21st of December waited on the Prince with the clergy, and, by way of address, declared in express terms, that they came to pay him their humble duties and grateful respects, for his very great and most hazardous undertaking, for their deliverance, and the preservation of the Protestant religion, with the ancient laws and liberties of the nation. He added, that they gave up daily many thanksgivings to Almighty God, who had hitherto been graciously pleased so wonderfully to preserve his person, and prosper and favour his good design; and they promis'd the continuance of their ferventest prayers to the same God, and all convenient endeavours in their circumstances, for the promoting and furthering that work which was so happily begun, and also for the perfecting of it, not only in this kingdom, but in other Christian kingdoms.

His Lordship likewise suggested to the Prince, that some of the Dissenting ministers and their brethren were then present, who, having the same sence of his coming over with themselves, had joyn'd with them to render him their humblest and most grateful acknowledgments.

This was artful enough in his Lordship in such a conjuncture: it was not long before, that most of them fell in with King James in his design to *take off the penal laws, and that as well against the Papists as themselves*, and flattered that Prince with many fulsum addresses, wishing there were windows in their breasts, and such stuff as that was, that he might see their sincerity. I'll wrong no body—I do not say all of them approv'd of that Prince's measures; but 'tis very certain the Bishop shew'd much prudence in giving them so much countenance at a time when our *all* was at stake, and that it was absolutely necessary all hands should be taken in towards compleating our deliverance. The Bishop's good offices to them on this occasion, ~~the~~ Dissenting preachers afterwards in their own address to the Prince acknowledged, saying, it was a condescension in his Lordship to mention them to his Highness.

The Prince of Orange had at least been thrice in England before this expedition; whether he ever communicated in our Church at any

of those times I am wholly ignorant. But coming over now to save our religion and liberties from ruin, he thought it very proper to take the Sacrament of the Lord's Supper according to the rites of it; and therefore his Highness signifying his desire so to do to my Lord Bishop of London, he was pleased to receive it at his hands on the 30th day of December at St. James's.

I shall not enter into the particulars of the debate in the Convention about the abdication, regency, and settling the Prince and Princess of Orange upon the throne. This was the principal man of his order that forwarded all he could this last article, without which neither himself could be safe nor any other expedient found to secure the Church and State, which by the confession of all had been in imminent danger.

His Lordship, upon the accession of King William and Queen Mary to the throne, was one of those illustrious persons nominated to be of the most Honourable Privy-Council.

The bishoprick of Salisbury becoming vacant during the revolution, by the death of Dr. Seth Ward, and King William, upon his advancement to the throne, having been pleased to issue his *Congé d'élire* for electing Dr. Gilbert Burnet to succeed in that see, he was consecrated on the 31st of March, 1689, according to the form prescribed in the Book of Common Prayer, in the Chappel of the Pallace at Fulham, by his Lordship, the Bishops of Winchester, Landaff, St. Asaph, and Carlisle being joy'd with him by virtue of a commission, says my author, granted to them by the Archbishop of Canterbury.

The Convention being formed into a Parliament, and being oblig'd to take the Oath of Fealty appointed by a late act for removing and preventing all questions and disputes concerning the assembling and sitting of that Parliament, and in subscribing the declaration, few or none of the Commons refused them; but of the Bishops, there were only the Archbishop of York, the Bishops of London, Lincoln, Bristol, Winchester, Rochester, Landaff, and St. Asaph that took it.

The Archbishop of Canterbury continued to stand out, and seem'd not to own the new Government; so that it was thought necessary, in making an act for the establishing of the Coronation Oath, to make provision by direction from the Court, that it might be administered either by the Archbishop of Canterbury or the Bishop of London; the last of which performed that solemn function, (tho' the Archbishop of York was present,) for fear his Grace of Canterbury would have refused his consent.

It will be out of our way to enter upon the particulars of that august ceremony of the coronation, which was perform'd on the 11th day of April. Only there was a small accident happen'd, which may not be unacceptable to be named: When their Majesties came to make their first offering, consisting, 1. Of a roll of silk; 2. Twenty pieces of Gold; those whose business it was had taken no care about this last part of the offering; the Lord Great Chamberlain and the Treasurer of the Household star'd at one another and demanded the gold; and the Bishop presented the bason without receiving any: but at last the Earl of Danby, afterwards Duke of Leeds, took out his purse and gave his Majesty the money. \*

The King some time after appointing Dr. Stillingfleet to be Bishop of Worcester, Dr. Patrick Bishop of Chichester, and Dr. Ironside Bishop of Bristol, they were consecrated at the Bishop of London's Chappel, at Fulham, by his Lordship, with the Bishops of St. Asaph and Rochester.

In the mean time his Majesty being address'd to for calling a convocation, he was pleased first to grant a commission to prepare such matters as were proper to be debated therein, especially in reference to the intended comprehension. His Lordship was one of the Bishops in this commission, the others were the Archbishop of York, the Bishops of Winchester, St. Asaph, Rochester, Exeter, Salisbury, Bangor, and Chester, with about twenty of the most eminent Doctors of Divinity.

Her Royal Highness the Princess Anne of Denmark being happily brought to bed of a son, on the 24th of July, at Hampton Court, he was baptized on the 27th of the same month by the Lord Bishop of London, by the name of William; his Majesty and the Earl of Dorset, on the behalf of the King of Denmark, were godfathers, and the Marchioness of Hallifax godmother. And at the same time the King was pleased to declare him Duke of Gloucester, whose auspicious birth contributed much towards disappointing the fears of a Popish successor.

The King some time after he came to the crown, having for the improvement of commerce and navigation settled commissioners of trade and plantations, was pleased to make his Lordship one of them; nay the Bishop of London for the time being is always to be one: and 'tis indeed what is most highly reasonable; the superintendency of all the churches in our plantations and chaplains to factories being vested in them.

Surely no good Churchman can think the worse of his Lordship because he shewed himself zealous for a comprehension; the circumstance of time seemed to be very suitable and necessary to require it; the Dissenters made a profession of their inclination to it; and 'tis the opinion of some wise men, that if it had then taken effect, it might have prevented the distractions that have many years after ensued to the manifest endangering both of Church and State. I say if there are any amongst us that are inclined to censure the conduct of this excellent person upon this account, let us put them in mind that it was the most Rev. Dr. Sancroft, then Archbishop of Canterbury, that first concerted this design towards the end of the unhappy reign of King James. That wise prelate, foreseeing some such revolution as afterwards happen'd, begun to consider how utterly unprepared they had been at the restoration of King Charles II. to settle many things to the advantage of the Church, and what a happy opportunity had been lost, for want of such a previous care as he was therefore desirous now should be taken for the better and more perfect establishment of it.

The scheme was laid out, and the several parts of it were committed, not only with the approbation, but by the direction of that great prelate, to such divines as were thought to be most proper to be entrusted with it: his Grace took one part to himself,

another was committed to Dr. Patrick, afterwards Bishop of Ely. The reviewing of the daily service of the Liturgy and Communion Book was referr'd to a select number of excellent persons, two of whom, if not more, are now Bishops, viz. the Archbishop of York and the Bishop of Ely.

It was the unhappiness of that great and good man, but much more of the Church, that his conscience could not let him comply in all points with the revolution, and so have carry'd on many good designs he had on the anvil for the good of Christianity. But King William and Queen Mary were no sooner settl'd on the throne, than they openly espoused this business of the comprehension; and therefore a commission being issued out under the Great Seal, to a larger number of Bishops and other eminent divines to meet together and to consider of those matters; they met in the Jerusalem Chamber, at Westminster. "They were a set of men," says a learned prelate, "than which this Church was never, at any one time, blest with either wiser or better since it was a Church. Who it was that presided in the Convocation of this province," (meaning the Lord Bishop of London), "to which this project was next to be referr'd, and who, had it gone on, must have had a chief hand in the management of it, I need not say; every one who knows any thing at all of his character, knows him to be too good a friend to the establishment of our Church, to have been capable of being engaged in any design for the subversion of it."

The Convocation met on the 21st of November, 1689. The Bishop of London was chosen prolocutor of the Upper House, and Dr. Jane of the Lower; the last of which having in a Latin speech extoll'd the excellency of the Church of England above all other Christian communities, and concluded with these words, *Nolumus Leges Angliæ mutari*; his Lordship on his part made a discourse in the same language importing, "That they ought to endeavour to come to temper in those things that were not essential in religion, thereby to open a door of that salvation to abundance of straying Christians, it was their duty to shew the same indulgence and charity to the Dissenters under King William, which some of the Bishops and clergy had promised to them under King James." He closed his speech with these words of Joseph to his brethren; *Ne tumultuamini in Consiliis vestris*, thereby exhorting them to unanimity and concord.

The Bishop after this, finding a defect in the commission for want of the Great Seal's being affix'd to it, and that being afterwards done, the Earl of Nottingham delivered it to the Convocation with a letter from the King, containing in substance,—"That his Majesty had summoned that Convocation, not only because it was usual upon holding a Parliament, but out of a pious zeal to do every thing that might tend to the establishment of the Church of England, which was so eminent a part of the reformation, and was certainly the best suited to the constitution of the government, and therefore did signally deserve; and should always have, both his favour and protection; that he doubted not but they would assist him in promoting the welfare of it; so that no prejudices with which some men might labour to possess them should disappoint his good intention, or deprive the



Church from any benefit from their consolation. That his Majesty therefore expected that the things which should be proposed should be calmly and impartially considered by them; and assured them that he would offer nothing to them but what should be for the honour, peace, and advantage both of the Protestant religion in general, and particularly of the Church of England."

The Earl of Nottingham, who at all times had signaliz'd his zeal for the Church, and appeared to be the great lay champion she had, and to whom she at present chiefly owes her security against occasional conformity, notwithstanding any sentiments he may have lately entertain'd in matters of State, that are different from the politicks of those who so worthily sit at the helm; I say, the Earl of Nottingham at the same time made an eloquent speech to the assembly, wherein he exhorted them to lay aside all partial prepossessions and animosities in their proceedings. The Convocation thereupon agreed on an address of thanks to the King, wherein they first acknowledged his Majesty's favour towards the Church of England, and secondly his assembling them to endeavour the reconciling of the Dissenters. This was the first unhappy foundation of the differences of the Convocation, that more or less have been kept up in this nation ever since, which has prov'd a stumbling block to many pious souls, and has given others a handle to condemn the clergy, to ridicule sacred things, and to throw off all show of religion. For the inferior clergy not agreeing to this part, another address was drawn and presented to the King by the Bishop of London, six of his brethren, and several Doctors of Divinity, being solemnly introduced to his Majesty, sitting on his throne in the Banqueting House, by the Lord Chamberlain.

The substance of his Lordship and his brethren's address was, That having received a most gracious message from his Majesty, they held themselves bound in duty and gratitude to return their humble acknowledgments for the same, and for the pious zeal and care his Majesty express'd in it, for the honour, peace, advantage, and establishment of the Church of England, whereby they doubted not the interest of the Protestant religion, in all other churches, which was dear to them, would be better secured under the influence of his Majesty's government and protection. And they assured his Majesty that in pursuance of that trust and confidence he repos'd in them, they would consider whatsoever should be offer'd to them without prejudice, and with all calmness and impartiality; and that they would constantly pay the fidelity and allegiance which they had all sworn to his Majesty and the Queen.

His Majesty return'd his Lordship and the rest of them a very kind answer, assuring them he would do all that he had promis'd, and all he could do for the Church of England, and that he would improve all occasions and opportunities for its service.

The majority of the Lower House seem'd to have a reserv'd kindness for the nonjuring Bishops and clergy, and therefore one of the members made a zealous speech in behalf of the suspended Bishops; that some thing might be done to qualify them to sit in Convocation, yet so as that the Convocation might not incur any danger thereby: but this matter was too hard for them; and therefore it was left to

farther consideration, while they laboured to find out some other business to divert them from that for which they were call'd together; and therefore the prolocutor attended the Lord Bishop of London as president, and the other Bishops, and in the name of the House represented to their Lordships that there were several books of very dangerous consequence to the Christian religion and the Church of England; particularly notes on Athanasius his creed, and two letters relating to the present Convocation, lately come abroad, and desired their Lordships advice, in which way, and how far safely without incurring the penalty of 25 of Henry VIII. the Convocation might proceed in preventing the publishing the like scandalous books for the future, and inflicting the censures of the Church according to the canons provided in that behalf upon the authors of them. Upon which the prolocutor some time after acquainted the House, that the president had declared his sence of the ill consequence of those books that were sent up by that house to their Lordships, and that upon enquiry he could not receive any satisfaction, how far the convocation might proceed in that affair; but he would as far as lay in him take farther order about it.

When the president and his brethren saw the disposition of the Lower House, they found it was to little or no purpose to communicate any proposals to them, and therefore the Convocation was prorogued to the 25th of June, and soon after with the Parliament prorogued and dissolv'd.

It must be confess'd, that the Presbyterians did not a little contribute to exasperate the Convocation against them, having at that very time given orders to near fifty young students, and Mr. Baxter at the head of their party, having publish'd a book reflecting on the Church of England: it was also reported that the Presbyterians of Scotland were the authors of a sham plot, which they fathered upon the Episcopal party of Glasgow, that they might have a pretence to discourage and oppress them.

Dr. John Hugh who had so vigorously defended the statutes of Magdalen Colledge in Oxford against the Ecclesiastical Commission, being preferr'd to the Bishoprick of Oxford, he was on the 11th of May, 1690, consecrated at Fulham by his Lordship, together with the Bishops of Winchester, St. Asaph, Landaff, Salisbury, and Worcester.

The beginning of the year 1691, was grac'd with the most august and illustrious congress that was seen in Europe; at the head of which William III. King of England appear'd in all his grandeur and magnificence. There were present two Electors and several foreign princes, and others to the number of thirty, besides some princesses of the first rank, a vast number of Counts and foreign ministers: and as for his Majesty's own subject, my Lord Bishop of London, so well known personally, and so much corresponded with by many foreigners, was one of those, and the only one of his dignity and order, that attended him thither: the other subjects were the Dukes of Norfolk and Ormond; the Earls of Devonshire, Dorset, Essex, Nottingham, Scarborough, and Selkirk; I had almost forgot the Duke of Schomberg, his brother Count Meinhard, the Earls of Portland and Monmouth, the Lord Dursley, the Lord Dramlendris, &c.

The see of Canterbury had been vacant above two years, and but a very little prospect that the good old Archbishop Sancroft would ever comply with the times. Wherefore the King, before he went over into Holland to make the campaign of 1691, resolved to fill it up. The nobility of the Bishop of London's birth, the nature of his education, singleness of life, the generosity of his temper, greatness of his sufferings, contempt of riches, and the conspicuity of his services both before and after the Revolution, to say nothing of his unvariable stedfastness to the interest of the Church and State, recommended him in the general opinion of the world to the dignity of metropolitan: if we believe common fame, it was what he himself expected: but the royal favour inclin'd another way, and Dr. John Tillotson, then Clerk of the Closet to his Majesty, and Dean of St. Paul's, was prefer'd to that see.

Some of his Lordship's enemies,—and 'tis strange the good man should have any,—would have insinuated as if he had turn'd male-content; and were ready to embrace another interest than that of the present settlement; than which nothing under the heavens can be falser, of which I'll give you an unanswerable instance.

King James not discouraged with the loss of Ireland, which was intirely reduc'd under King William's obedience before the end of the campaign 1691, made great preparations with the assistance of France, both by sea and land, to invade England the Spring following; in order to which he put forth his declaration, bearing date at St. Germans on the 20th of April, 1692, inviting all his loving subjects to joyn with him. It's possible there may be some weak or prejudiced persons who may imagine the Bishop of London to have an inclination to favour that cause, which eventually must be the cause of popery, to which certainly no English clergyman or any other was more averse: to obviate any such chimerical notion, we are then to observe that his Lordship was so far from countenancing any such design, that he was one of those who was excepted by name in that declaration from the pardon.

The storm from France that threatened this Church and State blowing over, by the great defeat given by the French fleet at la Hogue; the further attempts made by that unhappy prince, and his subsequent declarations, availed nothing; so that affairs went pretty smoothly on at home for some time. I do not remember that there were any expectations that his Lordship on the death of Archbishop Tillotson, which happen'd before the end of the year 1694, should be translated to the see of Canterbury, which was soon filled up by the translation of Dr. Thomas Tenison, Lord Bishop of Lincoln, thither. This election was confirm'd on the 16th of January 1694—5, in St. Mary le Bow, London; and the Commissioners present were, the Lords Bishops of London, Durham, Winchester, Coventry, Lichfield, Rochester, Exeter, Salisbury, Bangor, and Ely.

The death of Mary, Queen of Great Britain, which happen'd on the 28th of December, 1694, was an unexpressible grief to the good Bishop and all true lovers of our Church and Constitution. The assassination plot, which was discovered somewhat above a year after, and another intended invasion from France, alarm'd all good Pro-

testants, and brought both the clergy as well as layety to engage into associations for the defence of the King's person and government; in which no body engaged more freely than his Lordship, who was indeed ever watchful for the preservation of Church and State, against all open or secret attempts of its foreign and domestick enemies.

Its very remarkable, that when Sir William Perkins and Sir John Friend, who were condemn'd for this plot, came to the place of execution, that they were attended by three nonjuring divines, who were Mr. Collier, Mr. Cook, and Mr. Snatt; the first of whom pronounced to both the criminals the absolution of the Church, which stands in the visitation of the sick, and accompanied that ceremony with a solemn imposition of hands. The body of the nation being much offended at this remarkable absolution, which at first blush seem'd to justify the conspiracy, and to recommend the offenders; a practice more becoming the Church of Rome, where many such criminals have been reputed saints; fourteen of the Archbishops and Bishops, of which my Lord of London was one, and who were all of that order then in town; publish'd a declaration, wherein they censur'd the performance of that office of the Church, without a previous confession made and abhorrence express'd by the prisoners of the heinous crimes for which they dyed, as extreamly insolent and without precedent in the manner, and altogether irregular in the thing itself: it being a manifest transgression of the Church's orders and prophane abuse of the authority of Christ; since Mr. Collier, Mr. Cook, and Mr. Snatt must look upon the persons absolved as impenitents or as martyrs.

The lenity of the Church of England to all sorts of Dissenters from her is very conspicuous, and I hope I may call it her felicity as well as her glory. These gentlemen were order'd to be prosecuted for their irregular practices; but the matter in some time was dropt, and so we will leave it.

*(To be concluded in our next Number.)*

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## THE ALPENSTOCK.

WE have lately met with a very interesting work, by C. J. Latrobe, entitled, "The Alpenstock," or "Sketches of Swiss Scenery and Manners," and from it we have much pleasure in making two extracts—the one for the benefit of the Pro-Popery faction—the other to shew the proficiency in Church music at Serrières, a village in the canton of Neuchâtel.

It is a curious fact in the history of the ancient confederacy, binding the Forest Cantons, of which Uri was one, that the same independent spirit which revolted at the bare idea of yielding up their liberties to temporal sovereigns, prevented their exercising that blind and servile submission to the sovereign Pontiff, who arrogated to himself the spiritual government of the whole of Christian Europe. For when about the commencement of the fourteenth century, the Pope thought proper to declare the Forest Cantons under the ban of excommunication, on account of the assistance given by them to King Lewis, one of the competitors of that period for the Imperial throne, the old Swiss boldly put this question to their priests—"Whether they would continue to read the service and sing the litany as usual, or submit to instant banishment?" Of course they chose the former alternative.

But this spirit is not to be looked for in their descendants. Uri is the poorest of the four Catholic cantons bordering the lake, and as might be expected, the evil produced by the tenets and government of the Church of Rome, is more evident and less concealed than in the others.

The eye meets every where with a fat thriving priesthood, and a miserable ragged population.

I certainly do not mistake in stating that three-fourths of the individuals met with in one day's ramble of eight or nine leagues in this valley, were beggars. This practice prevails, from the old silver-headed man and woman, to the child who can scarcely walk or hold forth a hollow hand.

The cottages and their inhabitants seem equally poverty-struck, and inconceivably dirty and miserable; yet the churches and chapels are often splendidly decorated, and the clergy clothed with magnificence. The money which may be gained by the sweat of the peasant's brow, and the labour of his hands, (interrupted not only by the occasional fasts and festivals, but by almost daily attendance at the church at unseasonable hours,) does not always go in the shape of food in their stomachs, or clothes upon their backs, but into the pocket of the well-fed priest, who no doubt knows its value. What should be spent in soap to wash their faces, is preferably bestowed as a donation for the whitewashing of their souls.

The Roman Catholic religion, setting aside weightier considerations, is no system calculated to improve either the moral or physical condition of a poor ignorant peasantry.

The peasant is taught from his childhood, that the duty of a punctual and ceremonious observance of all the rites of his communion, is far above that of decently providing for his family. He finds it easier to repeat his given number of set prayers in the splendidly tinselled temple, than to labour under a burning sun, and inclement sky, or in his wretched cottage. He finds it still more convenient to beg, which he does both from necessity and the love of idleness. And whence that idleness? Perhaps he had entered life with ideas of diligence and cleanliness, and went to his labour with an honest desire of providing for his family; but finding that considered quite a secondary affair by those whom he respected as spiritual and temporal advisers; that his hours for labour were continually broken in upon to his loss, by the frequent and imperative sound of the bell, he must gradually get a distaste for what he cannot enjoy or reap the benefit of. I look to the same cause, for nearly the same effects, among the greater number of our poor priest-governed Irish peasantry. Pp. 73—75.

Sunday, the day of rest, possessed many distinguishing features in this canton (Neuchâtel), to a much greater degree than in most of the Protestant towns in Germany, where, except in the short interval of morning worship, trade and shopping may go on much as usual. Here no such thing is permitted; and, during divine worship, the town is kept perfectly quiet by the barriers being closed, and no vehicles being allowed to pass through the streets. Both the high church, and that in the lower part of the town are made use of at different times in the course of the forenoon and afternoon for public worship. The morning service is in the former, and consists, as in the Protestant church of Berne, of a short service and sermon.

The organs of both churches are large and good, especially that in the lower one. The style of psalmody resembles in some respect that of the kirk of Scotland, excepting the accompaniment. In Neuchâtel this part of the service is well conducted, but in many of the surrounding villages, the singing might vie with that of many village churches in England, for want of harmony and taste.

I could mention two or three villages where the grievous nature of the psalmody defies all description, and yet I was often assured that it had changed vastly for the better within a few years before my abode in the canton. In illustration of this, I was informed, that on one occasion, a stranger like myself making his appearance in the church, the clerk or some other individual of the

congregation, was so far conscious of the peculiar nature of the village singing, and so considerate of the nerves of the stranger, that stepping up to him just as they were going to strike up, he whispered in Swiss German, *Seyd ihr nüt erschrokke, wir werde bald singe*, which answers in English to "*Don't be frightened out of your wits, we are going to sing.*" Pp. 191, 192.

The work is published by Seeley, and the whole well worth a perusal.

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### OBSERVATIONS ON ROM. VIII. 1, 2.

MR. EDITOR,—I should not think of encumbering your pages with an answer to any remarks of the Eclectic Review; and I only refer to it, because certain remarks in its number for last December have led me to make a few observations upon an important text, which perhaps you may not think unworthy of the attention of your readers.

The text is Rom. viii. 1, 2.—“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” This passage, it appears, has been paraphrased by the Author of a Commentary on the Romans (Mr. Terrot) as follows. “There is therefore now no condemnation to those who being united to Christ *in baptism*, live henceforth not according to the dictates of their own lusts, but under the gracious influences of the Holy Spirit. For the influence of the Spirit, *by whose regenerating power at my baptism* I entered upon a new life,” &c. The reviewer then proceeds,—“Were the subject less momentous, it might provoke a smile, to detect this awkward and impotent attempt to slide in the tenet of baptismal regeneration and baptismal justification, between the words of the inspired text:—a dogma which has much the same affinity with the doctrine of Paul, as that of penance or extreme unction, and which might partly be described as teaching a justification without faith, and a regeneration without holiness.”

On the accuracy of this description I would merely remark, that I am not aware that it was usual in the primitive church to baptize persons who had no faith; and that the regeneration of those “*who thenceforth live according to the dictates of the Holy Spirit*,” does not appear to be, strictly speaking, a regeneration without holiness. But as my object is not to answer the Eclectic Reviewer, I proceed at once to shew that the general scope of St. Paul’s argument would lead a candid critic to suppose that by the expression “*those who are in Christ Jesus*,” he meant, “*those who have been united to Christ in baptism.*” By the use of the word *therefore*, I understand that the Apostle intends to connect his assertion with the previous argument, contained in the sixth and seventh chapters, which is entirely an answer to the question, “Shall we continue in sin that grace may abound?”—Chap. vi. 1. “There is no condemnation,” says St. Paul, “to those that are in Christ Jesus.” Now they were not naturally in Christ Jesus, and consequently at some time, and by some means

they must have come *into* Christ. The Eclectic Reviewer, and many with him, would say that they were admitted into Christ *by faith*, and immediately on their believing; nor would I deny that faith was a condition of their admission *into* Christ. But what says the Apostle on the subject? He says (chap. vi. 3) that *they were baptized into Christ*, that is, that they were admitted into Christ, or were made members of Christ *at* and *by* their baptism.

Again, I read (chap. vi. 4) "Therefore we are buried with him (Christ) by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Here I find our church fully borne out in declaring baptism to be a *death unto sin, and a new birth unto righteousness*. Can it be doubted then that in the eleventh verse of the same chapter, the *being dead unto sin* refers to the baptismal death: and that in the fourth and sixth verses of the seventh chapter the "being dead to the law by the body of Christ," and the "being delivered from the law in which we were held by dying,"\* all refer to the same thing, namely, the being baptized into Jesus Christ and his death? All the remainder of the seventh chapter is manifestly a digression, or rather a development of the proposition contained in the fifth verse, namely, that "the motions of sin, which were by the law, brought forth death:" while the eighth chapter, from the commencement, develops the proposition contained in the sixth verse of the seventh. If then that sixth verse refers to a death unto the law, that is, to the condemning power of the law, by baptism into Christ Jesus, it follows that the first verse of the eighth chapter, when it speaks of them that are *in* Christ Jesus, must in like manner speak of those who have been made members of Christ *in* and *by* baptism.

If it be necessary to explain the expression "*Those which are in Christ Jesus*," without reference to the particular argument contained in these three chapters, we need not look beyond the twelfth chapter, and fifth verse, of the same Epistle—"We being many, are one body in Christ, and every one members one of another." What body? The church unquestionably, of which Christ was and is the head. Eph. i. 22, 23. And by what means from the first day of Christianity down to the present hour have men been admitted into the church which is Christ's body, but by baptism?

As I have condensed my argument into so very short a compass, you will perhaps allow me in a very few words to notice another dictum of the Eclectic Reviewer, which, according to his own phrase, "may provoke a smile." He is speaking of the first verse and first chapter, and says, "Mr. Terrot supposes that while *κλητος* may refer to the call from Heaven, *αφωρισμενος* may refer to the ordination of St. Paul by the church at the command of the Spirit. He adds, "It is observable that, until this ordination, St. Paul was not considered as an *Apostle*, but only as a *Prophet* or *Teacher*." According to this representation, he had no better right to style himself an *Apostle* than Barnabas had; and his appeal to the Corinthians (chap. ix. 1, 2) is wholly without force or propriety."

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\* The proper reading in this verse appears to be *απο θανοντες*, not *απο θανοντος*.

Now, Sir, if the plain grammatical sense of Scripture in the statement of a simple fact, has any weight, we must conclude from the first three verses of the thirteenth of Acts, that up to the ordination there mentioned, Paul was not acknowledged as an Apostle, but only as a prophet or a teacher (v. 1). Prophets and teachers were, we know, ecclesiastical officers, inferior to Apostles (Eph. iv. 11). Would any one acquainted with the constitution of the Church of England say, "there are in London certain priests and deacons, as Mr. Wilson, Mr. Johnson, and Dr. Blomfield?"

But, says the Reviewer, "according to this representation, Paul had no better right to style himself an Apostle than Barnabas had." Certainly he had none whatever; and consequently we find St. Luke always placing them on a footing of equality. For instance, we read in Acts xiv. 14,—“Which when the *Apostles*, Barnabas and Paul, heard of.” Barnabas then was an Apostle, constituted such by the ordination mentioned in Acts xiii. 3: and why must I believe that the same act which conferred apostleship on Barnabas, was totally needless and totally ineffective in the case of Paul? In 1 Cor. ix. 1, 2, the Apostle merely asserts his apostleship, and says not one word about the origin of it: had the Reviewer however read on to the sixth verse, he would have found Barnabas ranked with the other Apostles. But I will not take up your pages and the time of your readers, by proving what must be perfectly clear to every attentive and impartial student of the Acts of the Apostles.

C. H. T.

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#### ARCHDEACON WRANGHAM AND THE REV. G. S. FABER.

MR. EDITOR,—It is with the most entire deference for the vastly superior learning of these eminent theologians that I venture to suggest, what both, I conceive, will, on consideration, readily admit, that they must have been deceived about the word *ἀποστόλης*.

It is true that the character  $\varsigma$ , in modern printed books, stands both for the two letters  $\sigma\tau$ , and for the number 6. But why, it may be asked, should  $\sigma\tau$  designate 6? And to this question no satisfactory answer has been returned. Bishop Marsh, in his *Horæ Pelagicæ*, (and the shelter of his great name is no small consolation to one who has presumed to controvert the venerable authorities of Archdeacon Wrangham and Mr. Faber,) has shewn that the  $\varsigma$  is no other than a corruption of the  $\zeta$ , the old digamma, which was, like the Hebrew  $\zeta$ , the sixth letter of the alphabet, and which, though disused as a letter by the Greeks, was retained by them in its numerical power. This simple solution of a very substantial difficulty takes all right from the letters  $\sigma\tau$  to be considered as composing the number 6.

It is surprising how many applicable words form exactly the apocalyptic number. Does not this uncertainty point to some different principle of interpretation? and is it not worth considering whether that principle has been indicated by Mr. Croly?

I am, Sir, your very obedient servant,

HENRY THOMPSON.



## AN APPEAL IN BEHALF OF THE POOR CHURCHES IN THE DIOCESE OF SODOR AND MANN.

At a period when "the glad tidings of salvation," are proclaimed from shore to shore, it is deeply to be lamented that any of the subjects of our gracious Sovereign should be destitute of the benefits of public worship, and the means of religious instruction. Yet such is the condition of a large proportion of the poor in the Isle of Mann. The population of the Island has of late years increased considerably, and the number of the poor has increased in an equal proportion, whilst the Churches within the Diocese are quite inadequate to the accommodation of such augmented numbers.

The population of the island is not less than 50,000 souls, and the existing churches do not afford room for more than about 9,000. In the town of Douglas alone, where the total number of inhabitants amounts to about 7,000, and where the churches can accommodate but about 1,300, there are no free seats, and 4,000 of the poorer classes, who are professed members of the Church of England, are excluded, by the want of accommodation within her walls, from joining in her service. The same deficiency of means exists in several other parishes of the Island. And it is to be peculiarly lamented, that in a diocese where a Barrow, a Wilson, and a Hildesley (Prelates whose names deserve to be held in everlasting remembrance), laboured to sow the good seed of Christianity, the efforts of such distinguished men should be thus rendered comparatively unavailing.

The inhabitants of this little island, though blessed by a kind Providence with various advantages, yet labour under many privations. They enjoy few of the benefits of commerce and manufactures. They have little access to the sources of national wealth and prosperity; and few of them possess any other riches than the riches of contentment. They are consequently much circumscribed in their means, and obviously unable of themselves to meet the great spiritual exigencies of the diocese.

Under these circumstances, the Bishop of Sodor and Mann has recently applied to the Commissioners for Building, and the Society for the Enlargement of Churches, but the Isle of Mann was found to be neither within the rules of the former, nor the Charter of the latter.

An appeal, therefore, to public liberality, is the last and only resource of the inhabitants of this little Island; and they are induced to make it with the greater confidence, from recollecting the generosity of the British nation towards their ancestors, when they had not, as their descendants now have, "a sort of family claim on the affectionate regards of the people of England, by being recently more closely united under the same gracious Sovereign. They appeal to their wealthier neighbours of the United Kingdom in behalf of many thousands of their poor brethren, who desire to join with them in the same Liturgy, to imbibe the same doctrines, and to participate in the same communion. Their object is Christian *unity*, and their appeal is to Christian *charity*.

The preceding appeal we are sure will be met by the friends of the Church with their wonted liberality. Among the names of the

Subscribers we observe with pleasure those of the two Archbishops, the Bishop of Sodor and Mann, Viscount Goderich, Mr. J. S. Harford, and Mr. Lawrence, for 100*l.* each; besides the Bishops of London, (50*l.*) Salisbury, Lichfield, and Llandaff, 20*l.* each, and several other highly respectable individuals, whose names we have not room to specify.

\* \* \* Subscriptions, in furtherance of the object of this Appeal, will be received at Messrs. Hammersley & Co.'s, Pall Mall; Rivington's, St. Paul's Church-Yard, and Waterloo-Place; Hatchard's, Piccadilly; Seeley's, Fleet Street; Nisbet's, Berners Street; Mr H. C. Christian, 10, Strand; and by the Rev. H. Stowell, Salopian Hotel, Charing Cross.

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### PRO-POPERY SOPHISTRY.

MR. EDITOR,—The Popish sophism which I at present intend to combat is one put forth by the *Protestant* Dr. Chalmers. "Give me the Bible," says that divine, "and I will overturn Popery by the single strength of it."

"Give me THE BIBLE!" Yes, give—not the profound and eloquent Chalmers, but a simple child,—THE BIBLE, and, *as a matter of argument*, he may overturn Popery easily enough. The Bible, certainly, is the most formidable among the foes of the spiritual Babylon; the foe whom she has always laboured the most sedulously to suppress,—the foe who has achieved her most signal defeats,—the Cyrus, before whom, in the great and terrible day of the Lord, the loins of kings shall be loosened, and the two-leaved gates opened. But against what argument is the sophism directed? Who ever affirmed that there was any probability of Popery prevailing against Scripture by the power of reason? No:

"I wish the cause were on that issue tried."

The dangers we fear are from godless men, to whom the Bible, as a spiritual rule, is a sealed book, and who know no principle of action but self-interest and personal aggrandizement; from Popery in the ascendant, closing its eyes against Scripture light, taking away the key of knowledge, and neither entering, nor suffering others to enter; from politicians, whose argument is the sword and the enactment, and the weapons of whose warfare (unlike the Christian arms) are CARNAL. It is not for our *salvation* that we fear; our foes, we know, have no power to kill the soul. It is not for the *existence* of our Church that we fear; she stands upon a rock. But personal persecution, and the overthrow of our Church *establishment*, we do apprehend from the late measure, and, as we think, with justice and reason.

We are told that the scenes of the Marian persecution can never recur. The present sophism cannot tranquillize us on this head. Never was Popery more resolutely opposed by the Bible than at that sanguinary period: never more entirely vanquished by argument; NEVER MORE COMPLETELY VICTORIOUS IN EVERY OTHER POINT OF VIEW. And if the fashionable cant about improved civilization be added, what is gained? Many of those who have most

zealously urged this point, are men who have eulogized on the score of superior enlightenment, the period of "THE REIGN OF TERROR!"

No! let us indeed cling to our Bibles, as our impregnable stronghold against the SOPHISTRIES of Popery; and our comfort amidst its secular triumphs! but let us not be deceived into the mad belief that these triumphs are to be averted or mitigated by yielding every security which God has placed in our hands, and throwing ourselves from the pinnacle of the temple, by trusting to promises which are contingent upon the use of the means which we disregard. "Thou shalt not tempt the Lord thy God!"

A CATHOLIC OF THE CHURCH OF ENGLAND.

### THE NECESSITY OF UNITY IN THE CHURCH.

MR. EDITOR,—The many anxious thoughts which arise at the present moment, in every reflecting mind, attached to the Protestant religion in general, and the Church of England in particular, will very reasonably seek relief in your publication.

If those, who preside over the Establishment peruse your pages, it is desirable that they should see the sentiments of the Clergy expressed in them with plainness, candour, and truth. It may be supposed that the following questions are not suggested by one person only, but by many; since they naturally spring from the extraordinary and anomalous state in which we are unhappily placed. Without further preface then, it may be asked, Whether such discord ever prevailed in any community, as now prevails in the religious opinions of the members which constitute an ecclesiastical body, with any hope of its permanency and stability? And whether the dangers to which it is exposed are not increased by the undivided, unchangeable, and absolute authority of that church, whose influence and power are now admitted into the councils and legislative assemblies of these realms? Whether, again, such dangers are not still more aggravated by the union of sects (dissenting from it) in one general co-operation, tending to the destruction of its very existence? An affirmative answer to these inquiries will lead to one or other of these inferences: either that we must despair of the peace and security of our church, or that we must adopt seasonable measures to maintain it inviolate. All, no doubt, are most deeply interested in the latter result: accountable to the Divine Author of that truth, which is promulgated by our ministry, for a watchful and zealous defence of it—and accountable to the people, who are committed to their charge, for a conscientious performance of their duty, in teaching, and exhorting, and administering the word and sacraments to their edification.

But the inferior orders look to the superior for support, encouragement, and example. When the shepherds do not superintend the fold, the flock will be scattered: when the watchmen either leave their post, or disagree about the means of keeping guard, the walls of our Jerusalem will lie open to assault. May we humbly hope that such obvious considerations will have their weight with

those to whom our safety is confided! What serious mischief (God grant it be not irreparable!) has been inflicted on our church by the divers opinions of its rulers, in regard to the Roman Catholic Question, no one can have overlooked. That was a convulsion in the religious world, like an earthquake in the natural:—*fundamenta qualit*. But there are other causes of distraction which rend asunder the bonds of unity and peace. We tread here indeed on tender ground: we step with trembling feet, as we approach those limits of debatable territory, in which we mingle with friends or enemies, and can scarcely distinguish the one from the other. But truth requires plainness of speech, and those who love the truth will not shrink from it. Let us then calmly and amicably deliberate on the course we should take, and with all deference entreat our diocesans to go before us in the way that we ought, with deference to their authority, and obedience to a far higher authority, to choose and pursue.

It is matter of deep and momentous concern, that many of the Clergy are agitated by very distressing doubts, with regard to their decision on subjects about which their ecclesiastical superiors disagree. They are most anxious, with one heart and one mind, to concur in the most salutary, pious, and prudent designs of the wise and good, to whom they owe canonical obedience and cordial respect. But, in different dioceses they find different principles, or, at least, opinions espoused, and different lines of conduct distinctively approved. It is painful and invidious to particularize instances of this. Let those who have observed passing events, apply the objection now suggested to the various expressions of approbation or disapprobation, which are connected with the diffusion or restriction of religious societies, under the influence of different Bishops. It is a fact that cannot be disguised, and occasions regrets which it is difficult to suppress: it is attended with consequences, which have never ceased to flow from such a source:—“*Discordia res maximæ dilabuntur.*” Would that this were well and timely considered by those, from whom the remedy must proceed! Would that the overseers of God’s household might so direct the ministers and stewards, who look up to them for advice and counsel, that they should all walk together in the same path, as they are to be led by the same Spirit—the spirit of truth, and unity, and concord! If they do not agree in such advice, as it behoves all the Clergy to adopt, what but dissension can ensue amongst their more humble brethren? The discussion of this subject may be thought a bold and intrusive step into the seat of church-government; but it is taken by one whom age and meditation on so grave a matter, have rather impelled than checked in his advance; one, to whom the cause of religion is as dear as it is venerable; and the Church of England more especially an object of attachment, strengthened by experience, and confirmed by principle. If he speaks boldly, yet he speaks respectfully: and, with a fearful anticipation of a coming storm, he conjures the friends and advocates, the Bishops and Curates, of our Apostolic Church, to prepare for its approach, and provide against its assaults, by combining together, with one consent, in the propagation and promotion of the true Protestant faith, as it is

professed nationally in these realms. In carrying such a measure into effect, present distinctions will necessarily cease. We shall not, on stepping from this diocese into that, find a total change of feeling and opinion infused by the head into its members, nor experience the coldness of discouragement, chilling, as it were, in a different climate, the burning zeal that flames in an adjoining district. It cannot escape the notice of the most common observer, that such things are, but ought not so to be. May He, who alone is able, so dispose the wills, and enlighten the understandings, of our superiors, that they may guide us through the conflicts of opposing parties, by pointing out to us a course, which, in their deliberate, united, and accordant judgment, they shall approve, that with one faith, one mind, and one voice, we may fulfil our vocation, and thus glorify God, and edify mankind!

W.

#### PEWS AT CRICKHOWEL.

MR. EDITOR,—In your number for last December, you were good enough to insert a communication from me, detailing the proceedings recently adopted by the parish of Crickhowel towards effecting an enlargement of its Church, and to set out the faculty at large.

Be pleased now to inform your readers, that, in consequence of recent decisions, bearing directly upon the question, the Chancellor of the Diocese, George Wharton Marriott, Esq., to whose zeal and intelligence the parish is in no small measure indebted for the attainment of its wishes, thought it advisable, that instead of that faculty, or rather *commission*, by which the authority to allot was placed in the hands of a *committee*, should be substituted the usual one, under the seal of the Ordinary himself, the designation remaining as before—to “A. B. C. D. and their assigns, occupiers of the tenements, E. F. G. H. and in communion with the Church of England.”

I am, Sir, &amp;c.

W. V.

#### ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

*By analogous Reference to the Practice of other Nations.*

##### CREATION CONNECTED WITH WATER.

Genesis i. 2.—“And the spirit of God moved upon the face of the waters.”

THE beautiful drama of *Sancontala*; or, *The Fatal Ring*, translated by Sir William Jones, opens with the same idea, which agrees with other ancient opinions; thus ‘Thales;’ and after him Anaximander,\* believed that water was before all things created in the universe.†

Water was the first work of the Creator; and fire receives the oblations ordained by law; the sacrifice is performed with solemnity; the two lights of heaven distinguish time; the subtil ether, which is the vehicle of sound, pervades the universe; the earth is the natural parent of all increase; and by air all things breathing are animated. May Isa the God of nature, apparent in these eight forms, bless and sustain you!—*Sancontala*.

\* Euseb. Præp. lib. i. c. 8.

† Cudworth, 21. Grotius, Notes on c. 10. l. 1.

## PSALM CXXXIII.

## I.

Sweet is the love that mutual glows  
 Within each brother's breast;  
 And binds in gentlest bonds each heart,  
 All blessing and all blest.

## II.

Sweet as the odorous balsam pour'd  
 On Aaron's sacred head,  
 Which o'er his beard, and down his vest,  
 A breathing fragrance shed.

DR. GREGORY, *from the Latin Version of Buchanan.*

## III.

As morn'ng dews on Zion's mount,  
 That spread their silver rays,  
 And deck with gems the verdant pomp,  
 Which Hermon's top displays.

## IV.

To such the LORD of life and love  
 His blessing shall extend;  
 A life on earth of joy and peace,  
 And life that ne'er shall end.

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 MONTHLY REGISTER.
 

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 SOCIETY FOR SUPERSEDING THE NECESSITY OF CLIMBING  
 BOYS IN SWEEPING CHIMNEYS.

THIS Society was instituted in the year 1803. The objects are doubtless most benevolent and humane, and calculated to produce the most beneficial results. Gladly, therefore, do we contribute to the means of spreading its usefulness, by presenting our readers with a brief abstract of its Fourteenth Report.

Since the foundation of the Society the number of contributions has been very limited, and it is only matter of surprise that so much has been effected with resources so confined. There being no charges for rent or salaries, the only expenses incurred by the Committee, have been for forming and supporting the establishments of Glass and Day, for spreading information of the practical use and efficacy of the machine, by extensive circulation of printed papers, and for printing and advertising. To meet these exigencies, a moderate but regular annual subscription is desirable; and the Committee confidently trust, that having so far advanced the object of the Society, the public will not allow of its being abandoned for want of funds, but will, with its usual liberality, answer the appeal thus urgently made, by supplying the means of obtaining that full success, which would then be no longer matter of doubt.

So great was the accumulation towards the end of last year, of interesting matter relating to the increased adoption of the machine, both in London and throughout England, and so calculated to extend the knowledge and practical application of the plan of the Committee, that they were induced to publish a small tract, entitled, "Practical Information presented to the Public by the Society for superseding the necessity of Climbing Boys, &c." The contents of this tract, which was distributed to the Subscribers, and largely circulated among the public, render it unnecessary to repeat the interesting information contained in it, and to which, therefore, they beg to refer, as comprising, among other matters, the substance of proceedings in many principal cities and towns, for co-operating in the objects of the Society.

The Committee having effected so great an improvement in the machine itself, as to leave even wilful ignorance and prejudice scarcely a pretence for not, at all events, giving it a trial; and having also, through the candid and liberal conduct of the managers of several public buildings, obtained a full and fair trial of the machine, followed up the opening thus afforded, by a direct application to Government, and

upon the favourable report of Lieut. Col. Stephenson, the intelligent Superintendent of the Board of Works, to the Right Hon. Secretary of State for the Home Department, the latter was pleased to express his entire approbation of the plan, and to give orders for its extensive application. The effect of this powerful aid has been immediately felt; the machine is in course of introduction into many Government departments and royal palaces, and the example has been extensively followed by many public institutions. It is consequently so much in request, that an additional establishment at the West End of the Town has been found necessary, for cleansing chimneys, by mechanical means only, at the prices usually charged in the trade, and with superior cleanliness and effect.

As so much of the evil which it is the object of the Society to counteract, has arisen from the irregular construction, in many instances, of chimneys, the Committee have, from the commencement of their labours, suggested and endeavoured to effect some means of regulating the size and angles of flues in all new buildings; but no fit opportunity has presented itself, until a revision of the Building Act should take place, which having been recently in contemplation, the Committee have availed themselves of the circumstance; and owing to the humane

consideration of Mr. C. N. Pallmer, M. P. for Surrey, who has undertaken to bring into Parliament a Bill for amending the Building Act, and to the zeal of their associate, Mr. John White, the eminent Architect and District Surveyor for Mary-le-bone, who has the conduct of the details of the Bill, clauses have been introduced into the draft of such Bill, providing for the construction of flues in future, in such a manner as to admit of being readily swept by machinery.

Impressed with the full conviction, that, owing to the poverty, ignorance, indolence, and hardened habits of most of the master chimney sweepers, the indifference of many householders, and the prejudices of servants, the evil will never be wholly remedied but by the aid of Parliament, the Committee have prepared a Bill for the better regulation of chimney sweepers and their apprentices, which it was their intention to have submitted to Parliament during the present session; but as no opportunity for so doing occurred during the important discussions previous to the Easter recess, the Committee have, in compliance with a wish expressed by many of the warmest advocates of the measure, been induced to postpone the application until next session.

An Appendix is added to the Report, containing a variety of testimonials in favour of the machine.

#### NATIONAL SOCIETY.

##### *St. Martins' Vestry Room.*

UNIONS, *3d June, 1829.* — Brough, Westmoreland; W. Bergholt, Essex; Chollerton, Northumberland; Long Bredy, Dorsetshire; Farington, Lancashire; Farnborough, Hants; Huddersfield, Yorkshire (new schools); Littleton, Worcestershire; St. Paul's, Preston; Rampside, Cumberland; Measham, Derbyshire; Neston, Cheshire; and Pontefract, Yorkshire.

*1st July, 1829.* — St. Ann's Society, Peckham; Birch, Middleton, Lancashire; Bridgwater, Somersetshire; Gedney, near Holbeach, Lincolnshire; Laddenden, Yorkshire; Landewednack and Linkinhorne, Cornwall; and Lamphey, Pembrokeshire.

GRANTS, *3d June, 1829.* — Linthwaite, Yorkshire, 20*l.*; Llandoverly, Carmarthenshire, 20*l.*; St. Paul's, Preston, 200*l.*; Llaurug, Carnarvonshire, 20*l.*; Pontefract, 110*l.*; West Wickham, Cambridgeshire, 30*l.*; Laddenden, Yorkshire, 50*l.*; Measham, Derbyshire, 50*l.*; Chollerton, Northumberland, 60*l.* or 80*l.*; Long Bredy, Dorsetshire, 50*l.*

*1st July, 1829.* — Wonston, Hants, 40*l.*; Linkinhorne, (conditional,) 50*l.*; Landewednack, (conditional,) 20*l.* or 15*l.*; Hemel Hemsted, 50*l.*; Bridgwater, 120*l.*; Littleton, near Evesham, (conditional,) 30*l.*; Lamphey, (conditional,) 70*l.*; Eversden, Cambridgeshire, 30*l.* or 40*l.*; Birch, 100*l.*; Hessele, Yorkshire, 20*l.*

## POLITICAL RETROSPECT.



**DOMESTIC.**—The quarter's revenue, which closed on the 5th of July, apparently fails in equalling that of the corresponding quarter in last year by the sum of 350,000*l.* The deficiency is in reality much greater, for in the account of this quarter are entered 280,000*l.* excise duties, which belonged to the April quarter; so that the actual failure amounts to 630,000*l.*; a very serious defalcation, but not greater than might have been apprehended, on a recollection of the depressed condition of our commerce and manufactures in all their various branches throughout the whole of the last winter and spring. By an estimate it appears that the statement of the sinking fund since 1825 has been altogether illusory, and that the fresh debt contracted is fully equal to the amount of the old one redeemed. This is proved by a reference to the budgets of the Chancellor of the Exchequer, which show that for the year 1825 the charge for interest on the national debt, including that on Exchequer bills, was 28,060,288*l.* and that the same charges on the income of 1828 amounted to 28,095,506*l.*

The weather during the last month has been as favourable to some operations in husbandry as it has been unfavourable to others. The crops both of hay and corn were so much checked in their growth by the drought and severely cold nights, that very little expectation was admitted of their improvement. The corn crops, however, will be generally good, if the dry weather which has followed the rains continues; for the wheat was just in that state of growth to derive advantage from them. Nor is the damage so much as might have been expected from the quantity of water fallen; even in the rich districts of Sussex, where the wheat crops are very heavy, they are generally standing. In Buckinghamshire we have seen a small piece or two mildewed, but only there. The barley and oats where late sown, or kept back by adventitious circumstances, were similarly placed, and will yield large and abundant crops, nor will these be defective in straw; where

they were forward, the drought had affected them too severely to admit of any considerable improvement. The beans are generally blighted; pease have escaped better.

The state of *Ireland* is disturbed in the extreme, and the southern counties of the island appear to be one continued scene of riot and murder. The Roman Catholic portion of the population seem to consider themselves freed from all the customary restraints imposed by the laws, and at full liberty to enjoy the victory they have won in any manner they please, and at any expense of the lives and property of the Protestant community; whilst Mr. O'Connell travels the country in procession, under the mask of an electioneering progress, exciting the mob by the most violent and inflammatory speeches. The tranquillity of this miserable country, which was so confidently promised as the immediate consequence and first-fruits of the late unconstitutional measures, appears to be even more remote than formerly. Nor does the boasted gratitude of the Irish papists show itself in a more conspicuous light. They openly disclaim that there is any room for such a feeling on their part; their emancipation has not been unconditional, and it must be their endeavour to remove the few cobwebs that are intended to bind them; they are indebted to no one for what they gained by intimidation; they consider that it was withheld as long as it could be consistently with the fears of his Majesty's ministers; and what reliance can they place in those persons who have not scrupled to betray the party they professed to unite with? The peaceful and industrious portion of the inhabitants are, in consequence of these excesses, constrained to leave the island—those who have property, to a country where they may enjoy it unmolested; and those who are compelled to labour for their subsistence, to places where their employment may be pursued without endangering their existence, and the fruits of their labour may be secure from the violence of fanatic ruffian.



What will be the next mode of treatment adopted by our statesmen for the benefit of unhappy Ireland!

Mr. Gerard Callaghan, a gentleman of truly Protestant principles, has, after an arduous struggle, been elected by the citizens of Cork as their representative in Parliament. The Roman Catholic party strenuously exerted themselves in support of his opponent.

**PORTUGAL.**—The speech of the Emperor of Brazil to his senate announces his determination with respect to his daughter's claims on the throne of this kingdom. He considers her as Queen, and will be found firm in refusing to compromise her interests. The actual condition of his own empire does not admit of his doing more at present than protesting against the usurpation of Don Miguel. Count Villa Flor has undertaken the chief command in the Island of Terceira in the name of Donna Maria del Gloria. The inhabitants are determined to resist the squadron of Don Miguel, and have made great preparations to that effect, for which ample time has been allowed them. Numbers of Portuguese emigrants have repaired thither, and great hopes are entertained that they may offer an effectual resistance, especially as the impoverished state of Don Miguel's affairs would render it almost impossible for him to furnish another armament.

**RUSSIA AND TURKEY.**—The defeat of the Turks before Schumla has been very complete, and the Russians are following it up with unusual vigour. With great skill General Diebitsch surprised the Grand Vizier in a very disadvantageous position; and though the resistance offered by the Turks was most determined, they were at length compelled to give way, and a general rout took place; about 2600 men were killed on the field, besides numbers in the pursuit, which was ably conducted by Count Pahlen. Upwards of forty pieces of cannon with all their ammunition waggons, the camp, and the whole baggage, fell into the hands of the victors; and the Grand Vizier's army may be considered as entirely dissolved, he himself having made his escape, accompanied by only a small body of horse. This defeat

places Schumla, which a few weeks ago was held to be impregnable, in a very dubious situation, if General Diebitsch thinks of attacking it, as the garrison is said to consist of only 4000 Arnouts, and the inhabitants who are capable of bearing arms amount to no more than 5000 men; unless reinforcements are speedily thrown in, it can scarcely withstand the first attacks of the Russian army.

Silistria has fallen. Accounts from Bucharest state that "a courier, despatched by Lieutenant-General Krasowsky, has this moment arrived from Silistria, with the news that that fortress has fallen under the victorious attacks of the Russians, on the 18th (30th) June. The Turkish garrison, which, after an obstinate resistance, was reduced to the last extremity, had surrendered prisoners of war. It amounted to 10,000 men, without including the inhabitants. Among the number are two Pachas of three tails, Hady Achmet, and Serb Mahmoud, and many other officers. 250 pieces of cannon, 2 horse tails, above 100 pair of colours, the flotilla of the Danube, and a great quantity of ammunition and provisions, are the trophies of this victory."

After the surrender of Silistria, General Diebitsch closely invested Schumla, but it is not yet ascertained whether he means to undertake a regular siege of that fortress. It is not improbable that he may leave a corps to observe it, and advance with the whole body of his army towards the Balkan.

**SOUTH AMERICA.**—The peace between the Republics of Colombia and Peru is not yet concluded, since in direct violation of the treaty of Tarqui, the city of Guayaquil still refuses to surrender, and skirmishing has been renewed to the advantage of the Colombian troops. Bolivar had arrived at Bogota, from whence he was about to proceed to the northern provinces on a tour of observation, and then, returning to the capital, attempt some remedy for the evils, both foreign and domestic, under which his country now labours; he would afterwards proceed to the south of Colombia, and finally settle the disputes with the Peruvians.

# ECCLESIASTICAL INTELLIGENCE.

## NEW CHURCHES.

**BEDMINSTER.**—Contributions, amounting to 2800*l.*, have been made for building a new Church in the Parish of Bedminster, near Bristol. The Church is to accommodate 650 persons in pews, and 950 in free sittings.

**NEWPORT.**—The Chapel of Ease at Newport has been consecrated by the Bishop of Exeter.

**PLYMOUTH.**—Charles Chapel, at Plymouth, has been consecrated by the Bishop of Exeter.

## PREFERMENTS.

The King has been pleased to order a *congé d'élire* to the Dean and Chapter of the Cathedral Church of Oxford, empowering them to elect a Bishop of that See, the same being void by the death of Dr. CHARLES LLOYD, late Bishop thereof: and his Majesty has been pleased to recommend to the said Dean and Chapter the Very Reverend RICHARD BAGOT, CLERK, M.A. to be by them elected Bishop of the said See.

| Name.                | Preferment.                               | County.    | Diocese.       | Patron.                                 |
|----------------------|-------------------------------------------|------------|----------------|-----------------------------------------|
| Ainger, Wm. D.D.     | Preb. of Cath. Ch. of Chester             |            |                | Bishop of Chester                       |
|                      | and St. Bees, C.                          | Cumberl.   | Chester        | Earl of Lonsdale                        |
|                      | and Sunninghill, V.                       | Berks      | Pec.D.of Sarum | St.John's C.Camb.                       |
|                      | to Northenden, R.                         | Chester    | Chester        | D. & C. of Chester                      |
| Allen, Joseph, D.D.  | Preb. in Coll. Ch. of Westminster         |            |                |                                         |
|                      | and Battersea, V.                         | Surrey     | Winchest.      | Earl Spencer                            |
|                      | to St. Bride, Fleet Street                | Middlesex  | London         | D.&C.of Westminst.                      |
| Allgood, James ..    | Domestic Chapl. to Right Hon. Earl O'Neil |            |                |                                         |
|                      | and Felton, V.                            |            |                |                                         |
|                      | to Ingram, R.                             | Northum.   | Durham         | { Lord Chancellor<br>P. J. Selby, Esq.  |
| Arthur, James ....   | Atherington, R.                           | Devon      | Exeter         | { Rev. J. Pike, and<br>T. Barnard, Esq. |
| Barlow, William ..   | Weston-super-mare, R.                     | Somerset   | B.&Wells       | Bp. of Bath & Wells                     |
| Beckwith, H. A. ...  | Vic. Chor. in Cath. Ch. of York           |            |                |                                         |
|                      | and Collingham, V.                        | W. York    |                |                                         |
|                      | to St. Martin's, Coney-st. V. York        |            | York           | { Mrs. Wheler<br>D. & C. of York        |
| Braham, W. H. S. ... | Minor Can. in Cath. Ch. of Canterbury     |            |                |                                         |
|                      | and Willesborough, V.                     | Kent       | Canterb.       | D.&C.of Canterbury                      |
| Brice, Henry Crane   | Bristol, St. Peter, R.                    | Bristol    | Bristol        | Corp. of Bristol                        |
| Bulmer, William ..   | Vic. Chor. in Cath. Ch. of York           |            |                |                                         |
|                      | and St. Sampson, P. C.                    |            |                |                                         |
|                      | to St. Mary, Bishophill, 2d Med. R.       |            | York           | { City of York<br>D. & C. of York       |
| Carter, George ..    | Minor Can. in Cath. Ch. of Norwich        |            |                |                                         |
|                      | and Trowse, V.                            |            |                |                                         |
|                      | with Lakenham, V.                         | Norfolk    | Norwich        | D. & C. of Norwich                      |
|                      | to Bawburgh, V.                           |            |                |                                         |
| Davy, Charles ....   | Preshute, V.                              | Wilts      | Salisbury      | Vic. Chor. of Salisbury                 |
| Gretton, Charles ..  | Elmstone Hardwick, V.                     | Gloucester | Gloucester     | Lord Chancellor                         |
| Harding, Henry ..    | Aldridge, R.                              | Stafford   | Lichfield      | Sir Edw. Scott, Bt.                     |
| Hill, J. Oakeley ..  | Ashenden, C.                              |            |                |                                         |
|                      | with Dorton, C.                           | Bucks      | Lincoln        | D.&C.of Chr. Ch. Oxf.                   |
| Hone, R. Brindley .  | Portsmouth, C.                            | Hants.     | Winchest.      | Vicar of Portsmouth                     |
| Landon, George ..    | Branscombe, V.                            | Devon      | Exeter         | D. & C. of Exeter                       |

| <i>Name.</i>         | <i>Preferment.</i>                                                                                                                                               | <i>County.</i>     | <i>Diocese.</i>     | <i>Patron.</i>                                                                                            |
|----------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|---------------------|-----------------------------------------------------------------------------------------------------------|
| Maddock, H. William  | Bethnal Green, St. John's,                                                                                                                                       | C. Middlesex       | London              | Brasenn. Coll. Oxf.                                                                                       |
| Parsons, Joseph ..   | Campsey Ash, R.                                                                                                                                                  | Suffolk            | Norwich             | { Sir C. W. Flint, Knt.<br>and others<br>Bp. of St. David's                                               |
| Payne, Henry T. .    | { Can. in Cath. Ch. of St. David's<br>and Preb. in Coll. Ch. of Brecon<br>and Devunnuck, V.<br>and Llanbedr, R.<br>and Patricio, P. C.<br>and Ystradvelty, P. C. | { Brecon           | { St. David's       | { Bp. of Gloucester<br>Duke of Beaufort<br>Duke of Beaufort<br>Bp. of Gloucester<br>Bishop of St. David's |
| Perkins, B. Robert.  | Wootton-under-Edge, V.                                                                                                                                           | Gloucester         | Gloucester          | Christ Ch. Oxford                                                                                         |
| Richardson, Wm. .    | { Vic. Chor. in Cath. Ch. of York<br>and St. Michael-le-Belfry, R.<br>with St. Wilford, R.                                                                       | { York             | { York              | { D. & C. of York                                                                                         |
| Rookes, Charles ..   | Teffont Evias, R.                                                                                                                                                | Wilts              | Salisbury           | J. T. Mayne, Esq.                                                                                         |
| Russell, John, D.D.  | { Preb. in Cath. Ch. of Canterbury<br>to St. Michael & Trinity,<br>Queenhithe, R.                                                                                | { Middlesex        | { London            | { D. & C. of Canterb. &<br>D. & C. of London, alt.                                                        |
| Salmon, Henry ....   | Hartley Wintney, V.                                                                                                                                              | Hants              | Winchest.           | Lady St. Jn. Mildmay                                                                                      |
| Salwey, Richard ..   | Fawkham, R.                                                                                                                                                      | Kent               | Rochester           | P. Pusey, Esq.                                                                                            |
| Thorold, Edward .    | { Marston, R.<br>with Hougham, R.<br>to Morcott, R.                                                                                                              | { Lincoln          | { Lincoln           | { Sir J. H. Thorold, Bt.<br>Rev. E. Thorold.                                                              |
| Wade, C. T. ....     | St. James' C. Ashted, Birming.                                                                                                                                   | Warwick            | Lichfield.          |                                                                                                           |
| Williams, E. H. G. . | St. Peter, Marlborough, R.                                                                                                                                       | Wilts              | Salisbury           | Bishop of Salisbury                                                                                       |
| Wyvill, William. .   | { Spenithorpe, R.<br>to Black Notley, R.                                                                                                                         | { N. York<br>Essex | { Chester<br>London | { Marm. Wyvill, Esq.<br>M. Wyvill, Esq.                                                                   |

## CLERGYMEN DECEASED.

|                     |                                                                                                                                                                                |                                         |             |                                                                                                                     |
|---------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------|-------------|---------------------------------------------------------------------------------------------------------------------|
| Bowman, Thomas .    | Flintham, V.                                                                                                                                                                   | Notts                                   | York        | Trin. Coll. Camb.                                                                                                   |
| Felix, David. ....  | Llanylar, V.                                                                                                                                                                   | Cardigan                                | St. David's | Bp. of St. David's                                                                                                  |
| Forrest, Richard. . | { Vic. Chor. in Cath. Ch. of York<br>and Helperthorpe, V.<br>and Upper Poppleton, C.<br>and Weaverthorpe, V.<br>with West Lutton, C.<br>and St. Mary, Bishophill<br>2d Med. R. | { E. York<br>W. York<br>E. York<br>York | { York      | { D. & C. of York                                                                                                   |
| Gaskin, G. D.D. .   | { Preb. in Cath. Ch. of Ely<br>St. Benet Gracechurch,<br>& St. Leonard Eastcheap, R.<br>and Stoke Newington, R.                                                                | { Middlesex                             | { London    | { Bishop of Ely<br>D. & C. Canterb. and<br>D. & C. St. Paul's, alt.<br>Preb. of Newington<br>in Cath. C. St. Paul's |
| Gilby, John ....    | { Barniston, R.<br>with Ulrome, V.                                                                                                                                             | { E. York                               | { York      | { Sir F. Boynton, Bart.                                                                                             |
| Hughes, John ....   | North Tidworth                                                                                                                                                                 | Wilts                                   | Salisbury   | Lord Chancellor                                                                                                     |
| Johnson, J. T. . .  | { Ashreigny, R.<br>and Wembworth, R.                                                                                                                                           | { Devon                                 | { Exeter    | { Rev. J. T. Johnson                                                                                                |
| Postle, Gunton .... | Ringsfield, R.                                                                                                                                                                 | Suffolk                                 | Norwich     | Samuel Postle, Esq.                                                                                                 |
| Smith, R. Hopton .  | Westley Waterless, R.                                                                                                                                                          | Cambs.                                  | Ely         |                                                                                                                     |
| Southouse, Edward   | Woolstonc, R.                                                                                                                                                                  | Gloucester                              | Gloucester  | Earl of Coventry                                                                                                    |

## UNIVERSITY INTELLIGENCE.

## OXFORD.

## ELECTIONS.

The Regius Professorship of Divinity in this University, to which are annexed a Canonry of Christ Church, and the Rectory of Ewelme, Oxfordshire, has been given to the Rev. Edward Burton, D. D. late Student of Christ Church, and Chaplain to the deceased Bishop.

The nomination by the Vice-Chancellor and Proctors of the Rev. Edward Burton, D. D. of Christ Church, to be a Delegate of the University Press, in the room of the late Bishop of Oxford, has been approved in Convocation.

The nomination of the Rev. Charles Kevern Williams, M. A. and Fellow of Pembroke College, to be a Public Examiner in *Disciplinis Mathematicis et Physicis*, has been approved in Convocation.

The Rev. William Kay, M. A. Fellow of Lincoln College, has been nominated a Public Examiner in *Disciplinis Mathematicis et Physicis*.

On the first day of Act Term, the following gentlemen were nominated in Convocation to be Masters of the Schools for the year ensuing:—

The Rev. J. Otley, M. A. late Fell. of Oriel Coll.

The Rev. G. Moberly, M. A. Fell. of Balliol Coll.

The Rev. R. Eden, M. A. Scholar of Corpus Christi Coll.

William Jacobson, Esq. B. A. of Lincoln College, St. Vincent Love Hammick, Esq. B. A. of Exeter College, and Richard Croft, Esq. B. A. Scholar of Balliol College, have been elected Fellows of Exeter College.

Messrs. Jas. Guillemard, John Carter, and Thomas Chandler Curteis, have been admitted Fellows of St. John's College; and Mr. James Parker Deane has been elected Founder's Kin Fellow.

Mr. M. H. G. Buckle, B. A. has been elected a Probationer Fellow; and Mr. Charles Browne Dalton, of the county of Essex, a Scholar, of Wadham College.

The Rev. Henry Allison Dodd, M. A. the Rev. Thomas Pearson, M. A. and the Rev. Robert Coulthard, M. A. have been elected Fellows of Queen's College, on the Old Foundation; G. H. S. Johnson, J. Richardson, and W. Abbot, Taberdars; and J. Hetherington, Thos. Dand,

Thos. Calvert, Henry Hebson, Lawson Peter Dykes, Edward Fawcett, Joseph Dodd, and Thomas Bowser Harrison Thompson, Scholars of the same Society.

At the election of Scholars from St. Peter's College Westminster, to the two Colleges of Trinity, Cambridge, and Christ Church, Oxford, there were eight candidates, of whom Mr. Ralph Barnes, Mr. Alexander John Sutherland, Mr. Stephen Fox-Strangways, and Mr. Wm. Archibald Biscoe, were elected to Christ Church.

At the annual election of Scholars from Merchant Taylors' School to St. John's College, the following gentlemen were nominated:—Mr. John Saltwell Pinkerton, Mr. Edward Wm. Vaughan, and Mr. John Joseph Pratt, to be Probationary Scholars; Mr. Seth Benjamin Watson, and Mr. John Francis Boyes, to be Andrews's Exhibitioners; and Mr. Francis John Kitson, Stuart's Exhibitioner.

The following gentlemen have been elected Scholars of Trinity College:—Messrs. Thos. Leigh Cloughton, Trinity College; Alfred Menzies, Worcester College; Nuteombe Oxnam, Oriel College; William Laxton, Trinity College; — Richards, from Eton School, Scholars on the Old Foundation; and Mr. Guillemard, from Tiverton School, Blount's Scholar. The Rev. J. M. Echalar, M. A. has been elected Probationer Fellow.

Mr. Charles Cheyne, Commoner of Pembroke College, has been elected Scholar of Lincoln College.

## PRIZES.

The prizes for the year 1829 have been adjudged to the following gentlemen:—

## CHANCELLOR'S PRIZES.

*Latin Verse*—"M. T. Cicero cum familiaribus suis apud Tusculum" John Eardley Wilmot, Scholar of Balliol College.

*English Essay*—"The power and stability of federative governments." Geo. Anthony Denison, B. A. Fellow of Oriel.

*Latin Essay*—"Quibus potissimum rationibus gentes a Romanis debellatae ita afficerentur ut cum victoribus in unius imperii corpus coalescerent?" W. Sewell, B. A. Fellow of Exeter College.

## SIR ROGER NEWDIGATE'S PRIZE.

*English Verse*—"Voyage of Discovery to the Polar Regions." Thomas Legh Cloughton, Scholar of Trinity College.

*Dr. Ellerton's Theological Prize*—"What were the causes of the persecution to which the Christians were subject in the first centuries of Christianity?" Mr. William Jacobson, B.A. of Lincoln College.

The following subjects are proposed for the Chancellor's prizes for the ensuing year:—

*For Latin Verse*—"Tyrus."

*For an English Essay*—"The Character of Socrates, as described by his disciples Xenophon and Plato under the different points of view in which it is contemplated by each of them."

*For a Latin Essay*—"Utrum apud Græcos an apud Romanos magis exulta fuerit civilis Scientia."

The first of the above subjects is intended for those gentlemen who, on the day appointed for sending the exercises to the Registrar of the University, shall not have exceeded four years, and the other two for such as shall have exceeded four, but not completed seven years, from the time of their matriculation.

*Sir Roger Newdigate's Prize*; for the best composition in English verse, not limited to fifty lines, by any Undergraduate who, on the day above specified, shall not have exceeded four years from the time of his matriculation—"The African Desert."

In every case the time is to be computed by calendar, not academical years, and strictly, from the day of matriculation to the day on which the exercises are to be delivered to the Registrar of the University, without reference to any intervening circumstances whatever.

No person who has already obtained a prize will be deemed entitled to a second prize of the same description.

The exercises are all to be sent under a sealed cover to the Registrar of the University on or before the first day of May next. None will be received after that time. The author is required to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name, and the date of his matriculation, sealed up under another cover, with the motto inscribed upon it.

The exercises to which the prizes shall have been adjudged will be repeated (after a previous rehearsal) in the Theatre, upon the Commemoration Day, immediately after the Creweian oration.

*Theological Prize instituted June 2, 1825*—"Whether the doctrine of One God, differing in his nature from all other beings, was held by any Heathen nation or sect of Philosophers, before the birth of Christ."

The above subject, for an English Essay, appointed by the judges, is proposed to members of the University on the following conditions:—

I. The candidate must have passed his examination for the degree of B.A. or B.C.L.

II. He must not on this day (June 26) have exceeded his twenty-eighth Term.

III. He must have commenced his sixteenth Term eight weeks previous to the day appointed for sending in his Essay to the Registrar of the University.

In every case the Terms are to be computed from the matriculation inclusively.

The Essays are to be sent under a sealed cover to the Registrar of the University on or before the Wednesday in Easter week next ensuing. None will be received after that day.

The candidate is desired to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name sealed up under another cover, with the motto inscribed upon it.

The Essay to which the prize shall have been adjudged will be read before the University in the Divinity School on some day in the week next before the Commemoration.

## EXAMINATIONS.

The names of those candidates, who at the close of the Public Examinations in Easter Term were admitted by the Public Examiners into the three classes of *Literæ Humaniores* and *Disciplinæ Mathematicæ et Physicæ* respectively, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow:—

*In the First Class of Literæ Humaniores.*

Baring, Charles, Christ Church.  
Dayman, Edward Arthur, Exeter Coll.  
Jacob, George Andrew, Worcester Coll.  
Povah, Francis, St. John's Coll.

*In the Second Class of Literæ Humaniores.*

Armistead, James, Wadham Coll.  
Clarke, William Wilcox, Wadham Coll.  
Croft, Richard, Balliol Coll.  
Dennis, James, Exeter Coll.  
Huntley, Osmond Charles, Oriel Coll.  
Lawson, John, St. Alban Hall.  
Meade, Edward, Wadham Coll.  
Nicholson, William, Trinity Coll.

Palaiet, Septimus H. Worcester Coll.  
 Pigott, John Dryden, Christ Church.  
 Richardson, John, Queen's Coll.  
 Sealy, John, Exeter Coll.  
 Syms, William, Wadham Coll.

*In the Third Class of Literæ Humaniores.*

Abbott, William, Queen's Coll.  
 Aldrich, John, Lincoln Coll.  
 Berdmere, Samuel Charles Jas. Chr. Ch.  
 Corfe, Arthur Thomas, All Soul's Coll.  
 Duckworth, Sir J. T. B. Bart. Oriol Coll.  
 Ellis, William Webb, Brasennose Coll.  
 Forbes, James, Oriol Coll.  
 Horn, Henry, St. John's Coll.  
 Jones, Robert, Pembroke Coll.  
 Lang, Dashwood, St. Alban Hall.  
 Laprinnaudaye, Chas. J. St. John's Coll.  
 Philpotts, William John, Oriol Coll.  
 Worsley, Wilham, Magdalen Hall.

R. D. HAMPDEN,  
 DANIEL VEYSIE,  
 J. LOSCOMBE RICHARDS,  
 THOMAS T. CHURTON,  
 J. CARR,  
 R. MITCHELL,

} Examiners.

*In the First Class of Discip. Mathematic. et Phys.*

Baring, Charles, Christ Church.  
 Corfe, Arthur Thomas, All Souls' Coll.  
 Johnson, W. Wilbraham, Brasennose Coll.  
 Madan, George, Christ Church.

*In the Second Class of Discip. Mathematic. et Phys.*

Dennis, James, Exeter Coll.  
 Webb, Thomas William, Magdalen Hall.  
 Winterbottom, R. Townsend, Balliol Coll.  
 R. WALKER,  
 A. P. SALUNDERS,  
 C. K. WILLIAMS,

} Examiners.

The number of the Fourth Class, namely, of those who were deemed worthy of their Degree, but not deserving of any honourable distinction, was 138.

The following plan for the establishment of a Police within the precincts of the University and City of Oxford, was approved of in Convocation on Friday, the 5th of June.

*Appointment, Duties, Remuneration of Constables, &c.*

Under the authority of the Act 6 Geo. IV. c. 97, it is proposed,

I. That fifteen constables be appointed by the Vice-Chancellor, to continue in office for a time dependent on circumstances, and that they be also nominated to act as *Vice-Chancellor's Men*, in order to be enabled more readily in this capacity to

conduct irregular Gownsmen to their respective Colleges and Halls, without taking them into custody in their capacity of Constables.

II. That of this number, *thirteen* be *ordinary* Constables, who will be required to keep watch and ward in their respective rounds or beats, to prevent burglaries, felonies, and all other outrages and breaches of the peace; to call the hour of the night; to arrest and apprehend idle and disorderly persons, rogues, vagabonds, prostitutes, and all disturbers of the peace; and, if necessary, to lodge them for the night in some place of security, till they can be brought before a Magistrate, to be examined and dealt with according to law; and that the remaining *two* Constables act as *Superintendents* or *Inspectors*, whose duty it will be alternately to visit the several stations and rounds of the other Constables, to observe whether they perform their duty according to the orders and regulations to be hereafter made, and to report any case of misbehaviour or neglect of duty to the Vice-Chancellor and Proctors, or to the members of the standing Committee hereafter mentioned.

III. That both the superintending, as well as the ordinary Constables, be bound to assist (when called upon by an express order from the Vice-Chancellor to that effect) in putting down any breach of the peace or disturbance in the day-time, and in preserving order at the Commemoration, or any other public Academic celebrity.

IV. That each Constable, upon taking the oath of office, be furnished with a printed copy of the Rules to be observed by him in the discharge of his duty.

V. That thirteen watch-boxes be erected at convenient distances for the accommodation of the ordinary Constables, and that a Room be provided under the eastern extremity of the Old Clarendon Press for the Inspectors or Superintendents, in which said places, respectively, printed copies of the Rules and Orders are to be hung up in a conspicuous situation.

VI. That several stations and rounds for the Constables be established, subject to such alterations as experience may suggest.

VII. That each of the ordinary Constables receive as a remuneration for his trouble *1l.* and each of the Inspectors *1l. 5s.* per week.

VIII. That each Constable be furnished with a plain great coat, once in every two years, staves, lantern, rattle, &c.

*Fund for the Support of the Constabulary Establishment, &c.*

IX. That a fund be raised for defraying the expense of this Establishment by a tax called *The Police and Watch and Ward Tax*, of one shilling per quarter on every Member of the University whose name shall be on the books of any College or Hall on any day in the said quarter, and that this tax be imposed in the quarter immediately ensuing midsummer next.

X. That the proceeds of this tax be applied *solely and exclusively* to the expenses of the Police; and that the Vice-Chancellor be authorized to suspend or diminish it, as circumstances may require, in order that, if at any time the operation of the scheme should be interrupted, or the receipts greatly exceed the necessary expenditure, the Vice-Chancellor may be enabled to intermit, or to decrease, without repealing, the tax.

XI. That the sums raised by this tax be collected by the University Bailiff, who will be required to pay the wages of the Constables, and to discharge all other expenses of the Establishment, exhibiting an account of the disbursements, and paying the balance remaining in his hands to the Vice-Chancellor at the end of every quarter, and that the Bailiff be allowed 1*l.* per quarter for his trouble.

XII. That the general statement of the receipts and payments for the year be laid before the Delegates of Accounts at their annual audit, and afterwards printed and circulated for the information of Members of Convocation.

XIII. That when the general plan and details of the intended Establishment shall have been approved, and the proposed tax shall have been sanctioned by Convocation, a communication be made by the Vice-Chancellor to the Mayor at least twenty-eight days before the time fixed on for the first operation of the measure.

XIV. That to provide as much as possible for the permanent efficiency of this Establishment, and to remedy such unforeseen inconveniences and defects as may from time to time arise, a standing Committee be appointed, consisting of the Vice-Chancellor, the four Pro-Vice-Chancellors, and the Proctors for the time being, of whom *five* be necessary to constitute a quorum.

XV. That the business of such Committee be to meet once at least in every Term, and whenever occasion may require, to examine into the practical effects of the system, to increase or diminish

the stipends of the Constables, as may appear expedient; and in short to correct what is wrong, and to supply whatever may be deficient.

XVI. That the above plan be carried into effect in the next Michaelmas Term.

DEGREES CONFERRED.

DOCTORS IN DIVINITY.

The Rev. Edward Buntin, late Student of Christ Church, Regius Professor of Divinity.

The Rev. Edwin Jacob, late Fellow of Corpus Christi Coll. Vice-President of King's Coll. New Brunswick.

HONORARY DOCTORS IN CIVIL LAW.

His Excellency James Barbour, Esq. of Barboursville, in Virginia, Envoy of the United States of America.

His Excellency Sir Howard Douglas, Bart. F.R.S. Knight Companion of the Bath, and also of the Order of Charles of Spain, Lieutenant-Governor and Commander-in-Chief of the Province of New Brunswick.

Sir John Eardley Eardley-Wilmot, Bart. of Berkswell Hall, in the county of Warwick, F.R.S. F.S.A. F.L.S.

Sir William Edward Parry, Knight, F.R.S. Captain in the Royal Navy.

Sir John Franklin, Knight, F.R.S. Captain in the Royal Navy.

DOCTOR IN CIVIL LAW.

William Robinson, Esq. Balliol Coll.

DOCTOR IN MEDICINE.

Thomas Davidson, Worcester Coll.

BACHELORS IN DIVINITY.

Rev. Alfred Butler Clough, Fellow and Tutor of Jesus Coll.

The Rev. Edwin Jacob, late Fellow of Corpus Christi Coll. Vice-President of King's Coll. New Brunswick.

BACHELOR IN MEDICINE (*with Licence to practise.*)

Thomas Davidson, Worcester.

BACHELORS IN CIVIL LAW.

W. H. Smith, Queen's Coll.

William Evans, Jesus Coll.

MASTERS OF ARTS.

William Allfree, Exeter Coll. Grand Com-pounder.

William George Lambert, Scholar of Corpus Christi Coll.

Francis John Moore, Exeter Coll.

Stephen Love Hammick, Christ Church.

Rev. Robert Henry King, Magdalen Hall.

Rev. Samuel Wilberforce, Oriel Coll.

Charles Henry John Anderson, Oriel Coll.  
 Henry Hodgkinson Bobart, Christ Church.  
 Rev. Francis Annesley, St. John's Coll.  
 Rev. John Missing, Magdalen Hall.  
 Lovelace Bigg Wither, Oriel Coll.  
 Rev. Edward Trueman, Worcester Coll.  
 J. Johnes, Brasennose Coll. Grand Compounder.  
 Rev. A. Neate, Trinity Coll.  
 Rev. J. B. Gwyn, Jesus Coll.  
 J. Jones, Jesus Coll.  
 Rev. J. Price, Jesus Coll.  
 Rev. J. Trevelyan, St. Mary Hall.  
 Rev. N. Small, St. Mary Hall.  
 W. Jones, Christ Church.  
 Rev. J. Kynaston, Christ Church.  
 Rev. A. Brown, Christ Church.  
 Rev. R. Lewis, Magdalen Hall.  
 E. Ray, Brasennose Coll.  
 Rev. C. W. Pitt, Brasennose Coll.  
 Rev. G. Wylie, Queen's Coll.  
 Rev. S. Bellas, Queen's Coll.  
 Rev. J. West, Worcester Coll.  
 W. S. Bricknell, Worcester Coll.  
 Rev. C. Reed, Exeter Coll.  
 Rev. J. F. Hone, University Coll.  
 Rev. J. C. Campbell, University Coll.  
 J. L. Lamotte, Wadham Coll.  
 Rev. G. Lea, Wadham Coll.  
 Rev. R. Whitelock, Lincoln Coll.  
 Rev. H. M. Spence, Lincoln Coll.  
 D. Badham, Pembroke Coll.  
 W. J. Trower, Fellow of Oriel Coll.  
 Rev. John Olive, Worcester Coll. Grand Compounder.  
 Rev. George Heron, Brasennose Coll.  
 Rev. Henry Fowle, University Coll.  
 Rev. William May Ellis, Christ Church.  
 William Dowdeswell, Christ Church.  
 Francis Valentine Woodhouse, Exeter Coll.  
 Rev. William Scott Robinson, Exeter Coll.  
 Rev. George G. Gardiner, Exeter Coll.  
 Rev. John Ley, Exeter Coll.  
 Rev. Hugh Willoughby, Exeter Coll.  
 Rev. Richard W. Kemplay, Queen's Coll.  
 Rev. W. Tabourdin, Fellow of New Coll.  
 Rev. P. Maurice, Chaplain of New Coll.  
 Rev. Heathfield W. Hicks, Pembroke Coll.  
 Edward Benbow, Pembroke Coll.  
 Rev. Daniel Wilson, Wadham Coll.  
 William Purton, Trinity Coll.  
 David Vavasour Duell, Christ Church, Grand Compounder.  
 Rev. David Smith Stone, Exeter, Grand Compounder.  
 John Aldridge, Christ Church.  
 William Hodgson, Queen's Coll.  
 Rev. Thomas Nixon, Lincoln Coll.  
 Rev. John Alexander Gower, Chaplain of Magdalen.  
 Henry Edmund Freyer, Pembroke Coll.  
 Peter Stafford Carey, St. John's Coll.  
 Rev. William D. Johnston, St. John's Coll.  
 Rev. Proby John Ferrers, Oriel Coll.

Rev. Robert Kilvert, Oriel Coll.  
 Edward Powlett Blunt, Scholar of Corpus Christi Coll.  
 John Earle Pitcher, Oriel Coll.  
 Charles Dacres Bevan, Balliol Coll.  
 Rev. William Hale, Magdalen Hall.  
 Digby Cayley Wingham, Brasennose Coll. Grand Compounder.  
 Rev. James Nelson Palmer, St. John's Coll. Grand Compounder.  
 Rev. James Hutchinson, St. John's Coll.  
 Rev. William S. Hadley, Queen's Coll.  
 Rev. Robert Wickham, Christ Church.  
 Charles Waring Faber, Scholar of University Coll. and Vicar of University Coll.  
 William Hind, University Coll.  
 Seth Burge Plummer, University Coll.  
 Edward Simms, Wadham Coll.  
 George Thomas Robertson, Lincoln Coll.  
 William Sewell, Fellow of Exeter Coll.  
 Rev. Augustus James Brine, Exeter Coll.  
 John Clutton, Worcester Coll.  
 Rev. James Legrew Hesse, Trinity Coll.  
 William Robinson, Balliol Coll.

BACHELORS OF ARTS.

William Nigel Giesley, St. Mary Hall.  
 Thomas Fatebrother, Queen's Coll.  
 Richard Croft, Scholar of Balliol Coll.  
 James Dennis, Exeter Coll.  
 Francis Ossian Durant, Worcester Coll.  
 Henry Davison, Scholar of Trinity Coll.  
 Howel Gwyn, Trinity Coll.  
 Charles Powell, Trinity Coll.  
 Charles Marriott, Queen's Coll.  
 Edward Hatley Orme, St. Mary Hall.  
 Sir T. F. F. Boughey, Bart. Christ Church.  
 Sir John Mordaunt, Bart. Christ Church.  
 Edward Hulse, Christ Church.  
 William Seyer London, Christ Church.  
 William H. I. Mackworth, Balliol Coll.  
 John Lawson, St. Alban Hall.  
 James Stoven Lister, Worcester Coll.  
 William Webb Ellis, Brasennose Coll.  
 Ernest Adolphus Waller, Brasennose Coll.  
 Bennet V. Townshend, Brasennose Coll.  
 Thomas Lewis, Jesus Coll.  
 William Bowling, Jesus Coll.  
 William Lloyd, Jesus Coll.  
 Charles Lloyd, Jesus Coll.  
 Richard Bassett Wilson, University Coll.  
 William Henry Rooper, University Coll.  
 Alfred Charles Bridge, Exeter Coll.  
 Henry Mogg, Exeter Coll.  
 William Littlehales, Exeter Coll.  
 Charles Moore, Exeter Coll.  
 Thomas Waddon Matyn, Exeter Coll.  
 Henry Flesher, Lincoln Coll.  
 Charles J. Laprimaudaye, St. John's Coll.  
 Hugh Matthie, Pembroke Coll.  
 George Robert Marriott, Oriel Coll.  
 Osmond Charles Huntley, Oriel Coll.  
 James Forbes, Oriel Coll.  
 James Hughes Hallett, Oriel Coll.



Hon. A. J. Ashley Cooper, Christ Church.  
 C. O. Mayne, Christ Church.  
 S. C. J. Berdmore Christ Church.  
 W. Moore, Christ Church.  
 R. Heelis, Queen's Coll.  
 W. Leech, Queen's Coll.  
 W. Hutton, Queen's Coll.  
 M. Burnham, Queen's Coll.  
 H. T. Streeten, Queen's Coll.  
 J. Tardiffe, Queen's Coll.  
 H. Sweeting, Queen's Coll.  
 J. K. Simpkinson, Balliol Coll.  
 C. T. Dawson, Balliol Coll. Grand Comp.  
 C. T. Cary, Magdalen Hall.  
 E. Bagnall, Magdalen Hall.  
 F. Reyroux, St. Edmund Hall.  
 R. Stranger, Pembroke Coll.  
 W. Gilkes, Pembroke Coll. Grand Compounder.  
 E. Williams, Jesus Coll.  
 T. Davies, Jesus Coll.  
 W. D. Phillips, Jesus Coll.  
 J. Roberts, Jesus Coll.  
 R. Suckling, Exeter Coll.  
 C. T. James, Exeter Coll.  
 H. Morshead, Exeter Coll.  
 G. Kennard, St. Alban Hall.  
 E. E. Blencowe, St. Alban Hall.  
 A. Stewart, St. Alban Hall.  
 D. Lang, St. Alban Hall.  
 E. Lilley, Worcester Coll.  
 G. J. Quarmby, Lincoln Coll.  
 G. J. Gould, Lincoln Coll.  
 E. Meade, Wadham Coll.  
 A. T. Corfe, All Souls' Coll.  
 J. Pope, St. John's Coll.  
 H. Horn, St. John's Coll.  
 G. E. Smith, St. John's Coll.  
 Samuel Hooper Whittuck, St. Mary Hall.  
 Aldred Hadfield, St. Mary Hall.  
 J. F. West, Scholar of Brasenose Coll.  
 Henry C. Partridge, Brasenose Coll.  
 John Samuel Williams, Jesus Coll.  
 William Williams, Jesus Coll.  
 Septimus H. Palairet, Worcester Coll.  
 Edward Fitzgerald, Balliol Coll.  
 John Ekins, Balliol Coll.  
 Harry Buckland Lott, Balliol Coll.  
 Jacob Wood, Postmaster of Merton Coll.  
 E. M. Atkins, Demy of Magdalen Coll.  
 R. Jones, Oades' Exhibitioner, Pemb. Coll.  
 Broake William Robert Boothby, Student of Christ Church.  
 Charles Baring, Student of Christ Church.  
 The Earl of Ossory, Christ Church.  
 William R. Freemantle, Christ Church.  
 William Syms, Wadham Coll.  
 Henry Wells, Trinity Coll.  
 William Gray, Magdalen, Grand Compounder.  
 Charles Sergeaut, Brasenose Coll. Grand Compounder.  
 Henry W. Wiseman, Balliol Coll. Grand Compounder.

Alexander Murray, Magdalen Hall.  
 John Procter, Brasenose Coll.  
 Walter Cecil Davies, Jesus Coll.  
 John Henry Barker, Christ Church.  
 Richard W. P. Davies, Worcester Coll.  
 Thomas Streatfield Lightfoot, Exeter.  
 Henry Hugh Way, Postmaster of Merton.  
 Edward C. Brown, Postmaster of Merton.  
 John Holt Ensell, Queen's Coll.  
 Hargood B. Snooke, Pembroke Coll.  
 William Nicholson, Trinity Coll.  
 G. H. S. Johnson, Scholar of Queen's Coll.  
 John Capel H. Tracy, Oriel Coll.  
 John Hockley Taylor, Queen's Coll.  
 William Abbott, Scholar of Queen's Coll.  
 Charles Viscount Marsham, Christ Church.  
 Hon. Robert Liddell, Christ Church.  
 Simeon James Etty, New Coll.  
 H. D. Harrington, Fellow of Exeter Coll.  
 B. W. Newton, Fellow of Exeter Coll.  
 W. J. Copeland, Scholar of Trinity Coll.  
 Charles John Boud, Trinity Coll.  
 Thomas Henry Paddon, Trinity Coll.  
 John Seeley, Exeter Coll.

The following gentlemen of Cambridge have been admitted *ad eundem* of this University:—

The Most Hon. the Marquis of Bute, M. A. of Christ College.

Rev. John Lodge, M. A. Fellow of Magdalen College, and Principal Librarian of the University.

Rev. Thomas Thorpe, M. A. Fellow of Trinity College.

Rev. John Baines Graham, M. A. late Fellow of Queen's College.

Rev. C. Lawson, M. A. St. John's Coll.

Mr. Edwards, B. C. L.

The Marquess of Abercorn, and the Marquess of Douglas and Clydesdale, eldest son of the Duke of Hamilton, have been admitted Noblemen of Christ Church.

#### MARRIED.

At Plymstock, Devon, the Rev. James Lampen Harris, M. A. Fellow of Exeter College, and Perpetual Curate of Plymstock, to Sophia Elizabeth, relict of the late Lieut.-Colonel Henry Browne, of the 87th regiment.

At Beddington, the Rev. Charles William Knyvett, M. A. Student of Christ Church, and of Mitcham, Surrey, to Julia, second daughter of the Rev. J. B. Ferrers, Rector of Beddington, in the same county.

At St John's Church, Hereford, the Rev. F. H. Brickenden, B. D. Vice-Provost of Worcester College, Rector of Hoggaston, Bucks, and Vicar of Dewsall, Herefordshire, to Anne, youngest daughter of the late Miles Coyle, Esq.

## CAMBRIDGE.

## ELECTIONS.

The Rev. Samuel Wilkes Wood, M.A. of Magdalen College, has been elected a foundation Fellow of that society.

## GRACES.

The Syndics appointed to consider of the arrangements concerning the "Old Court lately purchased of King's College," have reported to the Senate:—

"That they consider it necessary that provision should be made, not merely for a large increase of the accommodation of the Public Library, but likewise for four additional Lecture Rooms, for Museums of Geology, Mineralogy, Botany, and, if practicable, of Zoology, for a new office for the Registrar, for an additional School for the Professor of Physic, and for other purposes connected with the despatch of the ordinary business of the University:— That they consider the extent of ground, now the property of the University, including the site of the present Library, as amply sufficient for all these objects:— That they consider it expedient to make application to four architects, for complete plans, elevations and estimates, to be forwarded to the Vice-Chancellor, on or before the 1st of November next: and that the Syndicate should be authorised to give the necessary instructions; to offer the sum of 100 guineas to each of the three architects whose plans shall not be adopted; and to make a further report to the Senate before the end of the next term."

A grace for the adoption of the above recommendation has passed the Senate.

## REPORT OF THE PREVIOUS EXAMINATION SYNDICATE.

The Syndicate appointed by Grace of the Senate, May 27, 1829, "to consider what alterations it is expedient to make in the mode of conducting the Previous Examination," beg leave to recommend to the Senate that the following plan of examination be substituted for that now in force:—

\*1. That the Previous Examination of the Junior Sophs in the Senate-House shall begin on the Monday in the week before the end of the Lent term in each year; and that this examination shall continue throughout that week (with the exception of Friday) and during the

Monday, Tuesday, Wednesday, and Thursday of the week following.

2. That the subjects of examination shall be one of the four Gospels or the Acts of the Apostles in the original Greek, Paley's Evidences of Christianity, one of the Greek and one of the Latin Classics.

3. That the appointment of the particular subject in the New Testament, and in regard to the two last-mentioned subjects, the appointment both of the authors and of the portions of their works which it may be expedient to select, shall rest with the Vice-Chancellor for the time being, the three Regii Professors of Divinity, Civil Law, and Physic, the Regius Professor of Greek, and the Public Orator, (provided that not more than two of them are members of the same college); upon this clear understanding, that in the exercise of the powers thus to be vested in them they shall so limit the examination, that every one who is to be examined may be reasonably expected to show a competent knowledge of all the subjects.

4. That in case three or more of those to whom the appointment of the subjects of examination has been assigned, shall belong to the same college, deputies for any number exceeding two shall be appointed, every year, by a Grace of the Senate.

5. That every person when examined, shall be required: (1) to translate some portion of each of the subjects appointed as aforesaid; (2) to construe and explain passages of the same; and (3) to answer printed questions relating to the evidences of Christianity. \*

\*6. That previously to the commencement of the examination, the Examiners shall prepare an alphabetical list of all the persons to be examined, and divide them into equal portions according to the number of days of examination; and that they shall send a copy of such list to the Praelector of each college, notifying the day on which each of the persons to be examined belonging to that college shall be required to attend the examination.

\*7. That each of the persons to be examined, shall be required to attend from eight o'clock till eleven in the morning, and from twelve o'clock till three in the afternoon on the day of which he has previously received notice.

\*8. That the persons to be examined each day shall be formed into two divisions; that each of these divisions shall be examined in the Greek subject by two of the Examiners, and in the Latin subject by the other two during the morning; and that the Greek Testament and Paley's Evidences shall be the subjects of examination in the afternoon.

\*9. That the persons under examination shall be employed in translating the passages, or answering the printed questions proposed, each individual being called upon in turn during the time of examination to construe and explain passages of the appointed subjects.

\*10. That in general the examination of each individual shall be concluded in one day, and that the result of each day's examination shall be notified as soon as conveniently may be to the Praelector of each college: but if the Examiners shall judge it expedient to examine any person further, in order to ascertain whether he shall be permitted to have a certificate of approval, they shall send notice of the day on which his further attendance will be required.

\*11. That every Undergraduate shall be required to attend the examination in the year next but one after that in which he commences his residence.

12. That in case any one shall be prevented by illness (a certificate of which shall be submitted to the Vice-Chancellor and Proctors for the time being, for their approbation), from attending the regular examination of his year, he shall be required to attend the next following examination, and so on; and that, if any one shall absent himself upon any other account from the proper examination of his year, he shall not be allowed the term in which the examination takes place, and shall, moreover, be required to attend the examination of the next year, and so on.

13. That two classes (each of them arranged alphabetically) shall be formed out of those examined—the first consisting of those who have passed their examination with credit—and the second, of those to whom the Examiners have *only not refused* their certificate of approval.

14. That those who shall not be approved by the Examiners, shall be required to attend the examination of the following year, and so on; and that no degree of B. A. M. B. or B. C. L. shall be granted, unless a certificate be presented to the Caput, shewing that the candi-

date for such degree has passed, to the satisfaction of the Examiners, some one of these examinations.

\*15. That public notice of the subjects of examination in each year shall be issued in the first week of the Lent term of the year preceding.

16. That, in every year, at the first congregation after the 10th day of October, the Senate shall elect four Examiners, (who shall be members of the Senate, and appointed by the several Colleges according to the cycle of Proctors and Taxors), to conduct the Examination of the succeeding year.

17. That each of the Examiners shall receive 20*l.* from the University chest.

18. That the foregoing regulations shall not interfere with the composition between the University and King's College.

\* The regulations which contain deviations from those now in force have an asterisk prefixed.

A grace for the adoption of the above recommendation will be offered to the Senate in the ensuing term.

There will be congregations on the following days of the ensuing Michaelmas Term.

*Saturday*..... Oct. 10, at ten.

*Thursday* .... Oct. 29, at eleven.

*Wednesday* ... Nov. 18, at eleven.

*Wednesday* .... Dec. 9, at eleven.

*Wednesday* .... Dec. 16, (end of term)  
at ten.

#### DEGREES CONFERRED.

On Tuesday, July 7th, being Commencement Day, the following Doctors and Masters of Arts were created:—

#### DOCTORS IN DIVINITY.

The Rev. William Dealtry, late Fellow of Trinity Coll. Rector of Clapham, and Chancellor of the diocese of Winchester.  
The Rev. Joseph Allen, late Fellow of Trinity Coll. Prebendary of Westminster.

The Rev. Gilbank Ackland, St. John's College, Rector of St. Mildred's, Bread Street, and Lecturer of St. Andrew's, Holborn, London.

The Rev. Martin Joseph Naylor, late Fellow of Queen's Coll.

The Rev. Samuel Thomas Bloomfield, Sidney Coll. Vicar of Bisbrooke, Rutland.

#### DOCTORS IN PHYSIC.

Henry Shuckburgh Roots, Jesus Coll.

George Shaw, Caius Coll.

Richard Pinckard, Caius Coll.

John Burdett Steward, Pembroke Coll.

## MASTERS OF ARTS.

DOWNING COLL.  
William Gurdon  
William Ford Bally  
Alfred Power

JESUS COLL.  
William Goodwin  
Henry Wm. Crick  
James Hayes Sadler  
Harvey Bawtree  
William Warren  
James Carver  
E. Richard Otter  
George Sharland  
William Steggall  
George Otter  
R. M. Baddeley

CAIUS COLL.  
Richard Day  
F. Offley Martin  
Robert Wallis  
Wm. Henry Hanson  
Henry Clinton  
Samuel Stone  
Thomas Hulton  
Charles Dade  
Charles Paul  
G. Oakes Miller  
H. Beaumont Leeson  
J. Theophilus Debrisay  
John Day Hurst

KING'S COLL.  
G. O. Townshend  
W. Gifford Cookeley

TRINITY COLL.  
John Bishton  
Robert Maitland  
Henry Collins  
John Hodgson  
William Law  
Mannaduke Prickett  
Henry Ashington  
Francis Ford Pinder  
W. Margeson Heald  
Evan Jenkins  
Richard Atkinson

William Hopwood  
Charles Naine  
William Mason  
Markland Barnard  
Robert H. Lewin  
William Webb  
John Dixon Hales  
R. Bourne Baker  
James Dainell  
J. B. Bulmer Clarke  
Henry Peter Daniell  
John Fitz-Gerald  
Thomas Stratton  
John Roach Bovell  
G. Henry Bower  
William Overton  
Oswald Head  
John Warner  
E. Arthur Smedley  
James Losh  
G. Darby St. Quintin  
David Ricardo  
Charles J. Sympton  
John Lane Freer  
George Thornton  
Pierce Morton  
Edward Hencage  
John Alex. Kinglake  
James Allen  
W. M. S. Marriott  
Thomas Rawson

ST. JOHN'S COLL.  
George Hepper  
Gawen Hodgson  
W. H. Ricketts Bayley  
John Hymers  
E. Bowyer Sparke  
Henry Jesson  
William Keeling  
W. Hallows Miller  
William Metcalf  
J. A. Deverell Meakin  
Rice Davies Powell  
W. Rolph Richards  
Samuel Revell  
H. Reginald Yorke

Richard Foster  
J. Lyneham Tanner  
Benjamin Maddy  
W. W. Robinson  
John Henry Fludyer  
J. Howard Marsden  
John Pedder  
W. L. Sutaby  
Henry Fox  
Edward Cole  
W. Everest Stevens  
F. H. Stoddart Say  
G. H. Lee Warner  
J. Henshaw Gregg  
John Greensall  
Josiah F. Flavell  
Thomas Mee Goist  
John Henry Rowlatt  
Frederick Jacob Hall  
Frederick E. Gretton  
Nathan Hubbersty  
Thomas Holloway  
Derwent Coleridge  
Wm. Henry Foster  
G. J. Philip Smith  
Edward Gibson  
Daniel Rose Fearon  
Robert Lowe

## ST. PETER'S COLL.

John Gautier Milne  
William Stone  
B. Franklin Couch  
Samuel Hudson  
R. Montagu Poote

## CLARE HALL.

Thomas Bonney  
John Champign  
James Young Cooke

## PEMBROKE COLL.

Robert South  
Richard Trott Fisher  
John Holt Simpson  
John Wreford Budd

CORP. CHRISTI COLL.  
Wm. Milner Faish  
John Bragg  
Philip Booth  
William Wells

EMMANUEL COLL.  
Ralph Clutton  
Alex. Henry Small  
William Jones  
George Ainslie  
H. Prescott Blencowe  
Charles Tyrell  
Robert Wilson

## QUEEN'S COLL.

James Rawlings  
Thomas Bell  
Thomas Clark  
John Simons  
John Harrington  
Nicholas Chinnery  
Richard Gascoyne  
Henry Bagnall  
Thomas Ramshay

## CHRIST COLL.

James Pedder  
Charles Wallington  
T. Sheldon Green  
Barwick John Sans  
Oliver A. Heywood

## SIDNEY COLL.

John Gibson  
Henry Alford  
William Sykes  
W. Bagshaw Harrison  
George Gibbons  
George G. Wyatville  
Anthony Boulton

## CATHARINE HALL.

John Gibson

## MAGDALENE COLL.

George Marriott  
T. Lovick Cooper  
Thomas Husband  
Theodosius Wood

At the Congregation on Saturday, July 4,  
the following degrees were conferred:—

## BACHELORS IN DIVINITY.

Rev. John N. White, St. Peter's Coll.  
Rev. John Thomas, St. John's Coll.

## BACHELOR IN CIVIL LAW.

Rev. William Brown Hall, St. Peter's Coll.

## BACHELOR IN PHYSIC.

Leonard Richard Willan, St. Peter's Coll.

## BACHELORS OF ARTS.

Charles Quayle Constable, Trinity Coll.  
Roger Smith, Magdalene Coll.  
William F. Raymond, St. Peter's Coll.

At the Congregation on Monday, July 6,  
the following gentlemen were admitted  
Bachelors in Civil Law:—

Rev. George Pocock, Trinity Hall.  
Harris Prendergast, Esq. Trinity Coll.

Rev. A. B. Russell, Emmanuel Coll.

At a Congregation, on Thursday, July  
9, the Rev. Edward Cox, of Trinity Col-  
lege, and Thomas Newberry, of Queen's  
College, were admitted Masters of Arts.

The Rev. William Spencer Phillips, B.D.  
late Fellow of Trinity College, Oxford, has  
been admitted *ad eundem*.

The Rev. Richard Greswell, M. A. Fel-  
low and Tutor of Worcester College, Ox-  
ford, has been admitted *ad eundem*.

## MARRIED.

At Midhurst, Sussex, (by the Rev. Dr.  
Geldart, Rector of Kirk Deighton, York-  
shire,) the Rev. James William Geldart,  
LL.D. Regius Professor of Civil Law, to  
Mary Jane, third daughter of Richard  
Wardroper, Esq.

## COMBINATION PAPER.

## PRIOR COMB.

- Aug. 2. Mr. Farbrace, Chr.  
 9. Mr. Gedde, Cath.  
 16. Mr. Howman, C. C.  
 23. Mr. Hutchinson, Jes.  
 30. Coll. Regal.  
 Sept. 6. Coll. Trin.  
 13. Coll. Joh.  
 20. Mr. Syngé, Pet.  
 27. Mr. Sandys, Pemb.  
 Oct. 4. Mr. Chaplin, Clar.  
 11. Mr. Holditch, Cai.  
 18. Coll. Regal.  
 25. Coll. Trin.  
 Nov. 1. Coll. Joh.  
 8. Mr. Blyth, Chr.  
 15. Mr. Dunning, Regin.  
 22. Mr. Dale, C. C.  
 29. Mr. Whitaker, Emman.  
 Dec. 6. Coll. Regal.  
 13. Coll. Trin.  
 20. Coll. Joh.  
 27. Mr. Blackburn, Ch.

## POSTER COMB.

- Aug. 2. Mr. Carnegie, Emman.  
 9. Mr. Heathcote, Trin.  
 16. Mr. Green, Regal.  
 23. Mr. Nicholas, Regal.  
 24. FEST. S. BARTHOLO. Mr. Old-  
 field, Joh.  
 30. Mr. Burroughes, Emman.  
 Sept. 6. Mr. Richards, Regin.  
 13. Mr. Croft, Trin.  
 20. Mr. Warren, Jes.  
 21. FEST. S. MATT. Mr. Hind, Sid.  
 27. Mr. Harvey, Cath.  
 29. FEST. S. MICH. { Mr. Popc, Em.  
 { Mr. Peach, Joh.  
 Oct. 4. Mr. Attwood, Pemb.  
 11. Mr. Pearce, Jes.  
 18. FEST. S. LUC. Professor Hens-  
 low, Joh.  
 25. Mr. Studholme, Jes.  
 28. FEST. SS. SIM. ET JUD. Mr.  
 Greenwood, Cor.  
 Nov. 1. FEST. OM. { Mr. Skinner, Jes.  
 SANCT. { Mr. Lunn, Joh.  
 8. Mr. Venn, Regin.  
 15. Mr. Courtenay, Joh.  
 22. Mr. Topham, Joh.  
 29. Mr. Evans, Joh.  
 30. FEST. S. AND. Mr. Wyatt, Jes.  
 Dec. 6. Mr. Hett, Jes.  
 13. Mr. G. Ward, Trin.  
 20. Mr. Wingfield, Clar.  
 21. FEST. S. THOM. Mr. Torlesse,  
 Trin.  
 25. FEST. NATIV. Mr. R. H. Simp-  
 son, Trin.

Dec. 26. FEST. S. STEPH. Mr. Tritton,  
 Joh.

27. FEST. S. JOH. Mr. Coldwell,  
 Cath.

28. FEST. INNOC. Mr. Tyson, Cath.  
*Resp. in Theol.* *Oppon.*

Mr. Matthew, Trin. { Mr. Hett, Jes.  
 { Coll. Regal.  
 { Coll. Trin.

Mr. Feachem, Joh. { Coll. Joh.  
 { Mr. Lane, Magd.  
 { Mr. Walker, Regin.

Mr. Otter, Jes. . . { Mr. T. B. Wilkin-  
 son, Corp. C.  
 { Mr. White, Jes.  
 { Coll. Regal.

*Resp. in Jur. Civ.* *Oppon.*

Mr. Hustler, Jes. . . { Mr. Doughty, Cai.  
 { Mr. Clarkson, Jes.

*Resp. in Medic.* *Oppon.*

Mr. Stockdale, Pemb. { Mr. Bond, Corp. C.  
 { Mr. Mair, Jes.

Singuli suo ordine concionabuntur, re-  
 spondent, disputabunt, ceterasque ex-  
 ercitationes ipsi per se sua in personâ  
 præstabunt, nisi justa causa incidit se-  
 cundum Statuta approbata.

Ad Conciones in Templo Beate-MARIÆ  
 nullâ de causâ quisquam alterum sibi sur-  
 roget, qui ad Concionem aliquam habendam  
 omnino non sit (a principio ad finem circuli  
 Combinationum) assignatus, sine expressâ  
 licentiâ a Procancellario prius obtentâ, quo  
 de ipsius gradu, sacris ordinibus, canonicâ  
 obedientiâ, cæterisque requisitis constat  
 Procancellario, antequam admittatur ad  
 Concionem publicam.

G. AINSLIE, Procancellarius.

A Grace having passed the Senate to the  
 following effect:—That those to whom the  
 Sunday afternoon turns, and the turns for  
 Christmas Day and Good Friday are as-  
 signed, shall, from the 10th of October,  
 1829, to the end of May, 1830, provide  
 no other substitute than such as are ap-  
 pointed in conformity with that Grace;—  
 The following persons have been elected,  
 each for the month to which his name is  
 affixed:—

1829 October—Professor Musgrave, Tri-  
 nity Coll.

November—Professor Scholefield,  
 Trinity Coll.

December—Mr. Corrie, Cath. Hall.

1830 January—Mr. Evans, Trinity Coll.

February—Mr. Bowers, Clare Hall.

March—Mr. Rose, Trinity Coll.

April—Dr. Walton, Trinity Coll.

May—Mr. Pooley, St. John's Coll.

## NOTICES TO CORRESPONDENTS.

Our friend "S. H. B." shall not be forgotten.

We agree with "F. G." the latter part of his communication must be left to private  
 judgment.

THE  
CHRISTIAN  
REMEMBRANCE.

SEPTEMBER, 1829.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Sermons.* By THOMAS ARNOLD, D.D. *Head Master of Rugby School, and late Fellow of Oriel College, Oxford.* London: Printed for C. J. G. and F. Rivington, St. Paul's Church-Yard, and Waterloo-Place, Pall-Mall. 1829. Price 10s. 6d.

WE have been anticipating the appearance of this volume with no ordinary expectations. The author's general reputation as a classical scholar,—his grave and responsible post as the Head Master of such an establishment as Rugby School,—the unction which embalms the name of a Fellow of such a College as Oriel,—and the learning which we uninitiated scribes are wont to attach to a Doctor in Divinity,—have contributed to this result. When such a man as Dr. Arnold condescends to write a volume of sermons, we naturally look for much depth of learning, or attic purity of style, or eloquent and persuasive appeals to the heart. He, who hath consumed his midnight oil in exploring the golden mines of Grecian and of Roman literature;—he, to whose eyes the pages of Demosthenes, and the flowing periods of Cicero, are familiar;—who has disciplined his mind by studying the wisdom of Aristotle, or refined his taste by drinking copiously of Castalian streams, or qualified himself to preach the mysteries of godliness by diligent researches in the wide field of theological learning;—may well be expected to enlighten his readers with no vulgar matter, to enchant them with the felicity of his diction, and to carry conviction to their hearts with triumphant energy.

With regard to the work upon our table, we confess that our expectations have not been realized. Dr. Arnold has penned a very homely volume of thirty sermons, which, in point of manner, are devoid of pretension,—in point of matter are simply practical, and the object of which is said, by their author in the Preface, to be “to bring the great principles of the Gospel home to the hearts and practice” of his own countrymen in his own time, and “particularly to those of his own station in society.”

It appears to me, (writes Dr. Arnold,) that a sermon addressed to Englishmen in the nineteenth century should be very different from one addressed to Englishmen in the sixteenth, or even in the eighteenth; and still more unlike one addressed to Greeks or Asiatics in the third or in the first. It should differ according to the great difference of character and habits in the hearers of different ages and different countries: and if this seems no better than a truism, yet the truth which is almost self-evident in theory, has been by no means generally attended to in practice. On the contrary, one sort of phraseology has commonly been handed down in religious compositions from generation to generation; and their language, instead of assimilating itself as closely as possible to that in common use, has studiously preserved a character of its own.

Under this impression, the Head Master of Rugby School has

Tried to write in such a style, as might be used in real life, in serious conversation with our friends, or with those who asked our advice; in the language, in short, of common life, and applied to cases of common life; but ennobled and strengthened by those principles and feelings which are to be found only in the Gospel.—Preface, p. vi.

We quarrel not with our author for the unadorned simplicity of his discourses, and we can well spare "the enticing words" of human wisdom in the ministers of Him, with whom the acquirements of the mere scholar are but foolishness, and who has taught us that the "good ministers of Jesus Christ must be nourished up in the words of *faith* and of *good doctrine*;" (1 Tim. iv. 6), for that their Master, "who destroys the wisdom of the wise, and will bring to nothing the understanding of the prudent,"—hath commissioned them "to preach the Gospel, *not with wisdom of words*, lest the cross of Christ should be made of none effect." (1 Cor. i. 17.) That the Head Master of Rugby School hath not spoken to us "with excellency of speech," we make it, therefore, no matter of impeachment. Yea, we are free to confess that there is something unusually gratifying in the spectacle of a minister, who thus seems to forget his learning, and thus lays aside the proud habiliments of classical scholarship, that he may preach the good tidings of salvation in the simplicity of Christian truth, and make himself intelligible to *all* his hearers rather than admired by some two or three of his flock, whose literary acquirements may be equal or superior to his own. An ostentatious display of studied eloquence, a boasting carriage of lettered proficiency, and a proud array of artificial rhetoric, may afford matter of wonder to the peasant, or be a subject of criticism to the pedant, whilst he, who thirsts for the water of life, shall drink in vain of such cisterns; or though his taste be gratified, his heart will be unimproved.

We are content, therefore, to have "the language of common life:" and though we deny the truth of our author's assertion that "one sort of phraseology has been commonly handed down in religious compositions from generation to generation," (for, in the whole circuit of literature, we think there is more variety in the multifarious styles

of sermon-writers than in any other authors; of which, did our limits permit, we could easily demonstrate the truth;) yet again, we state that in the discourses of a Christian minister we can excuse the manner when the *object* and the *matter* are orthodox and laudable. And *this* is the point, to which in our Review of the sermons on our table, we would particularly summon the attention of our readers.

Dr. Arnold professes to write "*to Englishmen in the nineteenth century.*" Having failed to remark any thing peculiarly adapted to, or singularly characteristic of the present times in the *phraseology* of the Head Master of Rugby School, we have the more anxiously examined his *opinions*; and *here*, indeed, we have discovered what, we doubt not, will suit the palate of the *liberalists* of the day, however the articles of their creed may disgust the sober-minded and old-fashioned members of the Established Church! It may accord with the republican frenzy, and the equality-loving mania of the age, to deny the existence of a *visible* Church,—to sneer at all "unity of form and outward ceremonies;" to speak of "the kingdom of God within us" as superseding the utility of ecclesiastical government;—and it may indeed please the *charitable* spirit of infidels and schismatics to institute insinuating comparisons between "careless and unspiritual Churchmen and zealous and holy Dissenters;"—yet, we cannot conceal our utter abomination of such *popular* artifices, and we boldly declare of that minister of the Establishment, who, in a discourse from the pulpit, can permit himself to describe any of his fellow-labourers in the vineyard of Christ as "ignorant or careless," (p. 64, Sermon V.) that he assumes a province *most indecent*, and is miserably destitute of that feeling of charity, which thinketh no evil, and hideth the transgressions of others!

We would not, however, deal unfairly by Dr. Arnold; and, lest we should be suspected of misrepresenting his opinions, we beg leave to quote his own words relative to the subject to which we have just alluded. After one or two introductory sentences, in the seventh Sermon, upon Ephesians iv. 3, he thus writes:

The Apostles, in the spirit of their Lord, are earnest on several occasions in recommending this same thing,—~~that~~ we should be of one heart and one mind, forming altogether one undivided Christian body. Now, it has happened with this as with others of our Lord's commands, ~~that~~ men have greatly corrupted it; and whilst scarcely obeying it at all in its most important part, they have applied it to other things, which it has very little concern with, and have there strained it a great deal too much. I mean, that while the unity of spirit, which Christ and his Apostles prayed for, has been felt very imperfectly; an unity of form and outward ceremonies, *about which they have displayed no earnestness*, has been required and commended in over measure. The consequence has been, that Christians have not felt that real sense of brotherhood and union with one another, which, &c. &c. &c.; but they have laid great stress on their all being arranged in the same way,—holding the same opinions on all points connected with the Gospel, wearing in a manner the same garb, and *speaking*



*in the same language.* . . . . The Christian unity was a unity of goodness,—an affection of good men for one another,—because they mutually love God. But so soon as this was changed for another sort of unity, in which bad men could also be partakers, . . . . then, the unity, of which St. Paul speaks so earnestly, was lost. . . . But whilst the true Christian unity was disappearing, a *false* one of a very different kind sprung up in its room. . . . In order to keep up a bond of *some sort* between men, who had no real spiritual union with each other or with Christ, great stress was laid not on a sameness of principle in religion, but on a sameness of opinion; not on a unity of faith in the scriptural sense of the word, but of faith in another sense, and which in fact is very nearly the same as opinion.—P. 91.

Hence came the error of

Mistaking a *false unity* for the true one, a *unity of form and opinion* for the union of spirit and faith. And the evil is, that many persons feel more friendly disposed, I do not say to absolutely wicked, but to *careless and unspiritual Churchmen*, than to *zealous and holy Dissenters*: and this is to undo Christ's work,—to put an *earthly and unimportant* bond of union, in the place of that union of goodness and holiness, which was to bind men to one another in him, and in his Father.—P. 94.

This extract speaks plainly enough the sentiments of our author with regard to the nature and constitution of the Church of Christ. He writes to the same effect in his sixteenth Sermon, taking for his text, Matt. vi. 10, where he says, that

The kingdom of God is a state in which God is owned as King, and obeyed by his people. Heaven, therefore, is the kingdom of God in the fullest sense; for there God reigns over willing subjects, and his will is theirs also. In another sense, the kingdom of God is set up in the heart of every good Christian. . . . *These are the only two senses in which the kingdom of God does actually exist at present.*—P. 205.

We would not use harsh language unnecessarily, but we will not permit such errors as are here committed by the quondam Fellow of Oriel to pass without reproof. How, indeed, can we acquit our author of gross ignorance, or wilful misrepresentation? How are we to account for the extraordinary manner in which he confounds the *visible* and *invisible* state of Christ's Church? As far as this Church is "a kingdom not of this world, it is of a spiritual nature, and in that capacity it is *invisible*; but as a kingdom in this world, it is *visible*, and must have *visible* administration."\* Of the *visible* Church or Kingdom of Christ, *all* men become members by baptism: of the *invisible* Church, none but the sanctified in spirit are entitled to the privileges. We forbear to inflict upon our readers a detailed proof that our Redeemer instituted this visible and ecclesiastical kingdom, with its anointed ministers respectively subject to each other in triple gradation; and that the Apostles ordained every where successors to themselves in the ministry, whose office it was to superintend the ordinances, and to frame laws for the government of these religious communities: for it would wear the appearance of an insult to their

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\* Essay on the Church. Schol. armed, Vol. II. p. 24.

understandings to suppose them unacquainted with these historical facts. That the Church of Christ upon earth, like all other communities, was to be *one* and *undivided*, not in spirit only, but in discipline, in doctrine, and in ceremonies, as far as such external uniformity could be adapted to the different nations to whom the Gospel should be preached, we have abundant testimony to demonstrate. To "continue stedfast in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers," is plainly the duty, as it was unquestionably the practice, of the disciples of the cross. (Acts ii. 42.) "*The unity of faith*," and "*the form of sound words*," and "*the speaking of the same thing*," and the being "*of one mind*," and the glorifying of God "*with one mouth*," are characteristics of that body, in which there was to be "*no schism*;" which was to be knit together in one brotherhood of love, and in one communion of external worship:—all the members of which were "built upon the same rock, professed the same faith, received the same sacraments, performed the same devotions, and thereby were all reputed members of the same Church. To this Church were added daily such as should be saved, who became members of the same Church by being built upon the same foundation, by adhering to the same doctrine, by receiving the same sacraments, by performing the same devotions."\* Let a man dispassionately read the injunctions of St. Paul to the Corinthians, wherein he thus addresses them, in phraseology of singular affection,—“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all *speak the same thing*, and that there be no divisions among you; but that ye be perfectly joined together *in the same mind*, and *in the same judgment*;" and again,—“Finally, brethren, farewell. Be perfect, be of good comfort, *be of one mind*, live in peace;" and again,—“For ye are yet carnal; for whereas there is among you envying, and strife, and *divisions*, are ye not carnal, and walk as men: for while one saith, I am of Paul, and another I am of Apollos, are ye not carnal?" Let a man read these emphatic injunctions, comparing them with the Apostle's directions to Timothy, (chap. i. 3.) and to Titus, (chap. iii. 10.) and we have no doubt that he will experience the same difficulty with ourselves in reconciling them with the marvellous declaration of Dr. Arnold, that "*a unity of form and outward ceremonies*," and "*the speaking in the same language*," are subjects about which the inspired penmen "*have displayed no earnestness!*"

Not less strange, not less unaccountable is our Author's dictum touching "*the only two senses* in which the Kingdom of God does actually exist at present." "The Kingdom of God is a state, in which God is owned as King," &c. &c.—or it "is set up in the

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\* Pearson on the Creed. Fol. Edit. p. 339.

heart," &c. &c. :—*these are the only two senses, &c. &c.* (Sermon XVI. p. 205.)

We beg leave to remind Dr. Arnold, that He who "spake as never man spake," discourses of the Kingdom of God in *another* sense, as comprehending *nominal* as well as *vital* Christians within itself;—"For the Kingdom of Heaven is like unto a field, in which *wheat* and *tares* grow together unto the harvest;—like unto a net, which was cast into the sea, and gathered of *every kind*;"—like unto "a floor, in which is laid up *wheat* and *chaff*;"—like unto a marriage-feast, in which some have on the wedding garment, and some not. "This is that Ark of Noah, in which were preserved beasts, clean and unclean. This is that great house, in which there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour and some to dishonour."\*

The fact seems to be, that our Author has forgotten, or wilfully suppressed, all mention of the *visible* Catholic church as distinguished from the *invisible* kingdom of Christ. However this forgetfulness, or this suppression may suit the *liberal* principles of the "*nineteenth century*," it is an exceedingly *mischievous* error, the propagation of which from the pulpit of the Establishment we feel it to be our duty to reprobate in the most unqualified terms; for it contains within itself that disorganizing principle, which can terminate in nothing but confusion, and the utter disruption of the ties of ecclesiastical communion! "*Schism no sin*," and "*Church-communion no duty*," are the natural issue of these lax notions; and the visionary enthusiast, who decries the obligation of conformity to the appointed ceremonies and rites of the visible Church militant here on earth, under the mistaken idea that he has the kingdom of heaven *within him*; however he may talk of his spiritual fellowship with Christians of all denominations, fondly expects the end without the means, and adopts the self-sufficient spirit of *Quakerism*, which begins with pride, and ends with delusion!

We are told that the Sermons now under review are "printed exactly as they were preached, with the exception of a very few verbal alterations."—(Preface, p. 1.) We insert the following passage, which is the exordium to the fifth Sermon, (the text is taken from Matt. xiii. 17.) as a fair specimen of Dr. A.'s style.

There are a great many other passages in the Scripture which speak nearly the same language: there are a great many which speak of the Gospel as the greatest blessing which was ever given to the world; nay, it is said, that the things which it shows us are so wonderful and so excellent that even the angels desire to look into them. In this, as in many other instances, the words of the Scripture are repeated by ourselves over and over again, till they become words

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\* See Pearson on the Creed. Fol. Edit. p. 311.

of course, which we fancy we most thoroughly believe. Every body, who calls himself a Christian, talks of the excellence and of the blessings of the Gospel, and that it is the most precious gift ever given by God to man. But it is very useful that we should be brought to think about what we thus readily confess; that we should not repeat a number of words without meaning, lest we most fatally deceive ourselves; that we should not talk of the Gospel as being the greatest blessing in the world, when in reality it is one of those for which we care the least; which goes the least way towards making us happy, and whose loss we should in our hearts endure with the least regret.—Pp. 55, 56.

The Doctor sometimes stoops to the familiar style of anecdote. Take this instance, which occurs in the same Sermon whence we have quoted the preceding extract. He is contrasting the different degrees of attention paid by us to our bodily and our spiritual wants.

We are ever taking thought what we shall eat, and what we shall drink, and wherewithal we shall be clothed. But the wants of the soul do not so easily win our attention: the love of our spiritual life, the love of life eternal, is not half so strong within us as the love of our natural life. The meat and drink of our souls, their raiment, their exercise, their rest, all that is required to keep them in health and vigour, how easily do we consent to part with this! I knew a case of a person who was going to live abroad, and when this purpose was mentioned to one who was a sincere Christian; his first question was, what means of grace were likely to be met with in the country to which his friend was going. This was said in private conversation to a common friend; it was spoken quite naturally, just as much so as any of us might have asked about the healthiness of the country, whether provisions were cheap or dear in it; what was its society, and what its general conveniences of living. It was the simple question of a true disciple of Christ, who was used to think the soul of more consequence than the life that now is; who was accustomed to look upon the kingdom of God and his righteousness, as on things which we were most concerned to seek, and which it was of the first consequence to secure the means of gaining.—Pp. 59, 60.

From the Head Master of Rugby School we naturally look for something characteristic of his *profession* touching the education of youth, and the much mooted point of the compatibility of secular and classical with Christian learning; nor are we disappointed; and it is with pleasure that we are enabled to indulge our readers with the subsequent quotations touching these two topics. We are taking an extract from the twenty-seventh (perhaps the *best*) Sermon in the volume before us:

The most natural time for sowing the seed of eternal life, as well as of our reasonable life in this world, is in our early childhood. This can never be repeated too often; not, indeed, for our own sakes chiefly, who have long since passed our childhood, and to whom, whether it has been improved or wasted, it can never be recalled; but for the sakes of those whose salvation (it is a very awful thought, but yet it is no more than the truth) may depend upon our care or neglect of them. And here it may be said, that it is not to cultivate the spirit to teach sacred things in the way of lessons, or even to make a child familiar with the history of the Bible. This may be done, and yet the mind or understanding may be alone the better for it. But in whatever degree we can make Christian feelings powerful within him, in proportion as we can make him obedient, humble, meek, and self-denying, in so far we are preparing his spirit for its eternal dwelling-place, and are training him up as an immortal creature.

It were a great blessing, indeed, that he should add to all this the love and fear of God, and, above all, the love of God in Christ. And it is certain that children can understand and feel something about these things much earlier than is often believed: but then these feelings are conveyed to them by talking at different times and often about God's goodness, and Christ's love for them, much more than by lessons, or learning the catechism; and the earlier that we endeavour to awaken them in the mind of a child, it is so much the better. All children, however, will not receive them equally; and pious parents may be sometimes shocked to see their children perfectly careless about all that is told them of God and Christ, while at the same time, in other respects, they may be good and obedient to their parents, and striving against falsehood and selfishness. . . . . To walk by faith and not by sight, is, indeed, the work of the Christian; but then the Christian is man in his highest possible state of perfection; and this spiritual perfection can no more be looked for in a child, than the perfection of the understanding or of the body. . . . . While, therefore, every good parent will long earnestly to see his child's mind open to the sense of heavenly things, and will strive to bring it to that understanding of them, he yet need not be discouraged if he sees his efforts to awaken the attention to these points at present quite unsuccessful. It is a most universal truth, "that is not first which is spiritual, but that which is natural; and afterwards that which is spiritual." Train a child to habits of obedience and self-denial; encourage his feelings of confidence and love towards his parents, of kindness and attention towards every one; and you are preparing him surely and steadily for that more advanced state, when his heavenly parent may succeed as the object of those feelings which are now directed only towards his earthly ones, and when the hope of eternal glory may take the place of those lower hopes of some future reward if he withstand present temptation, by which alone he, as yet, is capable of being affected.—Pp. 356—359. See also pp. 48, 49, & 327.

We would willingly, did our space permit, copy out the whole of the next paragraph, "But now for ourselves, &c." It is in our Author's best manner. We must content ourselves, however, with laying before our readers the concluding part of it, assuring them that it is the most favourable example of Dr. Arnold's style in the whole volume. He is describing the changes and rapid successions of our mortal state:

Looking onwards twenty years more, and what will be our remaining interest in the worldly objects that now most delight us? We shall have reached the evening of our life, and the slanting shadows and the softer light will tell us how many hours have passed since the sun was in his noon-day strength. The body then will have certainly lost much of its vigour; the mind, perhaps, will have suffered something also; there will be manifest signs that their day of work will soon be over. But how will it be with the spirit, and with spiritual desires and interests? They will be looking forward with a more lively hope to the first faint streaks of the dawn of the everlasting day; while the body and mind, like those who have spent the night in revelling, regard the coming light as a signal that their time of enjoyment is over. Twenty years yet again, and our bodies will be mouldering amongst those whom we pass by to enter these walls; and our minds and earthly schemes will be no more than those of the merest madman. And where shall our spirits then be, my brethren? With Christ, or with the devils; in the first opening spring of an eternity of joy, or in the beginning of such an endless death as is too dreadful to be regarded for an instant.—Pp. 360, 361.

How far Christians may interest themselves in worldly knowledge, farther than may be required by their particular profession, our

Author thus expresses his judgment, wisely, we think, and not ineffectually, in his twentieth Sermon:

There is danger, doubtless, in the pursuit of all knowledge, lest it should puff us up, and lead us away from true Christian humility. So also there is a danger, as Cecil has truly observed, in trying to please others, by taking an interest in their pursuits; we may lose, he says, our own Christian character, while endeavouring to accommodate ourselves to their worldly one. There is, indeed, danger ever besetting us; but there are many occasions on which it is better to overcome it than to fly from it. In the case of entering deeply into matters of worldly science and knowledge, there is need of constant prayer and much reading of the Scriptures to keep up in our minds a due sense of the paramount importance of that divine knowledge which must be received with child-like simplicity in the school of Christ. But a mind thus fortified by constant recourse to the fountain of all spiritual strength, comes to the study of human knowledge with a matchless superiority over all other men, and is enabled to derive from it incalculably greater advantages. Why should we leave science, and politics, and literature, only in the possession of unbelievers? In the hands of Christians, they each hold only their proper place, and are made to teach lessons of true wisdom. "I have more understanding than my teachers, for thy testimonies are my study," are the words of the Psalmist; and I am sure that if a Christian and unbeliever, gifted with equal natural powers, were to apply themselves together to the study of any branch of moral knowledge, the Christian would follow it with a far better understanding of it, and would draw from it conclusions far more just and more profitable.—P. 262.

Undoubtedly! "If any man *will* do his will," (ἐάν τις θέλῃ) "he shall know of the doctrine whether it be of God."—John vii. 17. A meek and teachable disposition, an honest and willing heart, are the stock upon which "the engrafted word" thrives most fruitfully. It is not given to the impure, to the obstinate, or to the careless to understand the mysteries of godliness; "τοῖς δὲ κατὰ λόγον τὰς ὁρέξεις ποιουμένοις καὶ πράττουσι, πολυωφελεῖς ἂν εἴη τὸ περὶ τούτων εἰδέναι."\* And, therefore, we agree with Dr. Arnold in thinking that *one* (we should hesitate at calling it the "*chief*") reason why St. Paul's Epistles are often thought very hard to be understood is "because the picture of what Christians ought to be is so very different from the reality of what they are."—(Sermon XII. p. 152.)

Our Author has an excellent Sermon (the twenty-fifth in the volume before us) upon Acts xiv. 22. Herein he treats of the particular tribulations which all men should expect to meet with in their Christian course, over and above those common trials which await them, not as Christians but as men. He divides them into two kinds, "those which we meet with from being obliged to run counter to the opinions and feelings of other men, and those which we become exposed to from the increased tenderness of our consciences, and the greater liveliness of our hopes and fears, as we are more impressed with the spirit of the Gospel."—P. 323.

\* Aristot. Nichom. Eth. B. I. c. 3.

With regard to this last class of tribulations, Dr. Arnold thus writes, in the concluding paragraph of his discourse, to which we beg leave to introduce our readers :

Some persons are inclined to set all feelings of this kind to the account of bodily constitution ; and there is no doubt that those who are weak and delicate do feel them much more keenly. But there is more in them than this ; and naturally so. Strong men are often deeply affected by being placed in situations of intense interest in worldly matters, where great consequences depend on their conduct, and the reputation of their lives is on the issue. Now, to him who believes the Gospel, his whole life is a situation, I do not say of such interest, but of interest infinitely greater ; a situation in which his everlasting happiness or misery depends upon his conduct, and may be affected by the state of his heart and practices every hour. True it is that habit and, perhaps, very often some portion of unbelief, keeps this out of our thoughts very commonly ; but who can wonder that it should sometimes rush upon them, and that the effect should be then enough to stagger the firmest mind, and confound the wisest ? Perhaps it is a most merciful dispensation that it should be so : the feeling of our own littleness and weakness, which in unbelievers leads only to a careless, scoffing, desperate bitterness, is, in a Christian, that valley of humiliation through which the way to the celestial city must pass ; he is humbled only to be the more exalted. In this state, prayer and patience are the only remedies : it was a wholesome terror which checked the child when he was straying too widely and too confidently, and urged him to run back for protection to his father's arms. So not to those only who are leading a sinful life, but even to those who are labouring in Christ's service, it is useful that their eyes should be sometimes opened to the overwhelming awfulness of the situation, in which we all daily stand : that beholding God's perfect holiness on the one hand, and the vastness and darkness of the unknown world on the other, they may feel that their own best works and most earnest labour are as nothing amidst objects so infinite ; and that indeed their only deliverance and safety can consist in throwing themselves wholly on the mercy of God, through Christ, believing in him, trusting to him, and clinging to him with an intensity of faith and love.—Pp. 333, 334.

We could gratify our readers by many more quotations : but our space denies us the pleasure ; and we trust our sample is large enough to shew the character of Dr. Arnold's volume. With the exceptions already pointed out, we have no hesitation in saying that these Sermons are pious, plain, orthodox, and earnest. The *great* rather than the *total* corruption of our nature ; the doctrine of *universal* redemption ; the necessity of Christ's vicarious sacrifice ; the need we have of the renovating influence of the Holy Ghost ; the practical nature of faith, and the indispensable condition of evangelical holiness to the enjoyment of immortality ; these topics are perpetually insisted upon with the most affectionate and earnest feeling. One great excellence of these Sermons, in our judgment, is their *shortness*. Another is their plainness. And a third their zeal. With so many excellencies, they have however merited in some points our severe condemnation. We could place before our readers more defects, and some grammatical inaccuracies ; and, we are bound to add, we could yet more enlarge our catalogue of passages to which we should, in justice to the talents and the piety of Dr. Arnold, afford the sanction of our unmixed approbation.

Should Dr. Arnold favour the public with another volume, we think he would very much improve his discourses by paying more attention to their perorations. They are not sufficiently hortatory: they want more point, more animation, more *home thrusts*, and less of that abruptness in the conclusion, which absolutely shocks us like the hurried fall of a clock-weight, and is about as musical as the “*procumbit humi bos*” of the Mantuan Bard, though pretending to no purpose of description, and therefore without excuse.

ART. II.—*The Church in Danger from Herself: or, the Causes of her present declining State explained. Dedicated to the Archbishops of Canterbury and York. By the Rev. JOHN ACASTER, Vicar of St. Helen's, York, and Domestic Chaplain to the Right Hon. the Earl of Mexborough.* London: Seeley and Sons. 1829. 6s. Pp. 171.

“THE author, having no sinister purpose to serve, nor any malignant wish to gratify, trusts that such unworthy motives will not be imputed to him; nor any thing else, which cannot be fairly gathered from the facts of the case. He has published his name, and he hopes that no person will appear against him, who does not adopt the same line of conduct. Anonymous attacks he will consider both unchristian and ungentlemanly. Such writers he will not think himself bound to notice; and therefore he hopes that such as these will not appear.”—Pref. p. viii. We know not whether Mr. Acaster expects us, after this declaration, to affix our proper names in large capitals at the head of our present number, before we presume to comment upon the sage presages and solemn warnings which he has denounced against the rulers and ministers of the Church. If he does, we are sorry to disappoint him; but he may at least have the satisfaction of leaving us unnoticed; as we should have left him, but for the uncharitable reflections with which he has visited a large portion of his clerical brethren, who entertain no less a regard, and possibly a more prudent zeal, for the interest of the Established Church than himself. He has moreover attacked us as Christian Remembrancers (p. 66), and therefore as Christian Remembrancers we shall take the liberty of replying to him. Motives we shall attribute none to him, worthy or unworthy; but shall confine ourselves simply to such inferences “as may fairly be gathered from the facts of the case.” If in so doing we are led into observations which may savour of harshness and severity, we can assure him that they will be entirely unbiassed by any personal feeling whatsoever;



actuated as we are by no other impulse than a sense of duty, as the advocates of those principles by which alone those dangers, to which the Church is really exposed, can effectually be repelled.

To a certain extent we are prepared to echo the ominous title-page of Mr. Acaster, as well as to admit the truth of some of his positions. We are by no means blind to the fearful dangers with which the Church is surrounded; from whatever quarter those dangers may proceed. We cannot yet forget the shameless apostacy of those who deserted her in the time of peril, and betrayed the fortress of Protestantism into the hands of popish agitators and factious demagogues. We have before us, a letter of a Bishop to his Clergy, in which he denounces those as void of Christianity, who would preserve the constitution inviolate against the inroads of papacy, and free it from an ungenial mixture of Romanism and Protestantism, which must end in the total destruction both of Church and State. We see also preachers of strange doctrines springing up on all sides, and dealing out with unsparing vehemence their anathemas against those who still, amid the general defection, remain true to their post, and would uphold, as far as in them lies, the sinking interests of our venerable establishment. Such are the dangers with which we are threatened; but thanks be to God, our house is not yet left unto us desolate. Our blessed Saviour has promised that against his true Church "the gates of hell shall not prevail." She may be encompassed with calamity, she may have to struggle against false friends and malignant enemies; but she will not be wholly left without those true and faithful servants of their Lord, who, through evil report and good report, will maintain her interests and her institutions, and through whose honest exertions, under Providence, she will yet arise above the malice of her enemies, to the shame and sorrow of those, who would fain have seen her in the dust.

It is not indeed so much against the facts of Mr. Acaster's book that we protest, as against the spirit in which they are produced; we do not object so much to the *matter*, as to the manner of his publication. That abuses may have crept into the administration of ecclesiastical affairs, we shall not deny. Let us not however charge upon the present generation all the evils which have been accumulating for ages, and fix the mass of all the mischief upon those whose chief offence is in not stemming the torrent, and shrinking from the weighty task of commencing a reform, the difficulties of which are too appalling for them to encounter. But we shall follow Mr. Acaster through his ill omened pamphlet, endeavouring to set him right in some of his opinions, and vindicating the characters of those good and true friends of the Church, whom he has ungenerously, uncharitably, and falsely denounced as her most dangerous enemies.

The pamphlet is divided into four chapters. Having in the two first undertaken to prove the necessity of a national Church Establishment both for its maintenance and support; and the peculiar adaptation of the Church of England for this purpose, if properly and efficiently governed;—Mr. Acaster proceeds in the third to investigate the causes of its *assumed* inefficiency, which he traces to the deviations which have been made from the adjustments and regulations originally laid down at the Reformation. In conducting this investigation, Mr. A. strikes at once at the root of the tree, and makes his first protest against the delinquencies of the Right Reverend bench. His opinion of the present bishops he had already delivered in his preface; wherein, after stating it to be “a matter of the utmost importance” that they who direct the affairs of the Church should be “men not only of superior attainments, but of sound religion, faithful, apt to teach, not given to filthy lucre,” he attributes the cause of existing evils to the choice of men of a directly opposite character to fill the highest orders of the establishment. He now repeats the charge, kindly exempting the existing rulers, it is true, from the guilt of those abuses which were introduced into the respective dioceses by their predecessors, and over which they could have no controul.

Every bishop, for instance, on entering on his charge, will necessarily find every incumbency in his diocese already occupied. Should these incumbents, therefore, even all of them, be improper and unworthy persons, and living in the most shameful violation of their solemn engagements, and in the neglect of their duties; it will be found, that for these, however contrary to the design and order of the Church, the diocesan is not in the least responsible. But should he countenance them in their evil proceedings, or suffer them to continue therein, the case would then wear a different aspect, and he would clearly become, by his own act, a partaker of other men's sins.—P. 29. •

We are very ready to acknowledge that it would be a most desirable object, and one which, could it be attained, would tend more than any other to the good of Christianity, if every individual minister of the Gospel was a man of the most spotless reputation. But would it not be somewhat invidious and uncharitable for a Bishop, on his institution to a diocese, to set inquiries on foot into the characters of the several incumbents, for the purpose of ejecting those who were unworthy of the sacred profession? We can imagine no other means by which the end proposed could be accomplished; and the private slanders and malicious attacks to which such a proceeding would give rise, would do more to injure the Church than the presence of a few—we know they are but *few*—who debase the pastoral office by worldly views, and irregular habits and occupations.

Speaking of the discretionary power of Bishops with respect to ordination, in connexion with the apostolic injunction *to lay hands suddenly on no man*, Mr. Acaster takes occasion to insist upon the

necessary qualifications in a candidate for holy orders, as stated in the 34th canon and the act of the 13th of Elizabeth, the latter of which appears to have been intended to supply the insufficiency of the former. The points in which the act differs from the canon he comprises under five heads.

1. As it regards the age of those admitted to *preach* and administer the sacraments.

2. The persons allowed to sign testimonials.

3. Their knowledge of the matter for which they are to testify.

4. The person to whom the candidate is to render an account of his faith.

5. His having special gifts or ability to be a preacher.—P. 36.

He then proceeds :—

That the act which enjoins all these, remains still in force, is, I believe, unquestionable. That it is not complied with by our spiritual rulers, is equally so; and so far as this is deviated from, the intentions both of the church and the state are defeated, and I will not hesitate to say, to the great detriment of the established religion.—P. 36.

The canonical age for ordaining deacons, Mr. A. allows to be twenty-three, apprehending, at the same time, that they are not allowed to *preach*, any more than to administer the sacraments, till the age of twenty-four; and that no licence of a Bishop can set aside an Act of Parliament. Now it is undeniable that deacons have been used to preach without let or hindrance ever since the passing of the Act; so that it would be somewhat out of date to question now, for the first time, their authority so to do. But to calm our author's apprehensions on this point, we will refer him to the office for "the Ordering of Deacons," from which he has himself quoted at large a few pages onward. It is therein stated that, "it appertaineth to the office of a deacon . . . . in the absence of the priest, to baptize infants, and to *preach*, if he be admitted thereto by the Bishop." The Bishop's charge also to the newly-ordained runs thus:—"Take thou authority to read the Gospel in the Church of God, and to *preach* the same if thou be thereto licensed by the Bishop himself."

In Mr. A.'s remarks on the persons allowed to sign testimonials, and their knowledge of the matter for which they are to testify, we readily acquiesce, though possibly our conclusions might not be altogether the same. It is unquestionably a violation of a most solemn trust, and pregnant with the most fatal injury to the Church, for a beneficed clergyman to sign the testimonial of a candidate for Orders, with whom he is not thoroughly acquainted, both as regards his way of life, and the orthodoxy of his opinions. It is owing to this practice, which prevailed to a greater extent formerly than we trust it does now, that we are overwhelmed with that influx of preachers who have styled themselves *Evangelical*, as if they alone were the infallible preachers of the Gospel of Truth. We will not

say that the doctrines which they inculcate are not in the main true; but they are not the whole truth. Their sermons are almost entirely directed to one point, and sometimes there is nothing in them to which a decided objection could be raised. But it is the assertion of one doctrine exclusively, while others equally important are kept in the back-ground; and the virtual depreciation of one condition in the Gospel covenant, by the unauthorised prominence which is given to another, that tends to nourish a system of pharisaical religion, the effect of which it is impossible to witness without disgust, and to contemplate without dismay.

We now come to the subject of examinations:—

The canon merely says on this head, “that the candidate shall be able to yield an account of his faith in Latin, according to the thirty-nine articles of religion, and to confirm the same by sufficient testimonies out of the Holy Scriptures.” This speaks of his capability; but it does not say by whom he is to be examined, or to whom he is to give an account of his faith. The act, therefore, in question determines this matter, and renders it imperative that he be able to answer and render unto the *Ordinary* an account of his faith in Latin, according to the said Articles. How far this is attended to in general practice, every one knows who has been examined for the sacred office either of deacon or of priest. The examinations are generally by the chaplain alone; not by the ordinary, as the canon and the law directs. There is therefore a total, or nearly total, deviation from the intention both of the Church and the State; and that man in my opinion must possess more than a common hardihood, who can undertake alone to examine and decide on so grave a question, as whether the persons called before him for about an hour, have all the qualifications for the sacred office which the Church designed and the word of God demands.—l.p. 10, 11.

Whatever may be the letter of the canon in this point, the *spirit* of it is fully complied with. The Bishop’s chaplain may be supposed fully competent to examine the candidate; and that the examinations are limited to about an hour is altogether untrue. If Mr. A. had the good fortune to escape so easily, we had not; and we know that in the diocese of London, and doubtless in other dioceses also, the candidates attend for several days, the Bishop occasionally examining himself, and descending even into the minutiae of reading the Liturgy and the Bible. The number of candidates also who have been from time to time rejected as unqualified, is a sufficient proof that matters are not conducted exactly as here represented. Indeed, Mr. A. himself allows in the sequel, that the examinations are not in all cases trifling, though “he most solemnly declares, that he was never asked a single question about the thirty-nine articles.” Is not this somewhat of a curious complaint from one who sneers at the eighty-seven questions of the Bishop of Peterborough, and cavils at “ensnaring questions about the seventeenth Article?” For our own part we wish that a rigid examination on the doctrines of the Liturgy and Articles was an essential part of the candidate’s probation, and that heterodox notions on any of the great points of faith and practice were considered a bar

to admission into the sacred profession. Upon Mr. A.'s own showing, the Bishop is bound to give such a turn to his inquiries, and to reject the person who holds any unscriptural opinions; but what would be the outcry raised against a decision which should affect any of the low party in the Establishment, experience will readily testify. We come now to the last of our author's "five points:"—

But beside the matters already mentioned, the law of the land demands that every person to be ordained priest must have *special gifts or ability to be a preacher*. "In a minister," says Hooker, "ignorance, and disability to teach is a main, nor is it held a thing allowable to ordain such." St. Paul, in his directions on this subject, particularly mentions an aptness to teach, as one of the essential qualifications necessary to be attended to in every candidate for the sacred ministry. What attention is paid either to the directions of the church, the law of the land, or the word of God in this important matter, is too obvious to require mentioning. Generally, nay, I may say almost universally, the special gifts and ability of the candidate to be a preacher, is never once inquired into, but is entirely taken upon trust.—Pp. 45, 46.

And in fact, at the time of ordination, it must in great measure be taken upon trust. At first setting out in his ministerial career, the youthful preacher can scarcely be expected to have attained that excellence both in matter and in manner which it is his duty to acquire by exercise. If he neglect this duty, the fault is in himself, and the injury unquestionably to the Church; but it is to be hoped that there are comparatively few who do neglect it. Of late years, at least, it must be acknowledged, that the public worship of our churches has been performed, even by young men, in a manner which reflects credit upon their zeal, their taste, and their acquirements. With respect to the diocese of London, we have already observed, that "reading" forms part of the examination, accompanied with a recommendation from the Bishop to seek the advice of some practised and judicious friend to direct the beginner, and, by friendly criticism, assist him in acquiring a correct and energetic delivery.

Thus much on the subject of ordination, on which we have spoken somewhat at large, as the topics seemed to embrace a degree of interest which rendered it necessary to place them in their proper light. From ordination Mr. A. proceeds to the inculcation of *sound doctrine*, the necessity of which we admit as readily as himself; but as we should possibly be strangely at issue on the meaning of the term, and the points on which we differ being sufficiently known to our readers, we shall spare them the trouble of the discussion. We must, however, venture upon the following morceau :

That men of sound religious views, correct conduct, active zeal, and fervent piety, are rapidly on the increase, is not to be disputed. This, while it is matter of much rejoicing to the real friends of Christ and his Church, is no small cause of alarm to the opposite party. They are therefore constantly on the alert, to thwart their views and to arrest their progress. If they would confine themselves to legitimate measures to effect their design, none would complain. But while bishops can mistake, and clergymen can deliberately urge and goad them

on by the most direct and wicked slanders, to use all the influence with which their high stations invest them, all the learning with which they are endowed, all the reasoning and eloquence of which they are masters, and all the power they can claim, to crush them; or if this cannot be done, to take care, by every measure they can possibly devise, to prevent "the creeping in unawares" into the Church, of another individual of such a noxious and dangerous tribe:—I say, while this can be done in the face of day, and against the evidence of facts constantly staring them in the face; and while reviewers, Christian Remembrancers, and caterers for Gentleman's Magazines, can approve of such conduct, and call on men of wealth and influence to lend their helping hand, to join in the impious outcry against them, and to put them down, they cannot but see and deplore the spirit that is still abroad and actuating their enemies; while at the same time they may set at defiance, in the name of the Lord, all the weapons that are formed against them.

And what is the object of all this clamour? It is to render them odious in the sight of those who are considered the influential part of the nation. And what are the measures they adopt? They state, and reiterate their statement against the evidence of the most stubborn facts, that nearly all the private and public depravity of the land are owing in great measure, if not altogether, to the doctrines and labours of the evangelical preachers. Wearisome, indeed, it is to hear a twice-told tale; but more than doubly so it is to confute falsehoods which have been a thousand times confuted. They know the statement to be false. They know also that the doctrines which these ministers teach, their lives, and the lives of their numerous and attached followers, are as opposite to the consequences they impute to them as light is to darkness. Woe to them that call evil good, and good evil! Their gross falsehood confutes itself, &c. &c. &c.—Pp. 65—67.

This ebullition of Christian forbearance we have quoted thus at length, not so much on account of the compliment with which we are flattered therein, as for the purpose of exhibiting the *calm* and *Christian* spirit in which writers of Mr. Acaster's fraternity occasionally speak of their fellow-labourers in the vineyard of the Gospel. We have broken short the string of the invective, which proceeds in a similar style for some pages further, laying the whole burden of the abuse upon the eleventh Article, which is quoted for the purpose of silencing the opponents of the amiable writer. We should be greatly obliged to Mr. Acaster to inform us in what page and volume of the *Christian Remembrancer* the doctrine of *justification by faith only*, as maintained in that Article, is denied or disputed; or by which of those Bishops and clergymen, whom he thus disgracefully attacks, he has ever heard it called in question. We have sworn and subscribed to the Articles of the Church of England; we believe the doctrines they utter no less firmly, and more Scripturally, than Mr. Acaster; we have certainly infinitely more charity than he can boast of; and we wish him to improve in the knowledge of his Bible, and the practice of its precepts, with all our heart.

Our Author's attention is next directed to the subject of Pluralities and Church Patronage. That the former are a great, though necessary, evil, and that the latter, like every other good, may sometimes be abused, is acknowledged on all hands. But with respect to pluralities,

where shall the remedy be found? It is idle to talk of every parish having its resident incumbent in the present state of things. Where the income is sufficient to maintain a clergyman as a clergyman ought to be maintained, we see no reason for heaping him with preferment upon preferment till he absolutely totters under the weight. But while a large proportion of the benefices throughout the kingdom are inadequate even to the provision of the necessities of life, pluralities must be endured. At least we can imagine no remedy for the evil; and are sure that Mr. Acaster has thrown no great light upon the subject.

In his fourth and last chapter he has insisted upon the necessity of reformation; but the means which he has affected to propose are not likely to be very efficient. We shall therefore make but one more quotation from his work; and that for the purpose of ending our remarks with a word of warning, in regard to the dangers with which the Church is really beset.

We have certainly on the bench some individuals, who for their piety, learning, zeal, and fatherly affection would have done honour to their high profession in any country, or in any age. The people are looking up to them in expectation that by their means, a different state of things may be eventually witnessed: but generally speaking, from the glaring evils which are tolerated and practised in this high quarter, and the injury which the church sustains thereby as a body, they have lost the confidence of the people.—P. 136.

Certainly *they* have lost it;—but who are *they*? Not the upright and zealous defenders of those sacred and salutary principles, which the most able and pious of our early divines were ever foremost to uphold; not the steady and unflinching churchman, who despises the pharisaical pretensions of the self-conceited “elect;” not the honest supporters of the rights of Protestantism against the venomous attacks of popery and liberalism:—but those, who, in these dangerous times, draw aside the “ignorant and the unstable” from the way of life, by laying other foundations of Christianity than that which Christ and his Apostles have laid;—those who have basely deserted and treacherously betrayed the Protestant Establishment into the hands of its enemies;—those, who untrue to their own party, will never be trusted by any other. These have lost the confidence of the people; these have lost the confidence of themselves; and many of them even now repent the part which they have shamefully taken in the late disastrous crisis. We leave them to their own consciences:—they have our pity; and that is more than they deserve!

ART. III.—*An Exposition of the Parables of our Lord: showing their Connexion with his Ministry; their Prophetic Character; and their gradual Developement of the Gospel Dispensation: with a Preliminary Dissertation on the Parables.* By the Rev. B. BAILEY, M.A. Domestic Chaplain to the Right Honourable Lord Torphichen. London: Taylor. 1828. 8vo.

WE not only owe an apology to Mr. Bailey, but to our readers, for having permitted twelve months to elapse without noticing this able “Exposition of the Parables of our Lord;” which, besides the new light which it throws on these Parables, as containing a series of Prophecies, is most creditable to the author’s acquirements as a Theologian, and his unremitting attention to the correct discharge of those pulpit duties by which a Christian congregation is, in the present days of “confusion and every evil work,” to be kept from wandering, and from “heaping unto themselves teachers” by reason of their “itching ears.” In a neat, well-written, prefatory address to “the Episcopal Congregation of Aberbrothwick;” or, (as the name is now abridged) “Arbroath,” a Sea-port town, in the county of Forfar, on the east coast of Scotland, (of which congregation, it appears, Mr. Bailey, a regularly ordained Clergyman of our Church, had, for some years, the pastoral charge) he gives the following account of the learned, but unpretending work, now before us.

The following exposition of the Parables of our Lord was first, as you, my friends, must be aware, preached, with very few exceptions, in separate evening discourses upon each parable:—and if, as I hope, they were neither uninteresting, nor un instructive to you from the pulpit, I trust that they will not fail to excite some interest, and be productive of some instruction, as proceeding from the press.

Doubtless, as the author readily acknowledges, “~~an~~ that can be claimed, as *original*, in his work, is the ARRANGEMENT of the Parables of the New Testament,” in such a way, as not only to “show their connexion with the ministry of our Lord,” but “their *prophetic character*, and their gradual developement of the Gospel dispensation.” And, when the reader shall have perused the following exposé of that *arrangement*, he will, we think, join with us, in acknowledging that no mean praise is due to Mr. Bailey, for the ‘*Lucidus ordo*,’ in which he has placed the Parabolical addresses of HIM, “by whom all things were made;” and “without whom nothing was made, that was made.” The *prophetic character* of these addresses being thus announced by the Evangelist, “all these things spake Jesus unto the multitude in parables; and *without a parable* spake he not unto them, that it might be fulfilled, which was spoken by the prophet,



saying, I will open my mouth in parables; I will utter things which have been kept secret, from the foundation of the world."

Besides "a Preliminary Dissertation on the nature and origin of the Parable," (which evinces, on Mr. Bailey's part, much research, as well as knowledge and skill as a Biblical critic) a "Conclusion," and "Appendix;" he divides his book into nine chapters: the first entitled, "Parables, introductory to the more direct promises and descriptions of the kingdom of God; viz. the *Penitent Sinner*: in which is introduced the Parable of the '*Creditor and two Debtors*,' and the '*Sower*.' The second, descriptive of Christ's kingdom; viz. the '*Tares*;' the '*Grain of Mustard Seed*;' the '*Leaven*;' the '*Hidden Treasure*;' the '*Pearl of Great Price*;' the '*Net*;' the '*Householder*;' the '*Patched Garment*,' and the '*New Wine*.' The third chapter—Parables setting forth the graces and duties, which are necessary to, and vices which exclude from, the kingdom of God; viz. the '*Unmerciful Servant*;' the '*Good Samaritan*;' the '*Rich Glutton*;' the '*Highest and Lowest Rooms*;' the '*Unjust Steward*;' the '*Rich Man and Lazarus*.' Chapter fourth—Parables, on the Efficacy of Repentance; viz. the '*Lost Sheep*;' the '*Lost Piece of Money*,' and the '*Prodigal Son*.' Chapter fifth—Parables, on the true Nature of Prayer; viz. the '*Importunate Widow*;' the '*Publican and the Pharisee*.' Chapter sixth—Parables, foretelling the Destruction of Jerusalem—the end of the Jewish polity—and the preaching of the Gospel to the Gentiles; viz. the '*First Parable of the Fig Tree*;' the '*Labourers in the Vineyard*;' the '*Two Sons*;' the '*Vineyard*;' the '*Marriage Feast*.' Chapter seventh—Parables, whereby Christ designates himself: viz. the '*Good Shepherd*;' the '*True Vine*.' Chapter eighth—Parables, preparatory to the Day of Judgment: viz. the '*Second Parable of the Fig Tree*;' the '*wise Householder*;' the '*faithful*,' and '*wise Servant*,' and '*evil Servant*.' Chapter ninth—Parables, descriptive of the Day of Judgment: viz. the '*wise and foolish Virgins*;' the '*Talents*;' the '*Sheep and the Goats*.'"

Did our limits permit, we would gladly lay before our readers such specimens of the mode in which the Author treats the above arrangement of the subject, as could not fail to convince them that all which he undertakes is executed in a manner becoming one, whose object is "rightly to divide the word of truth." As it is, we must not omit noticing that "in addition to the arrangement of the Parables, according to their subject and purposes," it is also (to use Mr. Bailey's own words) his plan, after placing them as "chronologically as possible in connexion with the several parts of our Lord's ministry, and expounding them as prophecies, to trace them, as far as he was able, to the Rabbinical writings of the Jews, when

they were *not* evidently taken, as in several instances, which have been fully insisted on, from the Hebrew scriptures." "Another object," he tells us, "has been to make the Parables evince, which some of them most strongly do, the Divinity of Christ:—without the belief of which cardinal point of our faith," as our Author has well said, "the Bible, from beginning to end, is totally *irreconcilable* with itself." Nor is this all—"The nature of the proof of this catholic doctrine afforded by the Parables has this recommendation, that it removes the controversy, from the ground of *verbal criticism*, into the more extensive field of *undeniable facts*, which (such as the present state of the Jews) create a stronger and more immovable basis of this doctrine than verbal criticism, which then comes in aid as a *powerful auxiliary*, rather than as a *principal*. This route is not a *new* one; but it has perhaps been followed up, in this Exposition, so as to furnish *fresh materials*." In confirmation of which, Mr. Bailey pays the following well-merited compliment to one of "the most ingenious, and at the same time, humble-minded Bampton Lecturers," by adopting his language, and saying, in conclusion of his own pious labour, that

Under such impressions, he has been led to think that one of the best chances (humanly speaking) of contributing not *new* but *fresh* support to the cause of truth, is likely to be found in the *concessions* (if this term has not been too much desecrated, by some irreverent applications of it) of a *believer*, who, after following, with only his original clue given him, a track and progress of his own so far as to have gained his convictions by *reflection*, rather than by much *study*, has, in the end, found himself in the *highway*, where others are, and *where he believes established truth to be*.\*

Having thus laid before our readers the nature of the work, and the plan on which it is conducted, in justice to them, as well as to the Author, we now proceed to present them, with such extracts as shall serve to show that Mr. Bailey belongs to the truly-sound and churchman-like description of scriptural expositors, having "learned" neither of Socinus, nor of Calvin, but "of Christ" and his venerable Mother, the Church of England. The following is taken from the Exposition of the Parable of the "Importunate Widow:"—

If so wicked a man as this unjust judge was prevailed upon, and by so unworthy a motive, to avenge the poor widow of her enemy, shall not God, the judge of all the earth, and whose eyes are too pure to behold iniquity—"shall not God avenge his own Elect, which cry day and night unto him, though he bear long with them? I tell you, that he will avenge them speedily" (Luke xviii. 7, 8). Those persons who are called *Elect* are not chosen by an arbitrary decree, irrespective of their good works, and limiting even the will of God. But as God knew from all eternity who would stand, and who would fall—for past, present,

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\* Preface to Millar's Bampton Lectures.

and future, are ever before him—one day being as a thousand years, and a thousand years as one day—"he hath before the foundation of the world (as expressed in the 17th Article of the Church) decreed by his counsel—secret to us—to deliver from curse and damnation them whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour." This scriptural language has been abused to the conveyance of doctrines, which were never preached by the inspired authors of the New Testament—much less could they ever have been uttered by the lips of Him, who spake as never man spake, and who, instead of teaching the abhorrent doctrine of man's being arbitrarily decreed to salvation or damnation, constantly inculcated *practical* goodness upon the basis of faith in his name; "for there is no other name under heaven in whom, and through whom, men may be saved, but only the name of Jesus Christ." The *Elect* were, in the first instance, the Jews, who were a chosen and *elect* people, separate from the other nations of the earth. When this people was rejected for their apostacy and infidelity, the term was limited to such of the Jews as believed in Christ, and all Christians chosen out of the world through faith in his name, who are now the people, and the Church of God. At the last day, and not until then, it will appear who are indeed *Elect*—who had the true faith, manifested by as perfect obedience as the unstable will of frail man can testify:—for the *Elect* in this parable are not men satisfied with their own election, and, like the proud Pharisee in the next parable, "trusting in themselves that they were righteous, and despising others;" but they "cry day and night unto God," like the Publican, saying, "God be merciful unto us sinners." The *Elect* are all good and sincere Christians, who believe in God, and pray unto him continually—and "faint not" under affliction and persecution—but trust in God that he will, in his own good time, deliver them.—Pp. 264—266.

So much for Mr. Bailey's orthodoxy on the subject of the present rage for being "wise above that which is written," whereby men are hourly seen "wresting the Scriptures to their own destruction," and maintaining the doctrine of arbitrary and irrespective decrees. Had our pages permitted, we should not have failed to have given our readers proof, that Mr. B. is equally correct when he affirms that, if Jesus of Nazareth be "*not* a divine person—if he be not the **JEHOVAH OF THE OLD TESTAMENT—THE KING OF ISRAEL**, the great prophecies recited in the Exposition of the Parable of '*The Vineyard*,' as also in that of '*The Good Shepherd*,' and many others which might have been adduced from the Hebrew prophets, remain unfulfilled. But when we look on Christ, as all Christians are bound to regard him, as **JEHOVAH, THE KING OF ISRAEL**, the whole stream of prophecy is as clear as the noon-day." But for these proofs, and much matter of deep interest to every one who desires to know "the truth, as it" really "is in Jesus," we must refer our readers to the work itself. We trust it meets with a ready sale, and that it will have the effect, intended by its zealous Author, of showing "in a novel, and surely a powerful light, the **DIVINITY OF THE REDEEMER**: for this," he adds, "is the main object, which has never been out of the Author's mind, throughout the whole of the Exposition."

In the event of a second edition of the work, we would earnestly recommend, both to the Author and the Publisher, to have the present size of the volume abridged, by reference merely to the chapter and verse of the New Testament, in which the Parable about to be expounded is to be found. This, we hesitate not to say, would go far to reduce the present extent of letter-press, (510 pages in all) and thus admit of a corresponding reduction in the price. As the reading public is now constituted, works of real merit, on every subject, but more especially on the subject of religion, must be free from every thing that can be construed into a desire to swell the book, for the purpose of swelling the price; and as cheap editions are now the only editions of books which are saleable; wherever, as in the present instance, an Author's aim is "the glory of God, and the good of souls," and his wish, *indemnification—not for personal labour, but for actual expense in printing and publishing*—every means should be resorted to (without affecting the main purpose and design of the Author) for rendering his work *popular* in this respect. It should be sold at a *price* within the reach of those to be benefited by its perusal, and printed in a *form* which displays at once the publisher's intention to be, not so much the Author's fame or pecuniary aggrandizement, as the *reader's profit*.

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## LITERARY REPORT.

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*The Meditations of Isaac: Sermons preached in Lent, 1829, at the Parochial Church of St. Mary-le-Bone. By the Rev. EDWARD SCOBELL, A.M. Lecturer of the Parish. London: Marsh. 1829. 12mo. pp. 212. 7*

THESE sermons are founded upon the probable nature of the reflections which suggested themselves to the mind of Isaac; when "he went out to meditate in the field at eventide" (Gen. xxiv. 63). The subject is pursued through the various incidents of the patriarch's life recorded by the inspired penman; and thence applied to mankind generally, and the benefits to be

derived from the habit of serious reflection on their prospects and progress in life. Five discourses are thus occupied; and the various points which come under consideration are treated in nervous language, and accompanied with great energy of exhortation, and appropriate advice. To these are added four other sermons, of nearly equal merit, on searching the Scriptures, the cure of the nobleman's son at Capernaum, and the benefits arising from the public service of God. We could wish that the volumes of sermons, which are daily given to the public, were equally worthy of attention with these of Mr. Scobell.

*A Manual of Prayers and Family Devotions for the Religious Cottager. By the Author of "An Essay on the Happiness of the Life to Come," &c. London: Rivingtons. 1829. 12mo. pp. 48.*

IN this little Manual the language and purport of the prayers and meditations are well adapted to the comprehension and wants of the humbler orders of society. They are preceded by a few plain words of advice on the duty and advantages of prayer; and the gentry will here find a suitable tract for circulation among their poorer neighbours.

*The Infant Christian's First Catechism, intended for the Instruction of Children from three to five years old. By a Lady. London: Rivingtons. 1829. 32mo. pp. 32. 3d.*

IT is unquestionably the duty of parents "to see that their children be taught, so soon as they shall be able to learn," the first principles of their Christian faith; and every attempt to facilitate this duty, by rendering religious instruction simple and attractive, is valuable in proportion to its nearer adaptation to the capacities of the infant mind. In this little catechism the articles of belief, relating to God, Jesus Christ, the Holy Ghost, death, heaven, and hell, are explained in a manner so easy, as to be not only intelligible, but amusing. The answers may easily be learnt by a child who can read; or readily remembered by one nearly untaught, from the mere dictation of the mother.

*The Village Church-yard. A Poem, in Two Parts. By S. H. BURROWS, M. A. Curate of Ombersley, Worcestershire. WORCESTER: 1828. 8vo. pp. 21.*

THERE is much good versification, fine feeling, and devotional sentiment in this little trifle. It seems to have been written in commemoration of the opening of a new church, in the parish of which the author is the Curate. The scene is the Village Church-yard, in which, like another Hervey, he pursues

his meditations; in the first part lamenting the decay of the old edifice, and in the second exulting in the erection of a new one. The subjects introduced are generally of a local character, and seem to have been thrown together as they presented themselves to the writer's recollection, rather than with any view to connexion, as a whole. At the same time, the reader will not find that his time has been mispent in their perusal.

*Aids to Developement; or mental and moral Instruction exemplified, in Conversations with a Mother and her Children. 2 vols. 12mo. 1829. pp. viii. 309, 261. 12s. Seeley.*

WE have here a plan of education, which appears to us to be singularly well adapted for the improvement of younger children; and as such we recommend it to the consideration of mothers. In approving of the plan, however, we by no means wish to be understood as sanctioning the lessons by which it is illustrated. Quackery in religion is the worst of all quackeries; and here we have enough of it. The merits of Bible societies, and the proceedings of missionary societies, with false views of their claims to public attention, are not fit subjects for developing the ideas of children only three years old. Such would be taught with more advantage the rudiments of their Christian calling, without filling their minds with confused notions of subjects, which their teachers themselves either do not understand, or wilfully misrepresent.

*Sermons preached by William Laud, D.D. Lord Archbishop of Canterbury, and Chancellor of the University of Oxford. Reprinted verbatim from the best Edition, in 1651. Edited by the Rev. J. W. HATHERELL, M.A. of Brasen-nose College, Oxford. Rivingtons, London; Parker, Oxford. 1829. 8vo. Pp. xviii. 241. Price 10s. 6d.*

IN this volume we are presented with seven discourses of the venerable martyr, Archbishop Laud, replete with

The Lords soon after proceeding to the tryal of the Earl of Orford, upon the same foot as that of Somers; neither the Bishop of London nor any of the non-contents at my Lord Somers's tryal appeared there, so that he was unanimously acquitted by all the Lords that were then present.

Her Majesty Queen Anne, upon the decease of King William III. on the 8th of March, 1701—2, ascending the throne of her ancestors, his Lordship as he ever had a very large share in the esteem and favour of this princess, who knew his heart as well as her own to be entirely English, and that no consideration whatsoever should ever be able to divert him from the true interest of the church and the crown; he was not only continued a Member of her Majesty's most honourable Privy-Council, but frequently consulted with in private, especially about the affairs of the Church. Its believ'd, the dissolution or rather the not renewing of the Commission granted by King William to the Archbishop of Canterbury and others, for conferring Ecclesiastical Preferments vested in the crown was chiefly owing to his Lordship's advice. Be that as it will, her Majesty did not think it prudent to revive it. She looking upon it as a piece of partiality for the sake of one party, exclusive of all others of the clergy, whom she rightly judged to have equal if not rather superior merit to them.

A new war breaking out against France and Spain, in the possession of the Duke of Anjou, in the first year of her Majesty's reign; it made an addition to the burden already laid upon the good Bishop's shoulders, it being his business to provide and recommend chaplains for the service. I have heard some people, who, I believe, were not really enemies to his Lordship, blame his conduct about ordaining and sending some persons into the service, who were not fully qualified either as to learning or morals for so sacred a function: that some of them might be so in such a number, is not improbable; there was a Judas even amongst the twelve.

It may in like manner be considered that persons of the most liberal education, and others of the most exemplary piety, are generally better provided for at home; or else do not at all like the company of sailors and soldiers, whose profaneness must grieve their righteous souls, without any or little hopes of reforming them; so general the contagion had spread both in our fleets and armies: some I have known my self who have apply'd to his Lordship for ordination, and notwithstanding they brought sufficient testimonials with them, he has for some time put them off, and perswaded them to betake themselves to some other employments, which he took them to be much better qualified for.

But to return, her Majesty had not been many months upon the throne, when she was pleased to issue out a Commission, which she was empower'd to do by Act of Parliament, to nominate persons to treat about an union with the kingdom of Scotland. Of the number of these was Henry Lord Bishop of London, and two and twenty more, of which Thomas Lord Archbishop of Canterbury was the only other clergyman, and he is usually put into instruments of that nature of course, as being the Metropolitan of all England. The ill success of this commission, and the backwardness of the Scotch to come into

the measures concerted for the union of the two nations, shall be no subject of our present inquiry; but we are to look back a little and observe that her Majesty in the beginning of her reign, having sent a fleet under the command of Sir George Rook, and land forces under the Duke of Ormond to attack the city of Cadiz in Spain; though they failed of success in that great enterprise, they did wonderful services in destroying the French squadron and Spanish galleons put into Vigo for their security; to say nothing of the great treasure brought from thence home by them. Her Majesty, thinking it a duty highly incumbent upon her and other people to return their solemn thanks to God Almighty for such signal success, appointed a general day of thanksgiving, and went in procession to St. Paul's Cathedral: Every thing was managed with the utmost decency and order, my Lord Bishop of London sate in his throne or stall, the Dean and Prebendaries within the rails of the altar, and the choir was placed in the organ loft. The Bishop himself read the Communion Service, and Sir Jonathan Trelawny Lord Bishop of Exeter preached an excellent sermon on these words, Joshua xiii. 9, "But as for you no man hath been able to stand before you to this day."

I shall not enter upon a detail of the proceedings in Parliament about the Occasional Conformity Bill: It was observed to have been a very common practice in the former reign, and those who had the interest of the Church of England most at heart, among whom his Lordship was one, saw it then with grief of heart, and yet without prospects of any remedy. But now that her Majesty was ascended the throne, the true sons of the Church made no doubt but to get an act to prevent it; and 'tis pity the Lords and Commons could not have a better understanding about it: but this, it seems, was a work to be done at another time, and his Lordship had the happiness to live to see it fully accomplished. And 'tis past all manner of doubt that it was a very great satisfaction to his mind to find the Church so happily secured by it.

If the Bishop of London was not one of those who put her Majesty upon discharging the arrears of tenths due to the Exchequer, upon small rectories and vicarages, not exceeding thirty pounds per annum, by the most improv'd valuations of the same; he certainly contributed very much towards the effecting of it. So he did in promoting the act for making more effectual her Majesty's most gracious intention for the augmentation of the maintenance of the poor clergy, by enabling her Majesty to grant in perpetuity the revenues of the first-fruits and tenths; and also for enabling any other person to make grants for the same purpose. Being thus far serviceable to those of the inferior clergy, his Lordship could not but be one in her Majesty's patent constituting a body politic and corporate by the name of the Governors of the Bounty of Queen Anne; so was the Bishop of London for the time being always to be one.

We all remember the time, when even in the best of protestant reigns, through the perverse humour of some, and the crooked policy of others, the Church was thought to be in great danger: its not compatible with my design to enter into the particulars of it. I'll leave it to the consideration and recollection of every true and intelli-

gent churchman. It was certainly thought to be no such imaginary fears as was suggested by those, who had no inclination any search should be made into it. It became at last a debate in the House of Peers, when a noble Lord ending his harangue thus against it : "That upon her Majesty's happy succession for some time the complaint was silent, but that when she was pleased to make some alteration in her ministry, it was immediately reviv'd and continued ever since, and then concluded that the Church was in no manner of danger." This gave occasion to my Lord Bishop of London to speak ; for coming into the house just when the last words were delivered, he immediately took that Lord up, giving for his reasons that the Church was in danger, "That prophaneness and irreligion was so rife amongst us, and the licentiousness of the press so intollerable, from whence books proceeded not fit to be read, and that sermons were preached wherein rebellion was authorized and resistance to the higher powers encouraged."

I need not mention how the debate ended ; it was carry'd by sixty-one against thirty for the Church's being in no danger ; and of all the Bishops none dissented but the Archbishop of York, the Bishop of London, and the Bishop of Bath and Wells ; the rest were either absent or of the opposite party.

The Scotch by this time were brought into a better temper concerning the union of the two kingdoms. What wrought this change in them may be easily guess'd at ; but I forbear national reflections. I do not find my Lord Bishop of London's name in the new Commission granted by her Majesty in April, 1706 on the side of England as before, for treating on that important affair. The reason of this, unless it was that Whiggery had the ascendancy at court, I cannot pretend to assign, and yet both the Archbishops are in, and no other of the order ; whereas the Archbishop of York was not in the other commission issued out in the first year of her Majesty's reign.

The good Bishop about this time seem'd to have more deference paid to him by the Churches abroad than the State did at home ; I cannot pretend to trace the original cause of the displeasure of the Genevese, and who they were that made such wrong representations of the church of England, and particularly of the famous University of Oxford concerning their Church : to rectify which, the ministers and professors of that Church and the University, could think of no body so proper and willing as his Lordship. I wish I could have procured all the letters which pass'd between them on this occasion, my disability in this kind I own to be some imperfection in this life I am writing ; nevertheless, those that are come into my hands take as here following :

"MUCH HONOURED GENTLEMEN AND BRETHREN,—When I received the last letter written to me by your body, I was at such a distance from London in the country, that I could not return till towards the conclusion of the year ; and whilst I was preparing to send you an answer, I was seiz'd with so violent and long fits of the gout, that at this very time I am not able to write to you with my own hand. I am sorry that so disagreeable an accident should have fallen out, which could make you suspect the sincerity of our affections. However it is not so much an ill design, but rather an unhappy custom



which has not been able hitherto to be quite rooted out, among a sort of people, either for want of time, or of penetrating rightly into all the qualifications, requisite to make all the nice reflections upon the various chances which our time has produc'd: it will not be amiss for me to tell you, gentlemen, that the source of that prejudice remaining among some against your Church to this day, must be traced as far as the reign of Queen Mary. Then one Goodman, with some other refugees, compiled in one of their assemblies in your city, a certain body of articles concerning discipline, which being maintain'd with much heat by some malecontents in England, caus'd great troubles and scandals both in Church and State in Queen Elizabeth's reign. As the writers of those times, who undertook to refute this pernicious anarchial principle, often make mention of Geneva, not only because these articles were first hatched there by Goodman and his followers; but also because it was judged that Mr. Beza likewise did support them too much; it is no wonder if some persons, either of no great judgment, or very little versed in what passes in the world in our days, still retain now and then some remnants of the old language. But, gentlemen, I dare give you my word, that there is scarce a person deserving to be taken notice of, either by you or us, who is not also lately satisfied with those obliging ways you have made use of in regard of our church; and who is not ready to discourage and disallow those disobliging and injurious expressions. I can assure you in particular, in the behalf of the University of Oxford, that the governors and heads of the colleges are much dissatisfied with the indiscretion of those that make use of such odious reflections; nay, they have even given me authority to let you know in their names, that for the future they will take great care, to the best of their power, to prevent and stifle such like inconsiderate expressions. As to what belongs to myself, gentlemen, 'tis not needful to tell you once more how sensible I am of those obliging assurances given to me both by you and the late Mr. Tronchin, of that due respect you intend always to preserve for the discipline and liturgy of our Church. I hope there is not so much as one of its true members but what is fully disposed to make it his utmost endeavours to encourage you in these favourable sentiments; this obliges me to desire you to rest assur'd of my affection and my services, and to believe that

I am, most Honoured Gentlemen and Brethren,  
Your most humble and most obedient Servant and Brother,  
(Sign'd) HENRY LONDON.

*"Fulham, Apr. 30th, 1706."*

To this Letter the Pastors, &c. of Geneva, sent this answer:

"MY LORD,—We received but some few days ago, the letter which your Lordship has done us the honour to write to us, dated the 30th of April last, so that we have not been able to testify to you sooner our acknowledgment for the goodness you have had to lay our interests to heart, and reconcile us to some members of the Church of England, who had received sinister impressions about our sentiments concerning the discipline and liturgy of our Church. We have seen with particular joy the effect which your care, attended with exquisite

piety and charity, has had on the directors of the University of Oxford. We are extremely well pleased with the regard they shew to us, and we write to them this day, to assure them of the esteem we have for the Church of England; of our disposition to communicate with them as often as opportunity may offer; of the respect we have for their persons; and of our desire to maintain with them such a correspondence as may conduce to the common good of the Protestant Churches, and to the honour of the Church of England in particular. If these steps on both sides produce any wholesome effect, it will be owing to your Lordship, in whose power it is to make us enter into all the engagements you shall judge proper for the peace of the Churches. Continue, my Lord, your labours in so good a work; heaven will bless your holy intentions. We shall see more and more the love of peace settled in the flourishing kingdoms of her Britannic Majesty; and that peace will undoubtedly contribute to the advancement of truth and piety; the destruction of vice and error, and the propagation of Christian liberty, oppress'd in many places by Popish tyranny. We pray God, my Lord, to preserve you so long, as that you may see those happy successes and the sequel of the surprizing wonders which her Majesty's glorious reign has produced: for what may not we hope from so happy beginnings, and from events wherein the hand of God is so sensibly to be seen? We beseech you to preserve to us that precious charity you have express'd for us; and on our part we shall never be wanting in any thing which the esteem and respect due to your Lordship exacts.

We remain, my Lord, your most humble and most obedient Servants, the Pastors and Professors of the Church and Academy of Geneva. And for all signed,

ANTHONY LEGAR, *Pastor and Moderator.*  
FAERI, *Secretary.*"

Those gentlemen wrote also a very handsome letter in Latin to the University of Oxford, which begins thus:

*Most Noble, most Renowned, most Learned, our much honoured and most dear Brethren in Christ,*—The letter by which the most illustrious Prelate Henry Bishop of London was pleased to acquaint us with your affection for us, was extremely acceptable to us. For, having been informed you have entertained an ill opinion of us, and that the name of Geneva was become odious among you, he let us know on your part, that those were prejudices and antiquated notions, not yet wholly extinguished; and that what has been published thereupon by some did not concern us; but certain persons, who rejecting the discipline and liturgy of the Church of England, pretend to act by our example. But that most illustrious prelate knew this was a thing wholly remote from our sentiments; and indeed, most dear and much honoured brethren in Christ, we are so far from having a dislike to the Church of England, that we have rather always had a great esteem for her: nor when any of us have been in England have we avoided her congregations and communion. Our ministers, especially Calvin and Beza, hold correspondence by letters with the most eminent prelates of England; and we have never let slip any occasion that has been

offered to shew our esteem of the liturgy and confession of faith ; of which divers testimonies are extant."

The University wrote them a very civil and obliging answer, and said, "They had received with joy the letter which the Reverend Father in Christ, the Bishop of London, transmitted to their hands : that 'twas very acceptable to that University, upon consideration that it came from University men, eminent for piety, learning, and an ardent zeal for the Reform'd Religion : but yet more acceptable, for its being recommended and handed to them by that pious prelate, whom no man outdid either in nourishing and maintaining the Church of England with a fatherly affection, or in a brotherly charity for all foreign churches, join'd by the strictest bond of the purer faith, tho' never so much separated by the distance of places," &c.

As his Lordship was never wanting in his endeavours to promote a good opinion in foreign Protestants concerning the doctrine and discipline of the Church of England, and her moderate sentiments of them ; so he could not but be grieved at heart to find the representatives of the Church in convocation assembled, so much at variance amongst themselves, and especially the upper and lower house. Its out of my way to enter upon the particulars of the differences between them, which the Bishop and all good men wished had never been set on foot, but that the ambassadors of peace had been entirely at peace among themselves.

Indeed things calmed by degrees and gave some hopes of a better understanding between the two houses ; but the affair of Dr. Henry Sacheverel, which came on apace, allarm'd the Church and nation to a degree beyond expression : his Lordship, as well as many other excellent churchmen and good patriots, rightly judging that the Doctor's cause was that of the Church of England, stickled with all their might in his behalf. He was impeach'd in Parliament and try'd in 1710 ; of which I shall take no further notice than where I find my Lord of London particularly engaged.

Now the House of Peers, upon a question started by the Earl of Nottingham in favour of the Doctor, having resolv'd, that in impeachments they were to proceed according to the law of the land, and the law and usage of Parliament, having found a president for the same in the case of Dr. Manwaring, a debate arose whether a question should be stated, when it was proposed by the Doctor's friends to adjourn the house ; then the question was put, whether the House should be adjourn'd, which was resolv'd in the negative. His Lordship hereupon dissented, and so did no less than forty-eight more of the Lords spiritual and temporal.

Then the debate went on, and at last the question being put, that by the law and usage of Parliament in prosecutions upon impeachments for high crimes and misdemeanors, by writing or speaking, the particular words supposed to be criminal, were not necessarily to be expressly specify'd in such impeachments, it was resolv'd in the affirmative. The dissentient Lords here were the Duke of Buckingham, the Archbishop of York, the Bishop of London, the Duke of Hamilton, the Lord Berkley of Stretton, the Earl of Northesk, the Lord Dartmouth, the Earl of Marr, the Lord Haversham, the Lord Bishop

of Rochester, and Lord Bishop of Bath and Wells; for which they gave their reasons at large.

When the main question came to be put, that the Commons had made good their first article of impeachment against Dr. Sacheverel, it was resolv'd in the affirmative, against which several Lords, and among others my Lord Bishop entered this protest; because, by the laws of the land, the laws of Parliament, and the inherent rights of peerage, every peer was to judge for himself both of the fact as well as of the law; and could not be precluded from it by any majority, which indeed must determine the case in respect of the criminal; but never did nor could preclude any Lord from voting the party accused, guilty or not guilty of the fact, as well as of the crime of such fact.

The question at length being put and carry'd in the affirmative, whether Dr. Sacheverel was guilty of high crimes and misdemeanors, charged upon him by the impeachment of the House of Commons, several Lords protested against it to the number of thirty-four, of which my Lord Bishop was one, and gave their reasons for it.

The Doctor hereupon was found guilty by sixty-nine against fifty-two, who were for not guilty, of which last number was the good Bishop and one of the forty-seven who entered his dissent; and being willing to bear his testimony to the last, when the sentence came to be pronounced against the Doctor, his Lordship was one of the thirty-two that dissented from it.

The trial of Dr. Sacheverel and other concurring causes having wrought a change in the ministry, and been the occasion of the presenting of multitudes of addresses to her Majesty upon it, his Lordship, at the head of the London and Westminster clergy, show'd all cheerfulness to express their satisfaction upon the happy alterations made; declaring to her Majesty that their hearts had all along accompanied their fellow subjects, the genuine sons of the Church of England, in their dutiful applications to her Majesty from all parts of the kingdom; that they had with great satisfaction observed the zeal which they had express'd in behalf of her royal title and prerogative, and the indignation which they had shewn at the unprecedented attempts lately made to undermine not only our excellent Constitution in Church and State, but all religion and government.

That they were the less eager to lay hold on that occasion of approaching her throne, because they had before freely declar'd themselves on those heads from the pulpit, under the eye of her Majesty and in the face of the whole world.

But that the time was now come, when they could no longer be innocently silent; since the acknowledgment of her Majesty's hereditary title and irresistible authority was openly and boldly represented as a plain declaration in favour of the Pretender.

That they look'd upon the clergy as deeply involved in that malicious calumny, and therefore thought themselves obliged to express their utmost abhorrence of any such disguised and treacherous intention, which their hearts, entirely devoted to her Majesty, were not capable of harbouring, and which they believed none but the avowed or secret friends of the Pretender, would, in order to facilitate their wicked designs, have endeavoured to fasten upon them.

That they had sworn and were stedfastly purposed to pay all duty and allegiance to her Majesty, their rightful and lawful sovereign, whose title to the crown by descent had been affirm'd and recogniz'd by all her liege people in full Parliament. That they knew of no other person who had any claim to their obedience, nor would they ever do any thing, either in or after her Majesty's reign, (should they be so unfortunate as to survive it) which might seem in the least to favour such claims and pretensions.

That their eyes were then fix'd on her Majesty alone, that all their wishes and vows were employ'd for the length, peace, and prosperity of her reign; and that whenever it should please God for their sins to withdraw so valuable a blessing without any alleviation of hope by issue from her Majesty; they acknowledged the most illustrious House of Hanover as the next heirs in the Protestant line, to have the only right of ascending the throne, and indisputable title to their allegiance.

Then they thank'd God from the bottom of their hearts for the legal provisions made, to secure them from Popery and arbitrary power, which they once through the Divine assistance vigorously and successfully withstood, when they were breaking in upon our Constitution: nor should they fail to manifest an equal zeal against them, whenever and by what means soever they should meditate a return.

They were firmly perswaded, that this was the unanimous sense and resolution of the clergy, not only of these cities, but of the whole kingdom; as they doubted not would appear to her Majesty, when ever they had an opportunity of expressing it in convocation.

That in the mean time, they would not cease to bow their knees to God, and most ardently to pray, that he would multiply and increase the successes, with which her wise and just designs had been hitherto attended, and continued to bless her arms and counsels, till they had effectually subdued the restless enemies of their peace both at home and abroad, defeated the menaces of the proud, and the devices of the crafty, and scattered all the people that delighted in war.

When the clergy came to meet in convocation in the beginning of the year 1711, they were over-joy'd to find the Queen's licence brought to them to empower them to sit and do business, in as ample a manner as ever was granted since the Reformation. It added also to their satisfaction, that the licence, in the absence of the Archbishop of Canterbury, as President and Metropolitan, was directed to the Bishop of London, or in his absence to the Bishop of Bath and Wells, to preside over them. Its none of our business here to meddle with the proceedings of the Convocation, but to observe that the Court, not long after, for what reason I know not, thought fit to grant a new licence wherein his Lordship was also to preside, in case of the absence of the Metropolitan. His Lordship was now grown very infirm, and an unhappy fall he had in his house at Fulham, added a further weight to the infirmities of old age, wreck'd with the gout; till at length nature being not able to hold out any longer, the good old prelate surrendered up his pious soul to him that gave it, on the 7th day of July, at Fulham, in the eighty-first year of his age, having been a Bishop near forty years. His corpse was bury'd with decent solemnity on

Wednesday, the 15th of the same month, in Fulham Church-Yard, according to his own directions in his life-time ; he being the ninety-second bishop from St. Miletus that presided over the See of London.

——— *Flere et meminisse Juvabit.*

Having thus brought this truly orthodox and excellent good man to his silent grave, we cannot leave him there without further remarking, that he was peculiarly called the Protestant Bishop at the time of the Revolution ; he being indeed the ornament and security of the Protestant cause : so great was his pastoral care of his flock, that he not only resided always within his diocess, but even it may be said in every part of it ; he visited parish by parish, to shew that his clergy should do so from house to house. But his diocess being more extensive than all others, and the foreign plantations subject to his care and inspection, he had a longing to visit them also, and nothing could have hindered him from it, but the tumultuous times he lived in. He was one of the best bred men of his time, courteous, affable, not full of words, but very conversible, and always easy of access ; generous and charitable beyond example, and exceeding hospitable to friends and neighbours ; besides which he constantly provided for twelve poor people, and for many others accidentally at his gate. He disposed money to every one who could make out he was a proper object of charity. Several ancient people he supported by constant yearly pensions, several children he maintain'd at school at his own charge, besides those educated from children, and brought up to the University, to sea, and trades. He never left what he undertook imperfect and unfinished. As for the church and clergy, he spared no cost and pains to serve them in a more lasting manner. He bought in several advowsons, gave large sums for rebuilding of churches, and greater still for buying in impropriations, and settling them upon poor vicars. He was on this and all other accounts, a man of the largest and most public spirit ; he had no little artful, selfish designs, but wished and promoted the welfare of all men, and no body more than himself that of the Protestant interest, which he would gladly have seen more united. He loved to remember what was for any one's advantage ; if any offended, he would ever prevent their asking pardon by his haste to give it ; and among a thousand instances, its not the least remarkable that in a quarrel between a London minister and his parishioners, the good Bishop being called in, and finding it proved against the Rector that he had spoke vilely and contemptuously of his Diocesan ; he made this christian reply, " I am glad of it, for he has given me an opportunity of setting you a good example in forgiving him."

But though he had the fewest faults himself, he would beg pardon as if he had the most. I shall not say any thing of the strict regularity of his private and public devotions, they are too well known. To conclude therefore, never did such tender and manly passions meet in one breast before, never such fortitude and firmness, mixt with so much meekness and modesty ; he was never seen to be affraid or concerned ; in the midst of storms, he himself was calm, and so continued in the very article of death, which is so very shocking to human nature.

## QUARTERLY THEOLOGICAL REVIEW.

MR. EDITOR,—*These* are days of bold speculation, of extravagant and indiscreet liberality of sentiment, in politics and in religion; and I tremble for the consequences both to Church and State. Divines and statesmen seem to vie with each other in their concessions to the enemy. As to religion, there is an alarming concession, as I conceive, made to Calvinists in Art. VI. No. X. of the *Theological Review*. My motive in the observations which I shall make on it is, to attract the attention of some more able disputant than myself to a consideration of the subject. I am myself a timid reasoner in divinity, and this very timidity, perhaps, has led me, at times, into danger. Like a bird, fascinated by the glaring eye of the rattle-snake, I have more than once been forced, as it were, even from dread of some subjects, almost to the brink of a precipice, beneath which a yawning gulf has been ready to swallow me up. This has been the case with regard to the abstruse subject of *election*. But I used to thank my God that, before I was precipitated into the abyss below, amidst the waves of metaphysical reasoning, I thought I had found a *rock* on which I might fix my foot in *safety*. The *attributes* of God formed this *rock*. I thought this fortress impregnable. I reasoned thus with myself. Though God is not possessed of passions as man is, and though his attributes are infinite, and therefore not fully to be comprehended by our limited faculties; yet, as far as man is concerned, they must be *consistent* with the ideas we conceive of them, for we are enjoined to imitate them, we are directed “to be perfect, as our heavenly Father is perfect,” to be like *him* “who sendeth rain upon the just and on the unjust.” These attributes, then, must be, not indeed in degree, as to *love*, *mercy*, *truth*, and *justice*, according to our conceptions of these qualities in man, but yet *consistent* with our conceptions of them, as to every doctrinal and practical purpose. Now, I found it asserted in Scripture, that “God is love;” that “he is full of compassion and long-suffering,” and that “his *mercy* is over all his works.” When I saw such passages, I used to say, “Since there is this good God in heaven, there can be no *partiality* with *him*; he can neither elect *me*, *unconditionally*, to eternal happiness, nor, *unconditionally*, exclude me from heaven. God,” said I, “is no respecter of persons.” Here I thought I was resting on firm ground. “But *no*,” says our reviewer, “you are mistaken; you have been treading on the sand, and it is slipping fast from beneath your feet. No dependance can be placed, on this subject, on the attributes of God. As they are displayed in his dispensations in this world, the *analogy* is against you. Look to the inequalities with which his favours are dispensed, both to nations and individuals. Communities,” says he, “are *elected* to renown and prosperity, to intelligence and freedom; or are doomed, for ages, to feebleness, ignorance, and slavery. And, as to religion, look to the *partial* dissemination of Christianity over the globe. With respect to individuals, some men are *elected* to opulence and rank, to talent and to genius, to vigorous health and elastic spirits, while multitudes are consigned to contempt, or sickness, or hopeless poverty. And as to religion and morality, some persons are sent into the world with better dispositions than others, or with a greater fitness for adoption

into the body of God's peculiar people. There is an *election* of some to be gifted with more teachable tempers than others, from their birth; and an *election* of others, without any known cause, to become the objects of the Deity's especial favour and goodness. Herein, I say, the analogy is against you." And, to crown the whole, "Any attempt," says he, "to reconcile it (*election*) with his attributes, (the attributes of God,) by a process of argument, is an officious, and scarcely a pious assumption of the office of vindicating the ways of Providence to man."

We must not be, tamely and without resistance, thus beaten out of our strong-hold against the *horrid* doctrine of Calvin, which deprives a God of mercy of his most amiable attributes. Forbid it, Heaven! I trust I shall see this subject taken up, not only seriously, but with ability. In the mean time, I will take the liberty of offering a few observations of my own, in opposition to the concessions of this well-meaning but indiscreet reviewer.

As to the *partial* extension of the blessings of the Gospel to the nations of the earth, may there not be *natural* and, at *present*, insurmountable obstacles, in some countries, to the reception of it, and those obstacles the result of their own conduct? But, shall it be always thus? We know, from the certain word of prophecy, that the time will come when all the earth "shall be filled with the knowledge of God, as the waters cover the sea," when "there shall be one fold and one Shepherd." As to the *partial* distribution of the good things of this world, does our reviewer forget that our present condition is intended as a *state of trial*, of *probation*? And that, if all things were equal *here*, there would be no opportunity for the exercise of some of our best qualities and dispositions; for charity, for instance,—for compassion—for gratitude? But who, besides this reviewer, ever thought of looking to the unequal distribution of worldly advantages for an analogy as to the *moral government* of God? I had always thought, with Bishop Butler, that such an analogy was to be sought for in the tendency of men's *moral* actions; that we were to look to the misery which *vice* inevitably entails on those who pursue it, and the prosperity and happiness which are the result of *virtue*, to find an indication of God's moral government begun in his natural government. And here we shall find that God is no *partial* governor of the world; but that even his *natural* government of the world gives us a terrible warning, that "he will hereafter render to every man according to his works."

I am, Mr. Editor, one of your constant Readers,

THEOPHILUS.

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### SCHISM.

(Continued from page 440.)

FROM Mr. Towgood's mistakes on the Church Baptism, we naturally pass to those on the Church Confirmation.

Mr. Towgood thus addresses Mr. White:

You observe, "Another administration of our church is confirmation: this, you know, you have wholly discarded: and, surely, you will be obliged to



acknowledge you have lost thereby a very great advantage,—greatly conducive to future holiness of life.” Yes Sir, this we will freely own, when you also will acknowledge that you are wiser than the apostles, and can better judge what is *conducive to holiness*, and to the *advantage of the church*, than its great lawgiver Jesus Christ. Had this ceremony of confirmation been really of great advantage, and conducive to holiness, it is very strange that neither Christ, nor his apostles, should have ordained it. That it is an apostolic institution you have not so much as attempted to prove, unless Calvin’s conjecture must be admitted as proof.—Pp. 39, 40.

This statement contains an unwarranted assumption and a positive MISTAKE. It is *assumed* that neither Christ nor his apostles ordained confirmation. To this point we shall speak presently. In the meantime let us consider the mistake grounded on this very gratuitous assumption.

Mr. T.’s inference is, that a practice not ordained by Christ or his apostles cannot be of great advantage and conducive to holiness; and that to introduce any such practice, is to affect wisdom superior to Christ. Now any one who recollects the extreme paucity and simplicity of those ceremonies which Christ and his apostles, without controversy, ordained, must instantly see that, if Mr. Towgood’s view be correct, every Christian communion, dissenting as well as established, has assumed this profane exaltation. For there is not ONE where many things are not done, for which neither Christ nor his apostles give precept or example. We have already largely discussed the right of every national or particular church to decree rites and ceremonies not repugnant to Scripture; and we shall now only add, that the confessedly small number of these made absolutely obligatory, is a proof that the wisdom of God in providing a religion which was not to be, like the Mosaic, temporary or national, but everlasting and universal, left a wide discretion in his Church in indifferent things, that such might be varied according to habits, customs, and contingencies; provided, of course, all things were done to edifying.

But Mr. Towgood, arguing on his assumption, falls largely into mistakes.

The text usually urged for it, [confirmation,] (Acts viii. 14,) I presume you are fully sensible has no weight. Peter’s and John’s going down to Samaria to pray, and *laying their hands* on those whom Philip had baptized, is surely, no precedent, no direction, no institution, nor command, for our bishops to do likewise. For, the end for which the apostles did it, it is expressly said, (ver. 15, 17,) was, *that they might receive the Holy Ghost*, i. e. its miraculous gifts; *and they prayed for them, and laid their hands on them, and they received the Holy Ghost*. That it was the miraculous gifts (such as prophesying, speaking with tongues, &c.) to form them into a church, cannot be disputed, because they were something visible and obvious to the sense; something which struck the wonder and ambition of the wicked sorcerer; for, it is said, *when Simon saw, that through laying on of the apostles’ hands, the Holy Ghost was given, he offered them money*.—Besides, as Dr. Whitby justly observes, if they laid not their hands on all who were baptised, it makes nothing for confirmation; if they did, then Simon Magus also was confirmed, and received the Holy Ghost, which you will by no means admit.—Pp. 40, 41.

We do not say that the alleged text *proves* confirmation to be an apostolic practice: but to “*presume*” (presumption again!) it has “*no weight*,” is to presume against the opinions of very many divines,

far more learned, far more acute, than Mr. Towgood. We do not even positively say, that confirmation was *universally* practised in the days of the apostles; but we think we shall be able to produce *one* text which can only be satisfactorily interpreted on the supposition that it *was* practised, and thought important at that time. However this be, let us at present examine the MISTAKES with which this passage abounds.

The reader will observe the dogmatical style of Mr. Towgood: all is ASSERTION. This alone is unfavourable to his cause with men of reflection. First, he tells us, "the end for which the apostles did it, it is expressly said (ver. 15, 17.) was, *that they might receive the Holy Ghost*, I. E. ITS [His] MIRACULOUS GIFTS. The "i. e." is Mr. Towgood's inference, which, after his fashion, he informs us, "cannot be disputed;" but if Mr. Towgood meant, as his argument shews he did, to affirm that the miraculous gifts *ONLY* of the Holy Spirit are here intended, we are hardly enough to dispute. No such restriction is made by the historian; nor is there any thing in the circumstances to make it necessary. Next, there is nothing to shew that Simon Magus did not receive the Holy Ghost. He did not receive the power of *communicating* the divine influence, nor did ordinary converts receive this; this, and not the influence itself, was what he sought to purchase. If it be contended that Simon could not have received the Holy Spirit without being delivered from "the gall of bitterness and the bond of iniquity," this is rather a doctrine of Calvin than of the Bible. The Spirit of God liberates, but not forcibly; he gives us the means of holiness, not holiness itself: we are requested to employ his grace; but, unless employed, it will avail nothing, except to condemnation. It is certain, from our Lord's own words, that the Spirit of God may be received, and yet the recipient commit iniquity, and be condemned. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity."\* Neither, "if they laid not their hands on all who were baptized," does it "make nothing for confirmation." As well might it be contended that there are no confirmations now, because the Bishop NEVER confirms all who have been baptized in every parish.

Our object being rather to meet Mr. Towgood's objections than to prove the antiquity of confirmation, we shall, on this last head, wholly pass over Acts xix. 6, and request Mr. Towgood's disciples to inform us what is meant by the "laying on of hands," called by St. Paul (Heb. vi. 1.) a "foundation" or "fundamental doctrine," (θεμέλιον) and one of "the principles (ἀρχή) of the doctrine of Christ," and placed by him with REPENTANCE, FAITH, BAPTISM, THE RESURRECTION, AND THE ETERNAL JUDGEMENT? Surely no doctrine of temporary importance would be thus classed, and thus characterized. Refer it to confirmation, and all is clear. But on what other reference does it become so?

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\* Matth. vii. 22, 29.

But confirmation, according to Mr. Towgood,

Is so far from being greatly conducive to holiness of life, that there is great reason to apprehend it may be productive of quite different, and even dangerous consequences, by cherishing in men's minds false and presumptuous hopes, or by deluding them into wrong notions, as to the safety of their state, and the terms of acceptance and favour with God.—P. 41.

Let us hear Mr. T. attempt to prove his paradox :

By the order of your Common Prayer, *all persons baptised, when they come to competent years, and are able to say the Lord's prayer, creed, and ten commandments, and the answers of the short catechism, are to be brought to confirmation.* The bishop having asked, "whether they renew the solemn promise and vow which was made in their names in baptism," &c.—upon their answering, *we do*, he proceeds thereupon to declare in the most solemn manner, even in an address to God himself, *that he has vouchsafed to regenerate these his servants by water and the Holy Ghost; (note, not by water only, but also by the Holy Ghost) and to give them the forgiveness of all their sins; and, laying his hand upon the head of each particular person, he certifies him by that sign of God's favour and gracious goodness towards him.*

I pray you, Sir, in the name of God, inform me, what warrant has the bishop to pronounce a man's sins all forgiven, and himself regenerated by the Holy Ghost, upon no other grounds than his being able to say the short catechism, and declaring that he stands by his baptismal engagements? Will you say that this is the christian doctrine concerning the terms of acceptance and forgiveness with God? Are good vows and resolutions, declared in the church, infallible or proper proofs of a regeneration by the Holy Ghost? Is a man's professing that he repents, and promising that he will live godly, that actual repentance and amendment of life which alone can insure the divine pardon and favour? Are there not multitudes who call Christ their Lord, and publicly profess to stand by their baptismal covenant, whom, however, he will reject with abhorrence at last? You will inform me then, Sir, how the bishops, upon this mere profession and promise, presume to declare to Almighty God, and to assure the person, that he is regenerated, forgiven, and unquestionably in a state of favour with heaven!—Pp. 41, 42.

This is a long extract : but it is of some consequence to our argument that the reader should see Mr. Towgood's blunders at full length.

It is evident that Mr. Towgood entertained an opinion, which, however MISTAKEN, is not singular ;—the non-coincidence of baptism and regeneration. This mistake is very capable of exposure ; but it is not our business here to expose it, as this has been done so often and so well, that any thing which we could adduce must necessarily be superfluous. Every reader who is at all likely to take an interest in our present observations, has, most probably, sifted this question for himself. But Mr. Towgood's ambition would not allow him to be content with ordinary mistakes ; he therefore incurs the enormous blunder, that the bishop pronounces a man's sins all forgiven, and himself regenerated by the Holy Ghost, UPON NO OTHER GROUNDS THAN HIS BEING ABLE TO SAY THE SHORT CATECHISM, AND DECLARING THAT HE STANDS BY HIS BAPTISMAL ENGAGEMENT !

To call this a blunder, is a great stretch of charity : for Mr. Towgood must have known that the bishop's declaration is made, instead of "upon no other grounds," UPON GROUNDS TOTALLY DIFFERENT, since he has just before quoted and commented on the words, "that

God has vouchsafed to regenerate these his servants (not by the catechism, and their declaration, but) by WATER AND THE HOLY GHOST." Baptism, not the catechism and declaration of the catechumen, is what our Church has declared to be the means of regeneration. Our Church has never held that "good vows and resolutions declared" in the Church or elsewhere, are "infallible or proper proofs," or any proofs at all, of regeneration: a certificate of baptism is the best proof of that.\* Therefore it is a MISTAKE to say that the bishop "*upon this mere profession and promise* presumes to assure the person that he is regenerated."

With regard to "forgiveness," let us see how the case stands. The Bishop puts the solemn question, "Do ye here, IN THE PRESENCE OF God, and of this congregation, renew the solemn promise and vow that was made in your name at your baptism?" This is an adjuration delivered under the most awful circumstances: none, it might be supposed, could remain unmoved by it; none, certainly, could so MISTAKE it, as to imagine that the prayers or blessing of the bishop could have reference to any thing but the sincerity of the declarist's answer, "I do." And to those who SINCERELY profess to stand by their baptismal covenant it is not too much to say that they have received remission of sins.

After the ample extract which we have made from Mr. Towgood's remarks on this subject, it will only be necessary to add that he objects "to the strong and absolute terms" in which the bishop assures the confirmed of God's favour and their forgiveness. To the sincere, these terms, it will be allowed, are warranted by Scripture, since these persons are none other than the penitent and faithful, to whom forgiveness of sins is every where promised. Though we do not believe that many who EVER come to confirmation are "scandalously corrupt," and "persons of very vile and profligate characters,"† (indeed the greater part are too young to be such,) yet it is very possible that some persons may attend with improper motives: but why this circumstance should prevent the bishop from making an affirmation which is clearly conditional and consequent, we cannot perceive. In a congregation we all implore, in a form taught us BY OUR LORD HIMSELF, to be forgiven, as WE forgive: now, if Mr. Towgood's reasoning be pursued, this should never be done, until the suppliant has first ascertained the hearts of all the congregation, in order to see that no resentment is lurking among them, lest he should, in truth, be imploring a curse or a contradiction!—an absurdity too palpable to require a word of comment. It is evident that in both cases the blessing belongs to the SINCERE.

Mr. Towgood then puts forth a most extraordinary MISTAKE.

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\* We have, as we formerly observed, to deal with cavillers; and we may be told that we substitute a legal form for a renewed heart. We well know the difference between regeneration and renewal; and we are as much satisfied of the NECESSITY of a renewed heart and life as the most zealous defender of non-baptismal regeneration. Of this, a legal form is no evidence. It is one thing, whether a man has received grace; another, whether he has used it; for St. Paul tells us (2 Cor. xi. 1.) we may "receive the grace of God in vain."

† Page 43.

The expressions, you must acknowledge, are couched in strong and absolute terms: nor do I find that there is any intimation that their forgiveness depends upon their care to keep, and to live up to their baptismal engagements.—P. 43.

It might be thought that Mr. Towgood had never taken the trouble to read the confirmation service. The whole office is conditional, and entirely turns, as every child well knows, on the answer of the candidate for confirmation. But Mr. Towgood has wholly omitted to notice the urgent exhortation always issued by the bishops to their clergy previous to a confirmation, and the assiduous zeal with which they are constantly followed up, and with which the uses and obligations of the rite are explained and enforced.

Mr. Towgood, as on a former subject, so on this, hesitates not to ascribe to the Church the delinquencies of her members.

With what levity and rudeness do they rush to receive this episcopal grace! In how slight and careless a manner is the ceremony performed! What riot and disorder frequently conclude the day! This is too obvious to the world, and it would seem perhaps invidious, were I to dwell longer upon it.—Pp. 156, 157.

Not to say that this “obvious” assertion is itself a mistake, what argument is this against confirmation or the Church? No greater, assuredly, than to say, that she numbers heedless and insincere persons in her pale. Is dissent immaculate, or does it profess so to be?

From confirmation let us turn towards another subject which has given great offence to Mr. Towgood, and on which we will hear his own words:

I might have asked you, Sir, to what oriental deity you pay your devoirs, when, from the North, the South, the West, the worshippers in your church, on certain solemn occasions, turn reverently towards the East, and make their peculiar honours? To whom, Sir, I beseech you, are these peculiar honours paid? Not surely to the immense, omnipresent Jehovah! He is an infinite Spirit, you know, alike present in all places, not more confined to one quarter of the heavens than to another. To represent him as being so is to dishonour and offend him, to detract from the glory of his immensity, or omnipresence, and to give men very false and unworthy notions of God. This worshipping towards the East, is not, I think, ordered by any canon of your church, which is now generally received; but it is (if I mistake not) its common and prevailing practice.—P. 93.

Before we notice the absurd MISTAKE, that the Church considers “the immense Omnipresent Jehovah” “an oriental deity,” let us observe one concession—“THIS WORSHIPPING TOWARDS THE EAST IS NOT, I THINK, ORDERED BY ANY CANON OF THE CHURCH.” Was not, therefore, Mr. Towgood, free to remain in our Church, without compliance with this obnoxious custom? and can that which is no term of communion be any article of separation?

The truth is, this turning towards the East on particular occasions is a practice not of the Church of England, as such, but one of the very highest antiquity. The Jews call the east, *קֶדֶם*, *in front*; and the west, *אַחֲרֵי*, *behind*; the north and the south they denominate, for the same reasons, the left and right hands respectively. (See Ezek. xvi. 46: Tobit i. 2.) Our Lord himself is termed, *ἀνατολή ἐξ ὕψους* (Luke i. 78.); and this appellation is frequently given him in the LXX. And whatever may have been the origin of this custom, its

antiquity in the Christian church is beyond all record, and far, far beyond the time when "the broaden god,"\* to use Mr. Towgood's not unhappy expression, was introduced on the altar. And so little is it calculated "to give men very false and unworthy notions of God," that we will venture to say that no person who did not travel in search of objections, ever dreamed of the construction with which it has been visited by Mr. Towgood.

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#### ATTERCLIFFE SOUNDING-BOARD.

MR. EDITOR,—In your January number you have solicited correspondence on the important subject of ecclesiastical architecture. It would be presumption in me to write upon that subject, and, therefore, I will not trouble you with any observations which might be neither sensible nor necessary. But as the clergy are personally concerned in the interior arrangements of the edifices in which they officiate, a remark or two upon one branch of these may, perhaps, be tolerated. It is well known how frequently very difficult is the endeavour, and how, sometimes, it is almost impossible, to convey the distinct continuation of a sentence to the extremity of a large church. Whether this difficulty is occasioned by any defect or weakness in the oratorical power of the preacher, or in the want of management in the position of the pulpit; any thing which tends to facilitate the object of the one and the use of the other, and, at the same time, to benefit the hearer, whilst it relieves the speaker, cannot be an uninteresting topic with those who are concerned either as disciples or preachers. For this purpose sounding-boards were (formerly more common than at present) placed over the pulpit: and it is the impression of many persons that they are useless appendages, whilst others believe that they derive benefit from them. But it is now, I believe, a current opinion that their use is doubtful. I speak of the old-fashioned flat sounding-boards. To improve the effect of them, I have heard of metallic reflectors having been placed at the back of the pulpit; but never witnessed their effect, therefore I can say nothing of them. But being desirous of erecting something in a large church in which I officiate, in consequence of the removal of one of the old-fashioned sounding-boards, I have been on the look out for something likely to answer my purpose. A short time since, I read a notice in one of the public journals, of a sounding board having been erected on a novel plan in the new Church of Attercliffe, near Sheffield. I wrote to the minister of that parish, and received in reply a copy of a paper on the subject, published in the last volume of the Philosophical Transactions. My curiosity was much excited by the report of this instrument, and I accordingly went down to Attercliffe to have auricular demonstration of its power. I luckily reached Sheffield on the Saturday evening, and next morning I walked over to Attercliffe, in time for the service; the pew-opener gave me a place in the least favourable position in the church, at the extremity of one of the side aisles,

and under a wide gallery. The size of the building may be estimated by the number of sittings, 1600. Yet here I most distinctly heard the preacher, and his voice was by no means a strong one. After service I examined the structure at leisure. The pulpit, built upon a mathematical construction, is one of the lightest and prettiest that I have ever seen, and corresponds in taste and design with the beautiful structure in which it is placed. Over head there is a wide *parabolic* covering of fine wood, so built that the preacher's voice is exactly in the *focus*, the vertex being behind his head, and the axis of the parabola being inclined at an angle of ten degrees to the horizontal line of the floor. The exterior edge of this canopy is semi-circular. The canopy itself is made of closely-fitting ribs, cut according to a measurement derived from the distances of the focus from the vertex, the height, &c. of the pulpit, and must have been an undertaking of great labour and nicety; but its effect is most extraordinary. Previously to its erection, I am informed, that no ordinary voice could be heard at even a comparatively small distance, in consequence of the height, &c. of the church: now a person speaking in his ordinary tone is most plainly understood. I placed myself in the gallery, opposite to the pulpit, whilst the Rev. Mr. Blackburne, the minister, stood in his official position. Though at a considerable distance, we carried on a conversation in a *whisper*, yet without any difficulty of understanding. When I spoke loudly, Mr. B. said my voice was annoying to him. When he spoke loudly, I was perfectly astonished at the increase of the tone. On his leaning forward, over the edge of the pulpit, the voice was diminished in power: when he retired within the canopy it was increased. On his turning his back to me, the increase was more than double in the loudness of voice. This was, however, whilst I remained directly opposite to the rostrum. The effect sideways is rather less. On the whole, I was much gratified, and completely satisfied as to the great benefit which is likely to result from the adoption of such a canopy; and ere long, I hope such publicity will be given to the plan as will cause it to be no longer necessary for "an itching ear" to travel nearly 250 miles from home to hear the effect of a Blackburnian reflector.

It is only fair to state what inconvenience is attached to the use of this assistant. The preacher hears an echo of his words so clear and loud as to make it seem as if some one were *mocking him*; and on rising from prayer before sermon into the focus, the sound of the organ appears so *stunning*, and the vibrations are so great as to strike a stranger with astonishment; but, of course, habit will reconcile the ear to this. I know not of any other inconvenience, save the difficulty of finding a person sufficiently skilled to do the practical part of the erection. Mr. B. had some trouble to get his canopy put up; and so much nicety was required as to cause one man to take flight in despair. The total expense to him, in consequence of experiments, &c., was about 80*l.*; but he says the sounding-board may be built for less than 40*l.* Many a preacher would give many times forty pounds to increase his voice in a *quintuple* proportion, which is, I think, only a fair valuation of the effect.

The benefit likely to result from the adoption of Mr. Blackburne's plan is sufficient to recommend it to the notice of the *Commissioners for Building Churches*; and indeed to all persons who have influence in the church, or interest in her doctrines.

A copy of Mr. Blackburne's paper may be procured at Messrs. Rivington's, and I can add my testimony to the effect alluded to in it, as I have done here, most conscientiously.

Perhaps something might be done to remedy the inconvenience so often complained of by preachers, if churches were constructed in the interior according to some law of *acoustics*: flat roofs, and parabolic or hyperbolic ends, would, it has been suggested, prove highly beneficial. Some more able pen will, I hope, take up the subject where I now quit it, in an earnest desire that the very useful help which Mr. Blackburne has been the means of affording to his brethren in the ministry, may be appreciated according to its value and his apostolic zeal in the duties of his profession.

I remain, &c. &c.

W. B. C.

P.S. It is curious that no hint was ever taken by our architects in the construction of churches from the effects of a *rounded wall*, as witnessed in the *Whispering Gallery* of St. Paul's, the arches on Westminster Bridge, and the vaults under the floor of the splendid Church of St. Genevieve, at Paris. I have a faint recollection of having met with an instance of the kind somewhere in Germany; but now cannot name it.

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#### GENESIS IV. 1.

MR. EDITOR,—Since I sent to you some observations upon G. H.'s papers on the above passage, I have had the opportunity of consulting Simon's Hebrew Lexicon and a Hebrew Bible; and I wish to add, by way of postscript, that on turning to the passages referred to by the *Christian Observer*, in the note in G. H.'s paper, page 438, and by Simon, on the word קנה, I do not find *eth* used as the preposition *from* in any of them before the person from whom the thing gotten or bought was obtained. *Eth* with מ *mem* prefixed is so used, but not without the *mem*.

Simon, however, refers to two passages where *eth* alone is used as the preposition *from*, "per ellipsin præfixi מ," as he says, and adds, "quo etiam quidam referunt Gen. iv. 1." The passages he refers to are Gen. xlix. 25, and 2 Kings xxiii. 35; in the latter, the position of the words is in point, and, according to the received translation, is "he exacted the silver and the gold of (or *from*) the people of the land."

In respect of the rule of apposition stated by G. H., I wish to refer to Ruth ii. 20, "He hath not left off his kindness to the living," as an exception to the rule. The before-mentioned passage, 2 Kings xxiii. 35, appears to me also to be an exception to it. Further, in respect of this rule or canon, G. H. in remarking on Isaiah xxviii. 15, as a supposed exception to it, refers to Deut. v. 3, and other places, as similar in construction to it; but says such construction does not



invalidate the canon. He gives as a reason, that *carath* with *bherith* in these places are to be read as a compound verb with a neuter signification; but I think Deut. v. 3 cannot be so read. It is not, The Lord made not *a* covenant, or covenanted, with our fathers, but, "The Lord made not *this* covenant with our fathers." *Carath*, as it appears to me, must be *active* in this passage; and if so, it is an exception to the rule. In this passage, "with our fathers" precedes, in the Hebrew, the words "The Lord made this covenant," but if, nevertheless, it would fall under the rule of apposition, but for the reason given by G. H., I would wish to refer to 2 Sam. xix. 32, and Gen. xxxvii. 2, as further exceptions to the rule; in these passages, if the words were transposed according to our English—and I doubt if there be any rule to prohibit them being in that order—they would stand exactly as in Gen. iv. 1.

On the whole, it appears to me, that the difficulty which may exist in supporting the received translation of Gen. iv. 1, does not arise so much from any rule regarding apposition, as from the paucity of passages wherein *eth* can be found, without the præfix *mem*, in the sense of *of* or *from*.

I am, Sir, your obedient Servant,

U. Y.

#### THE PUNCTUATION IN A HOMILY CORRECTED.

MR. EDITOR,—Permit me, through the medium of your widely circulated miscellany, to point out to future Editors of the Homilies an error in the punctuation of one of them; which occurs in all the modern copies which I have seen. The passage to which I allude is to be found in "the Second part of the Sermon against Peril of Idolatry;" and stands thus in the Oxford edition, 1822, p. 189; or, 1810, p. 166.

"Thus thou shouldst have said, If you will have images in the church for that instruction, wherefore they were made in old time, I do permit that they may be made, and that you may have them, and shew them; that not the sight of the story, which is opened by the picture, but that worshipping, which was inconveniently given to the pictures, did mislike you."

The latter part of this sentence is confused and unintelligible; but is clear when the punctuation is amended thus:—

"I do permit that they may be made, and that you may have them; and shew them, that not the sight" &c.

With respect to the propriety of this trifling alteration all doubt will be removed, if we compare the passage in the original, of which this quotation is a translation: "Atque eis dicendum: Si ad hanc instructionem, ad quam imagines antiquitus factæ sunt, habere vultis in ecclesia, eas modis omnibus et fieri et haberi permitto. Atque indica quod non tibi ipsa visio historiæ, quæ pictura teste pandebatur, displicuerit, sed illa adoratio, quæ picturis fuerat incompetenter exhibita."—*Gregorii Magni Oper.* Tom. iv. p. 330. D. fol. Romæ, 1591.

I am, Sir, Yours, &c.

*St. S. G. S. August 10, 1829.*

L. S.

## THE STATE OF DISEMBODIED SPIRITS.

MR. EDITOR,—I have lately read over the papers on “the State of disembodied Spirits,” in four consecutive numbers of your work.\* I have no intention of troubling you with my observations upon them *seriatim*, as I fear they would lead me into too long a discussion. Allow me, however, just to state, that, in the first paragraph of the first part, the writer seems to me to attach undue importance to the expression in the second chapter of Genesis. — “The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a *living soul*.” The words in the *Hebrew* are the same, which occur in the 20th and 21st verses of the first chapter; and are *there* applied to fishes and other animals generally—as, indeed, our translators intimate by the marginal rendering “soul” for “life” in the 20th verse. I do not see, therefore, that any argument can be drawn in favour of *man*, to the exclusion of *other animals*, from his being here said to become “a living soul.” For *they*, no less than *he*, are called “living souls,” and partake of the “breath of life.” I take the liberty of making this remark, having, on other occasions, seen the text in question treated as one indicative of the peculiar nature of man.

I will not now enter at length on the question discussed in these papers; but will only observe, that, in contending against a state of *unconsciousness* between death and the resurrection, most writers argue as though *the soul were conscious of its own unconsciousness*. Else, whence the gloomy apprehensions of such a state? If the soul be preserved *really* in a state of unconsciousness, the moment of its resurrection, or recall to energy and perception, will be to it the very next moment to that of its departure from the body, whatever the interval of time actually be. If in this interval it be supposed to be *conscious*, of *what* is it to be conscious, and *how*, when divested of the organs of sense and its material tabernacle? Can we tell? Certainly *not*. Whilst I cannot find much to clear up the mystery in Scripture, I, for my part, am free to confess, that it disturbs me not; and that, so far from being dissatisfied with the scanty evidence afforded us of an intermediate state, I derive a strong argument in favour of the truth of Scripture from the very circumstance of its not pretending to make us wise on points, on which, so long as we are in the tabernacle of flesh and blood, we can form no correct or adequate idea.

If, however, a belief in the soul’s consciousness *immediately* after death, and of its *immediate* and continued perception of pleasure or pain, reward or punishment, serve to ~~any~~ as an incentive to virtue, and a check from sinful indulgence, by all means let them hold their opinion, if they see, or fancy they see, ground for it in Scripture. Still I cannot but think that a state of sleep and unconsciousness is by most of such persons confounded with utter annihilation, or a state of conscious imperfection—a state of hankering after the knowledge\* of

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\* Our correspondent alludes to the numbers for October, November, and December, 1828, and January, 1829.

what goes on in the world they have left, at least with regard to their friends—a state, in short, unsatisfactory to those who are in it.

After all, it is a subject on which we know nothing, except from *Scripture*, for as to the physical and metaphysical arguments resorted to respecting it, they mostly proceed on undue assumptions, and end in absurdity; and I verily believe that when the doubtful texts are put out of the question, and the particular occasions and places of others duly weighed, we shall find *very* little left to guide us to any certain conclusion on a question which, however interesting to our curiosity, does, in reality, form no necessary part of the gospel revelation.

I am, Sir, yours, &c.

M.

### PRO-POPERY SOPHISTRY.

MR. EDITOR,—Ignorance and obstinacy in error are invariably connected with vanity, as knowledge and the sincere pursuit of truth are attended by modesty and mildness. This observation especially applies to the Popish sophism, which I, on this occasion, am desirous of exposing. It is affirmed generally, and sometimes in a more detailed manner, that THE POPISH CAUSE CARRIES ALONG WITH IT THE PREPONDERATING INTELLIGENCE AND TALENT OF THE COUNTRY; WHILE IT IS OPPOSED ONLY BY PERSONS OF MEAN ABILITY AND INADEQUATE INFORMATION; AND HENCE IT MUST BE THE CAUSE OF TRUTH.

It is hardly worth while to reply that the affirmation is FALSE, shamelessly FALSE; those who cannot see its falsehood at a glance would be ill convinced by deliberate argument. Lord Eldon, a man of multifarious learning; of ponderous legal, judicial, historical erudition; of unblemished, UNSUSPECTED integrity; of clear, discriminating judgment; HE IS AN OPPONENT of the Popish claims. The Bishop of London, the profound scholar, the accurate divine and ecclesiastical historian, the eloquent expositor of evangelical truth, the sedulous and faithful pastor,—HE TOO IS AN OPPONENT of the Popish claims. I will not go on to demonstrate the gross falsehood of this Popish assertion. Names like these will satisfy any mind only moderately informed on the calibre of public men.

No, Sir; this is not my answer to the Popish sophism. I will, for the sake of argument, allow its premises. The violation of the constitution then *is* supported by all the talent in the country. I deny the inference; I deny that it is, *therefore*, the cause of truth.

Talent is, by no means, the only requisite for judging of truth. This holds even in pure sciences, where prejudices and passions can have no sway. The talent of a Newton, without his patient, cautious, rigid investigation, could never have achieved his important augmentation of human knowledge. But in moral inquiries, talent is even a subordinate requisite. INTEGRITY is decidedly the first. A man of talent without this qualification, can scarcely be right on a great moral question.

Now, Sir, I bluntly put the interrogative. On which side is the INTEGRITY of the country? I may respect, though I may not concur with, the man, who, *on the production of new evidence, or the allegation*

of a new argument, changes his opinion; but contempt and infamy must be his everlasting portion, who, not figuratively, but even literally, on one day avows a strong opinion, which, on the next, without the appearance of any new fact or reasoning, he openly impugns, *confessedly* because his patrons have chosen to do so!

And is not this the case with the majority of the parliamentary and influential advocates of Popish power? What then if they be talented? What then if they be even deeply informed on the history and constitution of our Church and State? The prime essential is wanting. They have incapacitated their talent; they are not judges, but pleaders; they have received their retaining fee, and probably, as in most cases, in proportion to their talent: we may listen to their *arguments*, but it is ridiculous to talk of their *authority*. No jury would consider it is a sufficient ground of acquittal, that a prisoner was defended by a talented counsel.

But, further, Sir, information is at least as necessary as talent. Yet what blunders have the cleverest of the pro-papists made!—blunders on the very gist of the whole question, which has been represented as an intolerant religious exclusion, instead of a caution, whether necessary or otherwise, against opinions of the most restless and destructive *political* energy! Are the most learned of our adversaries the best read in ECCLESIASTICAL HISTORY, especially DOMESTIC,—in JURISPRUDENCE,—aye, IN THE HOLY SCRIPTURES?

It is worth while, before concluding, to advert to the *ignorance* of those who arrogate to themselves exclusive *enlightenment*; to the *narrow prejudices* of the self-styled *liberal*; to the *shallowness* of the especially *profound*. In support of the sophism now under consideration, it is said, that the measure has only been supported by THE COUNTRY CLERGY. This is, in the first place, *UNTRUE*: but we will for the present, allow it. The intended inference, of course, is that the country clergy belong to the ignorant class. Now who are the country clergy? Men who, with the most inconsiderable exceptions, have enjoyed AN UNIVERSITY EDUCATION, the first means of instruction which the country has to bestow; men who, if they be not the foulest hypocrites, must be patterns of good conduct to all around them, and whom, therefore, if we would judge with *true liberality*, we must pronounce, *as a body*, the latter; men who live before the eyes of mankind, whose condition is jealously scrutinized, and whose very failings are met with an asperity which at once proves and secures their infrequency, while it evidences the public vigilance; men, whose occupation is directly religious, whose leisure, studies, and habits are such as purify while they strengthen the understanding; (I speak, of course, throughout, of the clergy *as a body*); men, whose very seclusion removes them from sordid temptations. In short, it may be truly said, and without offence, because it is only what ought to be, NO BODY OF LAYMEN, OF WHAT DESCRIPTION SOEVER, COMPRISES SO MUCH MORAL WORTH AND INTELLECTUAL ACCOMPLISHMENT AND INDEPENDENCE TOGETHER, AS THESE SAME COUNTRY CLERGY!

Let us look again to the *kind* of talent which our adversaries claim. Great noise was made about the Edinburgh petition. The names, especially, of Sir Walter Scott and Dr. Chalmers, are paraded. The

great argument of the latter I think I have demolished. Sir Walter Scott's talent is, indeed, unquestionable. But it is a kind of talent very ill accommodated to the purpose which it is brought forward to serve. It does not follow that a good artist is the best person to advise a ship's captain in a storm; and as little that a good poet and romancer should be able to form an authoritative opinion on a vast political question. Sir W. Scott is no better authority on such a subject than Sir Thomas Lawrence or Mr. Chantrey, or any other man of fine imagination, which is a very different thing from sound judgment.

No: when it can be shewn that the Popery cause is defended by the MAJORITY of those whose motives are unquestionable; whose abilities are exalted and cultivated; whose religion is pure, active, benevolent; whose acquaintance with the Scriptures is profound and practical; whose views of the general principles of legislation are philosophical and extensive; whose historical and legal information are solid, especially as regards ecclesiastical matters; whose attachment to the true interests of Britain are beyond suspicion; few as there must be who unite these qualifications, yet, Sir, when it shall be proved that the majority of THESE approve of the late ministerial measures; though that majority be but of ONE: then will I consent to receive the argument from authority, and congratulate my beloved country on her advancing fortunes.

A CATHOLIC OF THE CHURCH OF ENGLAND.

## ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

*By analogous Reference to the Practice of other Nations.*

### KNOWLEDGE OF GOOD AND EVIL AT THE CREATION.

Genesis ii. 17.—“But of the tree of the knowledge of good and evil thou shalt not eat of it.”

THE following is by no means a solitary instance of the prevalent idea amongst barbarous nations concerning a choice of good and evil permitted by the Almighty at the creation:

The Ashantee tradition concerning the Creation is this:—In the beginning of the world God created three white men and three black men, with the same number of women; he resolved, that they might not afterwards complain, to give them a choice of good and evil. A large box or calabash was set on the ground, with a piece of paper, sealed up, on one side of it. God gave the black men the first choice, who took the box, expecting it contained every thing, but on opening it there appeared only a piece of gold, a piece of iron, and several other metals, of which they did not know the use. The white men opening the paper it told them every thing. God left the blacks in the bush, but conducted the whites to the water side (for this happened in Africa), communicated with them every night, and taught them to build a small ship, which carried them to another country, whence they returned, after a long period, with various merchandize to barter with the blacks, who might have been the superior people. With this imaginary alienation from the God of the Universe not a shade of despondency is associated; they consider that it diminishes their comforts and endearments on earth, but that futurity is a dull and torpid state to the majority of mankind.—*Bowdich's Ashantee*, p. 261.

## CHURCHING OF WOMEN.

MR. EDITOR,—A custom is gradually creeping in amongst many of the younger clergy in the vicinity of London; and even in the provinces, of “*churching*” women, as it is falsely called, at home in their private apartments. Surely this is *chambering*, and not *churching*. I could produce many instances of this indecent and illegal custom: as well as an example or two of cases, in which the mother has been privately churched (or *chambered*) by a clergyman; the child *privately baptized*, and then *privately received into the Church in the dwelling-house of the mother!!* As I have had some difficulty in overcoming the notions of a clergyman of this description, who is not yet convinced, that the word *Church* does not mean simply “*a congregation of persons*,” I shall be obliged if you will, for my satisfaction and his edification, state the law on these points.

I am, yours,

11th August, 1829.

Φ. Φ.

[An article in connexion with this subject will appear in our next Number.]

## AFFECTED EXPRESSION.

MR. EDITOR,—Fully agreeing with your correspondent “*Ecclesiastes*,” in his letter entitled “*Affected Humility*,” respecting the alteration of the prayer after sermon, in your number for February last, I am induced to mention a fault, as it appears to me, and a very prevalent one, in concluding the collect usually delivered *before* sermon. I speak of *this*, however, merely as an offence against *good taste*. I mean the form of conclusion, “*through Jesus Christ our Lord, in whose most perfect form of words we conclude our imperfect petitions to the throne of grace.*” It always surprises me to hear men of education and taste seeming to strive to make this jingle of words as emphatic as possible, for it strikes me as a bad habit, which they have acquired and persevere in, without ever having given it a thought.

The same fault is too commonly observable in reading the Lord’s Prayer, where a stress is laid on the first syllable of the word “*forgive*,” as though it were meant to be contrasted with the word “*give*,” immediately preceding in the clause, “*Give us this day our daily bread.*” And more frequently in the *General Thanksgiving*, where five clergymen out of six make a point of reading, “*We bless thee for our création, préservation,*” as though the jingle were really a beauty, and as though the next clause were, as I once heard it remarked it *ought* to be, “*and all other ations.*”

As to the prayer before sermon, if it is judged necessary to add any thing to the collect of the church, to introduce the Lord’s Prayer, with which the preacher is directed always to conclude (Canon 55), I confess I much prefer the simple form, “*who hath taught us when we pray to say,*”—or, “*in whose name and words we further pray.*”

saying," to the more elaborate ones now so prevalent in our chapels, and, above all, than the, to *my* ear, offensive antithesis of sound, "in whose most holy name and perfect form of words, we conclude our imperfect addresses to the throne of grace."

I submit this hasty expression of the opinion of an humble individual to your better judgment; and am, Sir, yours, &c. M.

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### HYMN.

"Lord, to whom shall we go? Thou hast the words of eternal life."

LORD, should we leave thy hallow'd feet,  
To whom should we repair?  
Where else such holy comforts meet,  
As spring eternal there?

Unmingled joys 'tis *Thine* to give,  
And undecaying peace,  
For Thou canst teach us so to live,  
That life shall never cease.

Earth has no fount of true delight,  
No pure, perennial stream;  
And sorrow's storm, and death's long  
night,  
Soon wrap life's brightest beam.

Thou only canst the cheering words  
Of endless life supply;  
Anointed of the Lord of Lords,  
The Son of God most high.

GEORGE W. DOANE, A.M. *New York.*

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## MONTHLY REGISTER.

### SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE, AND FOR THE PROPAGATION OF THE GOSPEL.

#### *Bath and Wells Diocesan Association.*

THE Thirteenth Anniversary of the above Societies, this year held by rotation in Bath, took place on Thursday, July 23, on which occasion the Lord Bishop of the Diocese, together with a most respectable assemblage of the Clergy and Laity, met a little before eleven at the Committee Room of the Guildhall, whence they proceeded to the Abbey Church, where an appropriate and impressive discourse was delivered by the Rev. Harvey Mariott, Rector of Claverton, from Matt. vi. 10. After divine service the several individuals connected with the District Committees who were present, assembled at the Upper Rooms, where, after the usual prayers were read, the Lord Bishop, in the presence of the Meeting, opened the proceedings of the day. After which the Rev. Mr.

Mount presented the Meeting with a full view of the proceedings of the Diocese, so far as the district returns permitted him to do so. The Report stated, that in the course of the last year had been circulated within the Diocese 1846 Bibles, 2921 Testaments, 26,780 Prayer-books and Psalters, 35,411 bound books and tracts, &c. &c.;—that, according to the school returns, the aggregate of children instructed in the principles of the Established Church amounted to 18,983.

The Report being read, the Rev. Mr. Brymer rose, and moved that it be printed and circulated. After which, in an eloquent speech, he pressed in a powerful manner the claims of the Society for the Promotion of Christian Knowledge upon every Christian heart. "There is, said he, one point to which

I would direct the attention of this Meeting: it is stated in the conclusion of the Report just read, that the Parent Society will be obliged, unless it meets with increased support, either to raise the price of its books, or to limit its supplies. The total expense of the books distributed among its members during the past year was 55,382*l.*: the charge to the members for these books was 36,116*l.*; so that the Society's loss upon these books was 18,500*l.* Now when it is remembered that many persons who merely subscribe to District Associations derive the benefit of the Parent Society's issues without contributing any thing to its funds, I cannot but press upon them the necessity of contributing to the fountain head from which the streams are supplied; and I cannot but express an earnest hope that many who have hitherto been subscribers only to District Associations will henceforth become subscribers also to the funds of the Parent Institution. I most earnestly entreat a Christian public not to suffer the Society to be under the painful necessity of contracting those supplies which have been so generally beneficial to the community at large; but by their increased support to increase the means of its extensive usefulness, and enable it to carry on, both at home and abroad,

on that more extended scale, which the exigencies of the times imperatively demand, those operations which are so admirably adapted to promote the glory of God and the good of man."

The Rev. H. Marriott stated that the Parent Society had offered to co-operate with a Society in Ireland, in promoting the interest of that country in any way it might think proper. The Archbishop of Armagh, the Lord Primate of all Ireland, had taken up the subject very warmly, and 1000*l.* had been advanced for the above purpose. The Bible had also been published and circulated in that country in the original Irish language.

Other able speeches were delivered by the Rev. Procter Thomas and Colonel Daubeny. After which thanks were voted to the Rev. H. Marriott for his excellent discourse at the Abbey.

The brief Report of the Society for the Propagation of the Gospel in Foreign Parts, was next read by the Secretary, the Rev. Mr. Algar; and afterwards an energetic appeal was made by the Rev. Mr. Brymer, in behalf of the Society.

Thanks were voted to the Bishop for his judicious conduct in the Chair, which his Lordship having acknowledged, the Meeting separated.

The collection amounted to above twenty pounds.

## POLITICAL RETROSPECT.

**DOMESTIC.**—The weather, during the past month, has been unfavourable in the extreme for the usual agricultural operations of the season. The crops have been in great peril from the quantity of rain which has fallen, almost without intermission, during the middle and end of August; and being, in most parts of the country, partially cut, has occasioned considerable anxiety among the landed interests. In the West of England, where the harvest commences earlier, the corn was mostly carried before the wet weather set in, and has proved good and heavy; some of the new wheat which has been brought to market fetched a good price. Oats

and barley are likewise looking well; and not being so forward as the wheat, a change of weather may be hoped for before the time for cutting them approaches. Potatoes and turnips promise abundant crops: the latter, though in many places re-sown since the spring, look very well, and may in a great measure supply the want of hay, occasioned by the drought in the spring. In some of the western counties large crops of this produce have been mown and carried at the same time with the wheat; heavy crops having been made upon the same land, which, at the usual period of hay-harvest, offered nothing the scythe could lay hold of. Hops are



very indifferent, the continued rains producing mould. With the exception of a few favoured spots in Mid Kent, there is no likelihood of any produce worth mentioning; and even in these there is great reason to apprehend that the crops will prove less in quantity and inferior in quality to what they are now rated at. It must be acknowledged that the present is a critical period for the country: upon the harvest depends, in a great measure, the internal well-being of the country for the ensuing year; and should that fail us, the results must be distressing indeed. The past year has been one of unparalleled suffering amongst our labouring classes; it can scarcely be hoped that the winter, generally the most difficult time to procure employment in all branches of labour, will bring them that relief they could not obtain in the summer: and if scarcity of bread be added to their want of the means to procure it, our anticipations of the distress of the lower orders must be appalling in the extreme.

FRANCE.—A complete change of ministry has taken place in this kingdom, of a nature which may lead all Europe to anticipate the happiest results. It promises a change from councils breathing war, to councils actuated by the very spirit of peace, and from a weak and divided administration, without aim and incapable of looking forward to the result of their undertakings, to a firm and decisive system of government calculated to improve the domestic affairs of the country, and command the respect of foreign nations. The Prince de Polignac has been recalled from England by his sovereign to form an efficient cabinet, of which he is to be the head, and, from his known character and political views, there is every reason to expect a more cordial union, and closer co-operation with the foreign politics of the British government than has existed hitherto between the two nations. France would prove an useful auxiliary in putting a period to those dissensions which agitate Eastern Europe, and, if in close alliance with England, they might, together, insist upon a speedy arrangement between the contending powers in that

quarter favourable to the general interests of mankind, and such as will tend to place the balance of Europe upon a permanent basis.

RUSSIA AND TURKEY.—The Russian army has crossed the Balkan, and Count Diebitsch has established his head quarters at Aidos. Immediately after his victorious troops had defeated the Turkish army opposed to them, they made themselves masters of this place and also of the important fortresses of Messinbria and Bourgos, the possession of which posts left the passage of the Balkan open to them. Schoumla has not, however, surrendered, and may prove a serious annoyance in the rear of an advancing army at this late period of the campaign, being directly in the line of its supplies, reinforcements, and communications. General Diebitsch intends to advance upon Adrianople with the utmost speed consistent with prudence, hoping to strike a decisive blow before the close of the year; and to facilitate this attempt, Admiral Greig is to take on board 15,000 men at Varna, and land them between Bourgos and Sissopoli, to oblige the Turks, by threatening their rear, to retreat upon that city. These circumstances the Porte endeavour to keep secret at Constantinople, though, owing to the approach of the scene of war towards the capital, rumours of them are continually spreading, and the populace are much discouraged. The Sultan continues to make great efforts to support the war: urgent orders have been sent to the Pachas to hasten a levy en masse, and to send the militia to the army without delay: but the finances of the Porte are now almost exhausted; the principal sources of the revenue were the toll on the Danube, the duties paid on the Bosphorus and Dardanelles, and the poll-tax levied on the Greeks: the latter of these has not been paid for eight years; the two former have ceased for two years, and it is apprehended that the unfavourable turn which the affairs of Turkey have now decidedly taken will affect the remittances from abroad. It is to be hoped, however, that the European potentates will interfere, and not suffer the Russian Autocrat to aggrandize himself unduly at the expense of a neighbouring state, thus

destroying the balance of power on the continent; and there is some reason to conclude that they have already begun to see the necessity of acting. The Prussian General Von Muffling has been despatched by his sovereign to Constantinople to offer the Sultan terms of peace, to which it is supposed the Emperor will accede if accepted by his antagonist. What these may be is totally unknown; should they prove such as the Sultan cannot in honour and justice agree to, and the Emperor continues to advance, reports are in circulation in the Turkish capital of very different means to be employed in order to render him more accommodating. The English frigate, which carried out Mr. Gordon, is now ready to enter the Black Sea, and other English vessels are prepared to follow it, for the purpose, it is there asserted, of an armed intervention, should the Russians menace the capital. In Asia, likewise, the Russians have been generally victorious. A battle has been fought near Erzeroon, in which four Pachas and some thousand Turks have been made prisoners, and many cannon with ammunition have fallen into the hands of the Russians. Trebizond was invested immediately after, and rumours are afloat that it has fallen; if this be true the Russians must be in possession of the whole of Armenia.

Meantime the Greeks continue to strengthen themselves, and their troops have advanced in some places beyond the line marked as the boundary of their country. The Sultan persists in refusing to acknowledge their independence, and has explicitly declared to the British and French ambassadors, recently returned to the Porte, that all attempts to enter into a treaty on the subject will prove fruitless. Such being his determination, the allied powers will, most probably, proceed to acknowledge Greece without any reference to the feelings of the Porte, leaving it to digest the matter as it may.

MEXICO.—The hopes of Spain for the recovery of her quondam colony, appear better founded than she could ever rationally have anticipated. Till now, any thoughts on the subject appeared like vain chimeras founded on national vanity rather than actual pro-

bability; but the dreadful dissensions now prevailing in the republic, and the late atrocious measure enforced by the Mexican government, of expelling the old Spanish families in order to gratify a tumultuous rabble, has excited so much indignation amongst even many of the republicans, that it is possible a vigorous and well-supported attempt at this juncture might restore, at least for a short time, the dominion of Spain; and should it prove true, as has been asserted, that Ferdinand contemplates its erection into a separate kingdom, under the rule of a branch of the Spanish royal family, it might ultimately become a monarchy closely connected with the mother country, and more truly and permanently beneficial to her interests than it can ever prove as a dependent colony. The Spanish authorities in the Havannah have opened a correspondence with General Santa Ana, a bold and unprincipled leader, over whom the Mexican government, which has been in the habit of injuring and insulting every person to whom it is indebted for services, has no substantial control, and who governs the extensive district between Xalassa and Vera Cruz, and they rely upon his cooperation in case of a descent. The forces under his command amount to upwards of 12,000 men, who are represented as ready to follow him in any enterprise, and these, united to the large force which Spain has always kept at the Havannah, as if waiting for a favourable opportunity, might prove effectual in a country so completely disorganized; especially as the South American States are so distracted by intestine commotions, that they would be unable to render any assistance to the Mexicans. The nation is in such a state, that a change of legislators might be advantageous, and could not possibly place it in a worse condition; nor could any laws or rulers from Spain introduce a more bigoted or intolerant system than has been hitherto practised by the republican governors.

SOUTH AMERICA.—The general state of this portion of the new world is one of division and turbulence; the settlement of which seems, in a great degree, dependent on the life of Bolivar,

whose eminent talents are directed with unequalled disinterestedness to measures of permanent welfare to those states in which he has influence, and over whom his counsels must ultimately prevail.

The Emperor of the Brazils, with equal zeal for the welfare of his country, feels himself perplexed by the ruined state of the public finances. The report of the minister of this department to the assembly of the empire, makes the deficit of the national income to meet the expenditure, 7,400,000 mitrees, being one-third of the entire revenue of the country, and that no means of retrenchment exist by which this deficiency can be re-

moved. He does not even hint at any precise measure by which the evil may probably be removed, but only calls upon every member of the assembly for his best exertions to help his country under circumstances which if not removed may prove her ruin.

The rupture which had taken place between the French government and Buenos Ayres, seems to be in a fair way for settlement: all the most urgent points of dispute are arranged by a convention between the French commander, Viscomte Venancourt, and the government of Buenos Ayres, and the remaining ones are reserved for future treaty between the administrations of the two countries.

## ECCLESIASTICAL INTELLIGENCE.

### CLERICAL APPOINTMENTS.

| <i>Name.</i>           | <i>Appointment.</i>                                    |
|------------------------|--------------------------------------------------------|
| Dix, Edward.....       | Domestic Chapl. to His Grace the Duke of St Alban's.   |
| Mogridge, W. H. ....   | Minist. of Streatham Chapel.                           |
| Sharpe, Lancelot ..... | Head Mast. of St. Saviour's Grammar School, Southwark. |

### PREFERMENTS.

| <i>Name.</i>          | <i>Preferment.</i>                                                              | <i>County.</i>           | <i>Diocese.</i>                 | <i>Patron.</i>                            |
|-----------------------|---------------------------------------------------------------------------------|--------------------------|---------------------------------|-------------------------------------------|
| Aston, Lord ....      | { Tardebigg, V.<br>to hold by disp. Tanworth, V.                                | { Worcester<br>Warwick } | Worcester                       | Earl of Plymouth                          |
| Bernard, Samuel E.    | Pythley, P. C.                                                                  | Northan.                 | Peterboro' Bp. of Lichf. & Cov. |                                           |
| Bower, J. ....        | Barnston, R.                                                                    | E. York                  | York                            | Sir F. Boynton, Bt.                       |
| Broughton, C. T. . .  | Uttoxeter, V.                                                                   | Stafford                 | Lichfield                       | D. & Cns. of Windsor                      |
| Carpendale, Wm. . .   | Wincanton, P. C.                                                                | Somerset                 | B. & Wells                      | U. & G. Messiter, Esqs.                   |
| Cobbold, Edward {     | Watlington, R.<br>to Long Melford, R.                                           | Norfolk {                | Norwich {                       | C. B. Plastow, Esq.<br>John Cobbold, Esq. |
| Dugmore, Henry . .    | Beechamwell, R.                                                                 | Norfolk                  | Norwich                         | John Motteux, Esq.                        |
| Jones, Richard P. {   | Charfield, R.<br>to Compton, V.                                                 | Gloucester.              | Gloucester.                     | Rev. R. P. Jones                          |
| Ireland, John ....    | Queen Charlton                                                                  | Somerset                 | B. & Wells                      | T. Harris, Esq. & others                  |
| Irvin, Joseph ....    | { Hackness, C.<br>with Harwood Dale, C. }                                       | { N. York                | York }                          | Sir J. V. B. Johnston, Bt.                |
| Irvine, Thomas ..     | to Brompton, V.                                                                 |                          |                                 | Sir George Cayley, Bt.                    |
|                       | Ulrome, P. C.                                                                   | E. York                  | York                            | R. of Barnston                            |
| Leathes, Fred. . .    | { Herringfleet, D.<br>to Ringsfield, R. }                                       | { Suffolk                | Norwich {                       | John Leathes, Esq.<br>Mrs. Postle         |
| Manley, John ....     | Upton Helion, R.                                                                | Devon                    | Exeter                          | W. Wellington, Esq.                       |
| Marcon, W. Mason .    | Edgefield, R.                                                                   | Norfolk                  | Norwich                         | William Mason, Esq.                       |
| Mildmay, W. St. Jn. { | Mottiston, R.<br>and Shorwell, R.<br>to Abbotstone, R.<br>with Itchin Stoke, V. | { I. Wight               | Winchest.                       | Lady St. Jn. Mildmay                      |
|                       | Chaplain to H. R. H. the Duke of Cumberland                                     | Hants                    | Winchest.                       | A. Baring, Esq.                           |
| Newman, Thomas {      | and Little Bromley, R.<br>and West Horndon, R.<br>to Alresford, R.              | { Essex                  | London }                        | T. Newman, Esq.<br>Rev. T. Newman         |

| <i>Name.</i>          | <i>Preferment.</i>                                                     | <i>County.</i>         | <i>Diocese.</i>                     | <i>Patron.</i>                                         |
|-----------------------|------------------------------------------------------------------------|------------------------|-------------------------------------|--------------------------------------------------------|
| Paul, R. Bateman .    | { Long Wittenham, V.<br>to Llantwit Major, V.<br>with Lisworney, R. }  | Berks }<br>Glamorg. }  | Sarum }<br>Llandaff }               | Exeter Coll. Oxford<br>D. & C. of Gloucester           |
| Pope, S. L. . . . .   | Whittlesea, St. Mary, V.                                               | Camb.                  | Ely                                 |                                                        |
| Rogers, C. . . . .    | Sowerby Bridge, C.                                                     | W. York                | York                                | Vic. of Halifax                                        |
| Sharpe, F. W. . . . . | Monyash, P. C.                                                         | Derbys.                | { Pec. of D. & C.<br>of L. & Cov. } | { D. & C. of Lichf.                                    |
| Skelton, J. . . . .   | { Wykeham, P. C.<br>to Wold Newton, V.<br>Fell. of Jesus Coll. Camb. } | N. York }<br>E. York } | York }                              | Hon. M. Langley                                        |
| Studholme, J. . . . . | { to Great Wilbraham, V.<br>Clopton, R. }                              | Camb.                  | Ely                                 | Mrs. Hicks                                             |
| Taylor, G. . . . .    |                                                                        | Suffolk                | Norwich                             | Adam Taylor, Esq.                                      |
| Urquhart, Fred. . .   | { West Knighton, R.<br>with Broadmayne, R. }                           | Dorset                 | Bristol                             | D. Urquhart, Esq.                                      |
| Watkinson, R. . .     | { St. Lawrence Newland, R.<br>to Earls-Colne, V. }                     | Essex                  | London                              | { Lord Chancellor<br>H. H. Carwardine, Esq.            |
| Watts, Robert . .     | { St. Benet, Gracechurch, &<br>St. Leonard, Eastcheap, R. }            | Middl.                 | London                              | { D. & C. of St. Paul's, &<br>D. & C. of Canterb. alt. |
| Williams, Hamilton J. | Buckland Dinham, V.                                                    | Somerset               | B. & W.                             | { Preb. Buckland Dinham.<br>in Cath. Ch. of Wells      |
| Williams, J. Brown    | Llantrissant, V.                                                       | Glamorg.               | Llandaff                            | D. & C. of Gloucester                                  |
| Woodley, Charles W.   | St. Stythians, V.                                                      | Cornwall               | Exeter                              | Earl of Falmouth                                       |

## CLERGYMEN DECEASED.

|                       |                                                                                                                                             |                     |           |                                           |
|-----------------------|---------------------------------------------------------------------------------------------------------------------------------------------|---------------------|-----------|-------------------------------------------|
| Bradshaw, John . .    | Brandesburton, R.                                                                                                                           | E. York             | York      | St. John's Coll. Camb.                    |
| Casson, William . .   | { Domestic Chaplain to the<br>Norton by Twycross, R. }                                                                                      | Duke of Marlborough |           |                                           |
|                       | { and Thrusington, V. }                                                                                                                     | Leicester           | Lincoln   | { Lord Chancellor<br>Earl of Essex        |
| Francis, Bransby .    | { Edgefield, R.<br>and Long Melford, R. }                                                                                                   | Norfolk }           | Norwich } | { J. Marcon, Esq.<br>Ex. of Rev. J. Leroy |
| Franks, James . . .   | Sowerby Bridge, C.                                                                                                                          | W. York             | York      | Vic. of Halifax                           |
| Hall, H. D. D. . .    | { Pamber, C.<br>and Sherburne, V. }                                                                                                         | Hants               | Winchest. | Queen's Coll. Oxf.                        |
| Heath, B. G. . . .    | { Chattisham, V.<br>and Creeting, R. }                                                                                                      | Suffolk             | Norwich   | Eton Coll.                                |
| Melhuish, Thomas .    | Ashwater, R.                                                                                                                                | Devon               | Exeter    | Rev. T. Melhuish                          |
| Mends, Thomas . .     | Holbeton, R.                                                                                                                                | Devon               | Exeter    | The King                                  |
| Northmore, T. W. .    | Winterton, V.                                                                                                                               | Lincoln             | Lincoln   | Lord Chancellor                           |
| Ra., Orbell . . . . . | Wyverstone, R.                                                                                                                              | Suffolk             | Norwich   | { Mrs. Moseley, and<br>John Moseley, Esq. |
| Savory, S. Henry . .  | { Barmer, C.<br>& Houghton-in-the-Hole, V. }                                                                                                | Norfolk             | Norwich   | { T. Kerslake, Esq.<br>Mar. Cholmondeley  |
|                       | { and Twyford, R. }                                                                                                                         |                     |           | { George Thomas, &c.                      |
| Seabrook, Thomas      | { Denston, P. C.<br>and Wickhambrook, V. }                                                                                                  | Suffolk             | Norwich   | { General Robinson<br>Lord Chancellor     |
| Spurgeon, J. G. . .   | { Clopton, R.<br>and Oulton, R. }                                                                                                           | Suffolk             | Norwich   | { J. Spurgeon, Esq.<br>Rev. G. Anguish    |
| Towne, W. D. D.       | { Domestic Chaplain to H. R. H. the Duke of Cumberland,<br>and Chaplain to the City of London Lying-in Hospital,<br>and Upton Cresset, R. } | Salop               | Hereford  | Miss Cresset                              |

| <i>Name.</i>               | <i>Residence.</i>                                   |
|----------------------------|-----------------------------------------------------|
| Carter, Wilfred, D. D. . . | Chaplain to Marquis of Queensberry.                 |
| Jee, Joseph, B. D. . . .   | Fell. of Queen's Coll. Cambridge.                   |
| Langton, Algernon . . .    | Reader of the Rolls Chapel.                         |
| Roberts, Thomas . . . . .  | Head Master of the Free Grammar School, Chelmsford. |

## UNIVERSITY INTELLIGENCE.

## OXFORD.

The Rev. James Russell Phillott, M. A. Somersetshire; Rev. George Wells, M. A. Diocese of Chichester; and James Henry Hughes, B. A. Wiltshire; have been admitted Probationer Fellows of Magdalen College.

Edward Green and Henry Cope Onslow, Diocese of Chichester; Thomas Harris, Warwickshire; George Ayscough Chaplin, and John Montague Cholmeley, Lincolnshire; have been admitted Demies of the same College.

At the Visitation of Abingdon School, the following gentlemen were elected to Scholarships at Pembroke College:—

*Tesdale Foundation*—Mr. H. Percival Skelton, Mr. Martin Hawkins (founder's kin), Mr. Badcock, Mr. Thomas Goodlake.

*Wightwick Foundation*—Mr. Strange.

*Notice is hereby given*, That an election to the Scholarship founded in Pembroke College, Oxford, by Sir John Phillips, Bart. for natives of the county of Pembroke, will take place on Wednesday, the 21st of October next, in Pembroke College. Candidates must be between the age of

fourteen and twenty, and are required to produce, at the time of election, an authentic copy of the register of the parish, signed by the parson, churchwardens, and overseers of such parish for the time being, where they were respectively born, within the said county.

Persons intending to offer themselves as Candidates are desired to notify the same to the Master of the College *ten* days previously to the day of election.

*Pembroke College, Aug. 22, 1829.*

At Charles Church, Plymouth, the Rev. Charles Keven Williams, M. A. Fellow of Pembroke College, and Master of the Grammar School at Lewes, to Amelia, only child of J. Lamper, Esq. Paymaster of the South Devon Militia.

At Wingham, Kent, the Rev. Richard Sankey, M. A. Fellow of Corpus Christi College, to Mary Thomason, eldest daughter of the Rev. Richard Boys, M. A. senior Chaplain to the Hon. East India Company at St. Helena.

## CAMBRIDGE.

## MARRIED.

At Cheddleton Church, Thomas Pell Platt, Esq. of Child's Hill, Hampstead, M. A. and Fellow of Trinity College, to Anne, youngest daughter of John Leigh, Esq. of Consall, in the county of Stafford.

At Cantray, Inverness-shire, Robert

Grant, Esq. M. P. M. A. and Fellow of Magdalene College, to Margaret, only daughter of the late Sir David Davidson.

At the Collegiate Church, Manchester, (by the Rev. John Clowes, M. A.) the Rev. N. W. Gibson, M. A. Chaplain of Trinity College, to Mrs. Hodgkinson, daughter of William Simmons, Esq.

## NOTICES TO CORRESPONDENTS.

"On the Unlawfulness of Baptizing in Private Houses" in our next.

We beg "J. S." to accept our thanks, and also our friend at Bath.

We hope "R. P." has not forgotten us. We are always happy to hear from him.

THE  
CHRISTIAN  
REMEMBRANCE.

OCTOBER, 1829.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*A New System of Geology, in which the Great Revolutions of the Earth and Animated Nature are reconciled at once to Modern Science and Sacred History.* By ANDREW URE, M.D. F.R.S. Member of the Geological and Astronomical Societies of London, &c. &c. &c. Professor of Physics and Lecturer on Chemistry in the Andersonian University. London: Longman, Rees, Orme, Brown, and Green. 1829. 8vo. Pp. lv. 621. Plates, VII. Wood Engravings, 51. Price 21s.

GEOLOGISTS do not think much of this work as a book of science, because it is chiefly a compilation from its predecessors, and as such contains so many opinions, and so many statements, that it is almost impossible to form any new decision upon the great questions which interest the student in geology, by the light it throws upon those subjects. What however causes us to undervalue it in that respect, induces us to think very highly of it in another point of view; for the variety of information which it affords, and the pleasing style in which it is written, recommend it greatly as a summary for such as are content to take their notions upon these abstruse questions at second-hand. It is with reference to this consideration that we have deemed it a fit publication to be noticed in these pages, more especially as it certainly, in great measure, fulfils the promise of its title-page, and reconciles the great differences which geologists and divines have found in the interpretation of the Mosaic history of the earth. We owe, therefore, no apology to our readers for thus stepping aside from our usual path, to wander awhile in the rocky wilderness of geological speculation. It is most marvellous to see how the ignorance of man will exalt itself against the knowledge of his Maker—how the dark absurdities of human reason will presume to enter into competition with omniscient wisdom, and how the thing created dares to say unto Him who made it—"The

authentic history of thy works is a fable." To such follies as these has the perversion of the study of geology given rise: and it is singular that such fruits should have arisen from such a stem: for if there be any portion of natural history which, more than the rest, is calculated to afford an illustration of the truth of Scripture, it is that portion which weak-minded and wrong-judging men have prostituted to the cause of infidelity. Why this should be the case it is difficult to conceive. "*The undevout astronomer*" has long been styled a mad-man; and no less so the botanist who, gathering from the diluvial soil the specimens which he needs, sees not in the flower he cherishes, the name and the power of that God, who, in the words of the historian, said, "*Let the earth bring forth grass, the herb yielding seed after its kind, and the tree yielding fruit after its kind, whose seed is in itself upon the earth: AND IT WAS SO.*" But no sooner does the geological sceptic look out, than all this wonderful and wonder-working system is declared a thing of chance; and instead of putting faith in the word which tells him, that "*in the beginning God created the heaven and the earth,*" without seeking to know *what* and *when* that beginning was, we find him doubting, or affecting to doubt, whether the world ever had a beginning at all. He will not be satisfied unless we tell him how long the days were in which the Almighty worked his will upon the elements which He had made, —unless we measure for him, with the shallow hour-glass of human ignorance, the very duration of the twilight which ushered in the dawn of earthly existence; unless we calculate the weight in ounces of the "dry land" which appeared, and fathom with reckless presumption the depth of those waters whose "gathering together" God called "seas."

The error lies here:—the writings of Moses state the occurrence of two great events in the history of our planet—its creation in "the beginning"—its destruction for a time by the deluge which occurred in the time of Noah. Now geologists have no right in common sense to speculate upon that which occurred *before the latter epoch*.\* What can we know of the primal features of the globe? What can we build upon, as data, in our best arguments respecting what *might have*

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\* One of the controversial inquiries of the present day is, the cause of the *excavation of valleys*—one party siding with the late Mr. Conybeare in his arguments respecting *running waters*—the other, enlisting under the banners of Dr. Buckland, (with at least reason on their side as well as Scripture), who say that valleys owe their form, depth, and direction, to *diluvial* action. We were much delighted lately to hear the sensible way in which the President of the Geological Society, the learned and eloquent Professor Sedgwick, endeavoured to reconcile the discordant and jarring differences of the "*Fluvialists*" and "*Diluvialists*," by shewing how little either knew of the matter, and how foolish it is, in clever and accomplished men, to let subjects of speculation awaken feelings of uneasiness where, under such circumstances, peace had been a better result, though born of ignorance.

been? To reason thus, is to throw away the only means of reasoning; it is to attempt exploring a Cretan labyrinth without the Dædalian wing; to navigate a stormy and unknown ocean "chartless, and starless, and with compass gone." Weak, and worse than wicked, speculations of an imaginary nature on the "*fiat*" of Omnipotence are surely beneath the indulgence of men, who would instruct the ignorant and unfold to the gaze of the foolish the hidden mysteries of Almighty power. There is nothing in the first chapter of Genesis *contrary to reason*, though *much beyond our present knowledge*: and to doubt what we cannot explain, according to our pre-conceived notions of philosophy, is to resign the character which the sceptic vainly endeavours to arrogate unto himself. Whether the six days of creation be ordinary days, of which we know and feel the brevity; or days of ages, in which "a thousand years is as one day"—what are we the wiser—what are we the *better*—for attempting to discover? God could, if he had pleased, have never set a sun in the "firmament of heaven," nor have given that sun of reason to enlighten the intellect, which too often suffers a more dark eclipse than its day-dividing type. Such, however, is not to be considered a general error with geologists. There are those who have contented themselves with reading as much of the book of nature as they understand, and no more: and such men are more worthy of attention than the soaring rhapsodist who pretends that he has passed the "*flammaria mania mundi*," and gazed on the mind of the Creator at its work of wonder.

There is, however, sufficient which may be understood to convince us of the two facts which Moses has stated. Most men acknowledge that the earth did begin to be "in the beginning:" and geology has proved, by an examination of our gravel beds,\* that, whether Moses had told us so or not—whether there was evidence of such a fact or not in the wild traditions of the heathen—at one time or another, "*the waters*" MUST HAVE "*prevailed exceedingly upon the earth*;" and that "*all the high hills that were under the whole heaven*" MUST HAVE BEEN "*covered*." There is not a pebble lying in the path of the sceptic, which would not teach him this truth, if he would search out whence that pebble was broken, and how it was rounded. Geology, therefore, besides doing away with the ridiculous absurdity which Linnæus expressed in his famous climax, "*Lapides crescunt*," &c., proving that stones, if they alter at all, must be *diminished*

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\* If geology had done no other service to the world than this, it had done enough to deserve immortal honour; and to Dr. Buckland, as pioneer in the ranks of that science, we cannot assign sufficient praise for his patience, industry, and zeal. He has shewn, that, though we may have no mountains to ascend, or unknown valleys to explore, we have, in the *debris* with which we strew our garden walks, or mend our highways, more interesting matter for inquiry and thought to exercise themselves upon, than many of the students in the more magnificent fields of nature.



instead of *increased* by length of years, has taught us another lesson, that "Wisdom crieth in the streets," as Solomon says, and that man regardeth her not. If Moses had never told us, that God destroyed the earth with a flood, *for the wickedness of men*,\* geology would convince us, that the earth had been destroyed, and by a flood. But this is not enough for the sceptic; he, forsooth, must be taught, or he believes nothing, how the flood was brought about; whether by "the great deep" which was broken up, we are to understand a reservoir outpouring its contents, or the simple operation of the ocean disgorged from its bed by a supernatural cause.† However interesting such questions may be, when considered philosophically (and no true philosopher discards the only book likely to assist his inquiries), when fanciful and extravagant theories are built upon them, it is time that the restraining hand of common sense should put a rein on the imagination of their authors.

None of our physical records are better fitted to inculcate humility (says Dr. Ure) than the geological systems of the 18th century. They exhibit the human mind, in gesture proudly eminent, but yet the perpetual dupe of phantasms as extravagant and unreal as the prodigies of oriental fiction.—P. xx.

At different times within the last few years different authors have risen, with a zeal, perhaps, greater than their judgment, to overthrow these fairy fabrics of mental inconsistency, but they have principally failed because they wrote too generally. It must not be imagined that because geology improperly pursued, or hastily taken up, has given occasion to sceptical notions, that, consequently,‡ every geologist is necessarily a sceptic; but this appears to have been the idea of

\* We really believe that in these words lies the root of the difficulty. Had Moses said nothing about the cause of the flood, sceptics might have believed it. It is well known, how Voltaire endeavoured to convince the world, that the *petrifications found in Italy were the fish left there by pilgrims, and which had been hardened into stone in the course of a few years*; and it is not long since, that the writer of this note heard an Essay read at a "*Philosophical Society*," which ended by asserting, that God did not destroy the world by the flood in *wrath, but in MERCY!!!*

† It is, to venture an opinion somewhat speculative, in our turn, more likely that the flood was brought about by volcanic action melting the ices at the poles, &c. We have said nothing of volcanic action in this paper: if we had, we must have entered upon various points of inquiry somewhat foreign to our present undertaking, though not uninteresting to the student who reads of the "*smoke of the burning of the great city*," and hears of earthquakes and volcanic flames in the vicinity of that spot which many Roman Catholics and most Protestants believe to bear the foundations of "*Babylon the Great*:"—we could speak of Albano and its threatenings of fire, till our readers should think our hint no chimera. Moreover, volcanoes would supply us with thoughts of that great and depicted event which is to consume the world by fire, without feeling a necessity to call in a comet to our aid.

‡ That this notion is prevalent, may be learned by the fact, that not many weeks since we received a letter containing a request, that we would refute this notion in our pages; since the writer had been asked by a friend, whether *Geology was not almost synonymous with scepticism?* and had been told so by many others, persons of intelligence and talent. It is not unlikely Mr. Bugg's "*Scriptural Geology*" may have done harm in this way, alarming without pacifying.

Mr. Bugg, who, in his "*Scriptural Geology*," has laid about him right and left, as if he were the avenger of Scripture, and cared not what he said about geologists, so that he vindicated the Sacred Writings from what he *imagines* to be affronts offered to them. Perfectly misunderstanding the value, as well as the errors of geology, he has confounded right with wrong, and wrong with right, and has increased the confusion which he, doubtless, intended to clear up. His labours, therefore, though praise-worthy in purpose, are useless in execution. Had he written less obstinately, he would have written more effectively; for a greater error in criticism cannot exist than the pushing of a point too far. Great reasoners always stop short of their argument. Paley never ventured to the extent of his conclusions—and Euclid loved to prove his demonstrations by the *argumentum à fortiori*. Next to Bugg, Mr. Granville Penn, in his "*Geologies Compared*," &c. ranks as a defender of Scripture: scholar and gentleman as *he* is, he has written like a scholar and a gentleman; but his book is imperfect, because he has argued, like his opponents, frequently by conjecture.

Dr. Ure, in the work immediately under consideration, is the most recent of those who have attempted, on the principles of sound ratiocination, to reconcile "the revolutions of the earth" "to modern science and sacred history." We have said before, we consider the author to have fulfilled in great part the promise of his title-page; and we are persuaded that our readers will agree with us in our opinion, if they will peruse the pleasing and instructive Introduction to the body of the work, wherein, in a tone of philosophical independence, he has canvassed the opinions of the great geological theorists, and stated his objects with great clearness and precision. After having spoken, in a quotation from Alison, of the end to which all knowledge should be employed, viz. to illustrate the wisdom or the goodness of the Father of nature; our author thus observes:—

Negligent of these truths, it has become the fashion with several systematists to obliterate from their transcript of Nature, those traces of creative design which have been inscribed on every page of the original, for the delight and elevation of the student's mind. This is a deed of singular demerit, derogatory at once from the well-being of man, and the glory of God. Should the harmonious co-operation of the elemental powers, light, heat, and electricity, towards their manifold subjects, solid, liquid, and æriform, be contemplated as the preconcerted wisdom of Heaven, this idea is scouted as fanatical. Are Final causes, or the purposes of individual being, no longer to be sought after *soberly* in physics, because, forsooth, in the infancy of science, phantasms were taken for realities in this delicate research? The same rule should make us renounce every scientific inference; because, in one shape or another, it may have been absurdly drawn before. Final causes, the conditions of existence, or the correlation of parts and functions, constitute the unceasing study of the genuine naturalist, who investigates the principles of organic life. Because Galen, in his treatise *de Usu Partium* has given unfounded fancies for final causes, is Cuvier to be denounced for inferring the shape and size of an unknown animal, its tribe, genus, and species, whether living or extinct, from a single fossil bone?

In fact, final causes, or the mutual uses and subserviency of parts, are his sole guides in this intricate labyrinth.

We readily admit that the time has not arrived, and may perhaps be still far distant, when the experimental philosopher may safely employ final causes as the *leading* clue in his inquiries. In the history of ancient, and the early periods of modern physics, final causes were often assigned, before the proximate or operative causes had been explained, or perhaps examined. This inversion of inductive logic, need hardly be apprehended from any experimentalist of reputation in the present day. In such circumstances, therefore, the temperate use of final causes may be encouraged, first as serving to arrange several inductions under a general head, but especially as displaying the concerted harmonies of Providence. The outcry against them is one of the countersigns of the sceptical school.—Pp. xliii. xlv.

To analyze, or to quote from, the various topics discussed in this interesting treatise, is impossible:—our limits prohibit it: but our intention will be fulfilled in producing such arguments as may enable those amongst our readers who, perchance, have imbibed incorrect notions on the subject, that geology contains in it nothing which militates against the faith of the Christian; but, on the contrary, that it tends to establish the credibility of the Sacred Volume. We profess not to have made up our minds upon the point which we alluded to above, respecting the length of the demiurgic days; but we feel assured that no sensible person can gather from the indistinctness of the statement in the Bible any thing to perplex, or to destroy his credence of the facts asserted. We are, therefore, content to see by faith that which we cannot, at present, otherwise understand. Still, to shew what can be said upon the simplest construction of the passages in dispute, we produce the comments of Dr. Ure:—

Many speculative writers have considered the record of Moses as referring merely to the origin of the human race, without at all defining the epoch at which either the earth or the system of the world was made. This opinion seems quite incompatible with the direct and obvious meaning of his narrative of Creation. The demiurgic week, as it is called, is manifestly composed of six working days like our own, and a day of rest, each of equal length, and therefore containing an evening and a morning, measured by a rotation of the earth round its axis. That this rotation did, at no former period, differ materially in duration from the present length, has been shown by Laplace in his *Système du Monde*. Hence it is to be regretted that any commentators of Scripture, misled by fancied necessity of certain geological schemes of stratiform superposition, should have vexed themselves and their readers, in torturing the Hebrew words for day, and evening and morning, into many mystical renderings. That Moses attached no such vague meaning to the creative days in Genesis, is evident from the language of the fourth commandment in Exodus: “Six days shalt thou labour and do all thy work, but the seventh is the sabbath of the Lord thy God: in it thou shalt *not* do any work . . . for in six days the Lord made Heaven and Earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.” Here, as every where else, the Bible is its best interpreter, and will always enable any man of common sense and unbiassed judgment to arrive at a satisfactory conclusion, while the dupe of critical refinement is stumbling in a labyrinth of Hebrew roots.

We may, moreover, ask why we should claim in behalf of our globe, a more ancient origin than that assigned by the inspired chronologist? Will its rank,

dignity, and importance, be enhanced by a remote genealogy? Is this a taint of the pride of ancestry, common to the whole family of man? But how can it be safely gratified? Even lynx-eyed science can pierce the dark veil of creation no further than common vision. Her telescopic glasses, which pierce farthest into space, have no time-penetrating power whatsoever.—Pp. 10—12.

I have no doubt, that by many it will be deemed the conception of a narrow mind, to limit the origin of our earth to so modern an epoch. But if it was formed for the dwelling place of Man, what use is there for imagining a more distant beginning? Why build a mansion in the wilderness of space, long ere tenants are prepared to occupy it? Nor are we warranted in ascribing an earlier date to the celestial orbs; for the heavens and the earth were the offspring of one creative mandate. And what advantage do Philosophers hope to gain, by going back a million of ages? Even then they are at an era equally recent, compared with Him who is from everlasting to everlasting, for with the eternity of HIS BEING, all revolving time is incommensurable. Though the existence of spiritual intelligences prior to the formation of Man, seems to be suggested in Scripture, yet of material pre-existence, no indication is given. It appears, therefore, that neither Reason nor Revelation will justify us in extending the origin of the material system, beyond 6000 years from our own days. The world then received its substance, form, and motions, from the volition of the Omnipotent.

Assuredly, no rational creature can carry its thoughts, without a profound sentiment of dismay and self-annihilation, into that infinity of time and space which was occupied by Deity alone. Can Philosophy tranquillize the soul, in doubt, whether this appalling solitude shall not return? No indeed. But the Faith of Jesus Christ, founded on his Resurrection, gives his followers the assurance, that the future infinity will be of a different character from the past; for in it, the self-existing Jehovah will live in fellowship with the spirits of just men made perfect. Pp. 11, 15.

We cannot extract the many beautiful passages respecting the theory of light, and the atmosphere, from want of space; but shall now state what is said about the primeval land and ocean.

Dr. Ure is inclined to consider that the original land bore to the water about a ratio of equality. Newton has demonstrated that the only form compatible with an universal diffusion of waters round a revolving globe, is an oblate spheroid. If the mass be not homogeneous, but composed of strata, which increase in density towards the centre (which is, as geology infers, the case with our present earth), then the figure which the revolving globe would assume is a less oblate, though still elliptic spheroid—the actual predicament of the globe which we inhabit. The Scriptures also teach us that the original form of the globe was “the regular spheroid, when it lay enveloped in the shoreless deep.” *Vide* Gen. i. 9. The alteration is supposed to have been the disruption of the surface by the elevation of the originally horizontal, or rather circular, bands of rocky strata into the mountains which diversify the world. The successive creations of vegetable and animal existence are also stated to have been produced by causes which equally agree with the written word, and the unwritten inductions of philosophy. •

In Book First we have seen the dry land upheaved out of the circumfluent waters, clothed with vegetation, and stocked with animal life. The primordial mineral strata which we afterwards considered, are void of organic forms.

Those which we now proceed to examine, present distinct remains, more or less abundant, of living beings. Here, therefore, we should pause in solemn meditation, on the most marvellous phenomenon, which Nature, full of wonders, can possibly exhibit to the eye of man; the dawn of organization; the mystical transition from the blank of eternity to the fulness of time, from the inertia of the first matter, to the self-movement of life; the first-born of earthly creatures; records of the CREATIVE SPIRIT, traced in imperishable characters, which every peasant may read, and no sophist can falsify. Here the rudiments of vitality lie embalmed in enduring mausoleums. An ancient catastrophe has rendered these primeval vaults accessible, enabling us to behold the eldest progeny of nature, which display, even in their exuviae, the perfect workmanship of the DEITY. The infinite void that separates death from life yawns before us, the inscrutable pathway between nonentity and existence, which an Almighty Being alone could traverse. Thus, even these elemental organic forms, are infallible documents of that ETERNAL WISDOM, which willed a world into being.

The erection of the subaqueous strata, into the primitive mountains and plains, was evidently accompanied with universal disruption. Innumerable fragments of both the upborne and upbearing rocks were tossed about, and washed down into the congregated waters, along the precipitous shores, and over the bed of the primeval ocean. These shattered fragments becoming agglutinated by their own pulverulent cement, soon recomposed continuous strata, which bear internal evidence of the violence that gave them birth. Thus were formed the *transition* rocks of geologists, mineral masses which denote the passage between the upright primitive and the horizontal secondary strata, between those of inorganic and organic evidence. These rocks are called conglomerate, or fragmentary, from their aspect and composition. In the course of the consolidation and re-union of their parts, a few of the organic forms with which the sea was beginning to teem, falling into their crevices, became imbedded in their substance. Hence we see how some vestiges of animal existence, appear in the oldest conglomerate, or greywacke formation. The convulsions, which after a long interval, caused the deluge, have also dislocated many of these conglomerates, so that strata of rounded pebbles assuredly aggregated in a horizontal position, are now found standing in upright walls. Thus the famous puddingstones of Valorsine, in Savoy, are a kind of greywacke schist, containing rounded fragments of gneiss, and mica-slate, 6 or 7 inches in diameter. That stones of the size of a man's head, previously rounded by attrition, should build themselves up in a perpendicular wall, and stand steadily thus, till fine particles of hydraulic cement should have time to envelop and fix them in their upright posture, is an absurd and impossible supposition. It is therefore demonstrable that these puddingstone strata were formed in horizontal, or slightly inclined beds, and erected after their accretion. Such effects would be produced on the convulsive emergence of the pebbly banks out of the primeval ocean, either at the deluge, or some preceding catastrophe. There are mountains 10,000 feet high in the Alps, formed of firmly conglomerated pebbles.—Pp. 129—131.

But we hasten to the second great event recorded in the Mosaic history—feeling convinced that, if the foregoing extracts do not induce a perusal of the work, the passages which we shall quote upon the subject of the Deluge, will convey an impression of our author's talent, sufficient to justify our recommendation of that perusal.

It has been maintained by some ingenious writers, that the whole of the antediluvian earth now lies drowned under our actual seas; and that the whole of the present dry lands, formed the bed of the antediluvian ocean. I do not mean to offer any elaborate examination of this hypothesis. Dr. Buckland has, in my opinion, advanced sufficient evidence, to prove that considerable portions, at least of our existing grounds, were occupied by land animals before the

Noachian flood, in his ingenious theory of the hyæna caves, to be described in a subsequent chapter. These seem to have been antediluvian dens of those *carnivora*, whose exuviae buried in diluvial loam, along with the gnawed bones of the animals on whose carcasses they preyed, still attest their ancient habits and resort. That they are not post diluvian, appears from the osteology of the animals; as the bones differ specifically from those of their existing generic types.

The texts of Scripture which have been cited in proof of the total submersion of the antediluvian world, particularly by Mr. Penn in his comparative estimate of the Mineral and Mosaical Geologies, merit the deepest reverence; but they will admit, on his own principles of criticism, of a less restricted interpretation. That the ground of the antediluvians was cursed on account of Adam's transgression we are expressly assured; and we also know that its destruction was denounced in the prophetic intimation of the deluge to Noah. "I will destroy both man and beast, and the creeping thing, and the fowls of the air; and behold, I will destroy them *with the earth*." Moreover, this penal expiation of the curse due to sin, is declared by St. Peter to have been accomplished. "The world which *then was*, being overflowed with water perished; but the heavens and the earth which *are now*, reserved by the same word, are kept in store, unto fire against the day of judgment and perdition of ungodly men."

It is indeed demonstrable on physical grounds, that such a transflux of the ocean, as Cuvier's conclusion implies, must have permanently submerged a great extent of the ancient lands, and upheaved a vast tract of submarine territory. But the general tenor of the Scripture style will certainly not warrant the theologian to insist on the arithmetical interchange of land and water, by the deluge; nor is the philosopher entitled to build his system on the above expressions of sacred writ. Expositors of the Bible allow, and indeed every attentive reader of the authorised version cannot fail to perceive, that language apparently absolute and unlimited, is, according to the idiom of oriental writers, often susceptible of a relative and modified meaning. Thus, St. Paul says, "Be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." Ezekiel also in comparing the Assyrian monarchy to a cedar of Lebanon, exclaims, "All the fowls of heaven made their nest in his boughs, and under his branches did the beasts of the field bring forth their young, and under his shadow dwelt all great nations."

But assuredly neither the apostle nor the prophet intended that the reader should understand in a strictly literal sense these passages, which merely described, in forcible words, the vast range over which the influence reached in either case. Scripture quotations to the same effect might be multiplied were it necessary; but these two will suffice to show that without some very definite limitation, many oriental phrases involve such modified meanings.

I readily concede that the territories occupied by the human race, were permanently submerged at the deluge,—probably some great continent, corresponding to the site and area of our Pacific Ocean; which still betrays in multiplied points of its expanse, the embers of volcanic violence. On this principle, Scripture truth is not violated; and thus also we can perfectly account for the non-appearance of the bones of man, and his companion animals, the sheep, the goat, the camel, &c. among the diluvial exuviae of all the countries hitherto explored.

A *universal* deluge seems clearly proved by the utter extinction of the species of the primeval race of animals, a topic which we shall afterwards discuss at some detail. Were we not informed by Moses of the universal depravity of the progeny of Cain, as well as of the descendants of Seth whom they corrupted, a depravity to which modern crime affords parallels enow to render the history credible, we should find some difficulty in reconciling with the counsels of a *benignant* Governor so tremendous a catastrophe, implicating not only the human race, but myriads of animals, in a common destruction. But we read

that Divine justice outraged, and mercy spurned, at length required their victims. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord, that he had made man on the earth, and it grieved him at the heart."

Since geology leads us to conclude, that the earth peopled by Noah's contemporaries, perished at the deluge, complete harmony is maintained between science, and a just interpretation of holy writ. Pp. 470—473.

One of the great stumbling-blocks with the sceptical geologist, is the immediate cause of that catastrophe which has stamped its existence so indelibly upon the face of nature. To insert here a brief outline of the wild and heterodox notions which have obtained amongst the writers on this subject, from the mermaid theory of De Maillet, to the magnetic periods of Bertrand, would neither instruct nor amuse: the *fact* is all which the Christian wants; and it is sufficient for him to know, that Moses has not perverted the truth of that history which was given thousands of years before a geologist had arisen. The really interesting discussion of Dr. Ure, would almost tempt us to give it entire: but our readers must take the following extracts, as all that we dare afford.

When the barriers of the ocean began to give way before the explosive forces, the waters would invade the shores, and spread over the sunken land, augmenting prodigiously the evaporating surface, and thus bringing the atmosphere to the dew point, a state of saturation to which, previously, it could seldom, and in few places, attain, on account of the area of the dry ground being great relative to that of the sea. From this cause, as well as from the immense quantity of vapours which are known to rise from craters into the higher and cooler regions of the air at the period of eruptions, an immense formation of cloud and deposition of rain would ensue.

Many persons have ascribed to the descent of rain from some super-aerial ocean, a great part, if not the whole, of the waters which then inundated the earth. But the slightest acquaintance with the principles of meteorology would have repressed this wild imagination. The atmosphere is merely the circulating medium through which aqueous particles are transferred from moist to dry places, according to fixed laws, developed in a former chapter of this work. Supposing it universally saturated at a temperature of 80° Fahrenheit, (which is the heat of the equatorial seas,) round an aqueous sphere, it could receive vapour merely equivalent to its dew point, amounting at the utmost to a pressure of only one inch of the mercury, or 13.6 inches of water. This is all that could fall from it in its transition from moisture to absolute dryness; a quantity incapable of producing a general deluge. Pp. 475, 476

At each successive upheaving of the submarine strata, the inundation would advance further on the land, drowning in their places the animals which the dismal preludes had driven for shelter into their dens; and washing away, by its reflux, the tenants of the plains, into the slimy channel of the deep. By such a retiring billow in the dreadful earthquake of 1755, 3000 inhabitants of Lisbon were suddenly swept off its quay, and swamped in the bed of the Tagus. Should a revulsion ever lay that channel dry, their bones may be found buried in the alluvium. In the progress of the elevation of submarine strata and subversion of terrestrial, the stage of equilibrium would arrive, when the circumfluent waves would roll over the loftiest pinnacles of the globe. From this consummation of the cataclysm, as the new lands continued to rise, and the old to subside, mountain peaks would begin once more to appear. P. 477.

With the increasing velocity of deflux, the air also would be hurried along, and thus conspiring elements would tear up and excavate the great diluvial valleys, which now furrow every district of the earth, monuments equally unambiguous and enduring of the retiring cataclysm. Of the impetus of that tremendous mass of waters, the human mind can form no adequate conception. A faint idea may perhaps be acquired from contemplating the effects of some partial floods described in modern history.

In 1225 the sea being raised to an unusual height by a storm of wind, inundated Holland. The Rhine at the same time swollen by extraordinary rains, and driven back by the tempest, spread its waters over the countries around its embouchure. A calm suddenly supervened. The waters which had risen by rapid, but not disruptive steps, now began to run off with so furious a deflux, as to excavate and sweep away an immense tract of ground, the bed of the Zuyder-zee.

In 1421, at another and more sudden inundation of Holland, 100,000 of its inhabitants were drowned; a hundred villages were engulfed; and in its retreat, an ocean-channel was scooped out near Dordrecht, where that great arm of the sea called the Bies-Boos stretches. We may now understand how the granites of the upper Vivarais were torn asunder into their present frightful precipices and façades; how the gigantic obelisks of the Alps and Pyrenees were insulated from their parent mountains; and how the mighty valley of the Rhone was scooped out between its huge ramparts, the Jungfrau and Monte-Rosa, and its ruins strewed over the far distant plains of Burgundy. The enormous boulders of granite, which are spread over the Jura and neighbouring countries, have been already noticed as referred by all observers to the action of the diluvial torrents. But how much must it exalt our admiration of these sublime phenomena, to learn, from Von Buch, second to no man in mountain geology, that these rounded blocks were rolled into their present situations at the time of the rising from below of Mont Blanc and the Alpine mountains, to which they belong in composition—mountains now considered by Von Buch as the latest of all mineral formations, and newer than the tertiary strata! Hence they are contemporaneous with the deluge, indicating at once its transcendent causes and effects. Pp. 479, 480.

On Mr. Penn's principles the ratio of land to water was inverted by the deluge, for he assumes that our actual seas correspond in surface to the antediluvian lands; and our actual lands to the antediluvian seas. But the researches of Professor Buckland on the Kirkland and Franconian caves, as well as those of Baron Cuvier on the grotto of Oiselles, concur to prove that these were dens inhabited by antediluvian quadrupeds, and therefore must have formed a portion of its dry land. Moreover, most of our coal districts, and primitive schistose mountains, in Scotland for example, bear no good evidence of having lain under the sea during the long antediluvian period. A few shells may no doubt be found scattered over their surface, relics of the deluge, but these marine exuvie do not constitute regular testaceous strata in their body, as would undoubtedly have happened during a long residence in the bosom of the ocean. P. 481.

Two of the enigmatic phenomena belonging to the primeval globe, for which no probable hypothesis has hitherto been offered, seem therefore to be directly deducible, or rather spontaneously flow, from the principles of terraqueous distribution previously developed. The first enigma is the vast extent and magnitude of volcanic agency in that ancient world, as indicated especially in its basaltic façades and domes of porphyry; compared to which every volcanic monument erected within the scope of history shrinks into insignificance.

If the antediluvian seas had a superficial area less than ours, their depth would be proportionally greater. Resuming, for the sake of illustration, our former ratio of an equality between the land and water (the doctrine of Deluc and Penn assigns 3 of the former to 1 of the latter), the antediluvian ocean would be to the postdiluvian in surface as 2 to 3; and in depth as 3 to 2;



whence the sea would then penetrate one-half further into the crust of the earth, and thus present along its base a most formidable line of proximity with the fused and explosive metals of the interior. We may thus also perceive on what a tottering equilibrium the devoted dwelling-place of the Cainites was suspended. During nearly the whole period of its existence, the penal fire sent forth its convulsive prodigies, as if to repress the growing wickedness of man, but in vain. Mighty memorials of these tremendous earthquakes pervade the whole masonry of the antediluvian earth, from the deep carboniferous limestone, to the uppermost tertiary beds. After many a disregarded presage, however, the disruptive consummation arrived, the deluge rushed over the subverted lands, and a more stable terraqueous equilibrium ensued. Yet, for some time, the residuary diluvial waters would soak freely down into the still yawning crevices of the crust, and provoke fresh eruptions, almost rivalling those of the primeval ages. To this epoch obviously belong those vast lava torrents of extinct volcanoes in France, Germany, Italy, Hungary, &c. of whose activity there is not a traditional vestige; probably because the eruptions occurred before the posterity of Noah had colonised these western countries.

The second fossil enigma, which the superior depth of the primeval seas enables us completely to solve, is of still greater interest than the first to the natural history of the earth. "In the organic beings buried in the shelly strata," says Humboldt, "every thing astonishes, and nothing can be explained, as to the climate which gave them birth." To the many proofs of this proposition formerly given, we shall add a few decisive documents. Pp. 494—496.

These documents may be found in the general facts deduced from the geological observations made in the Northern voyages of our celebrated countrymen, Parry and Franklin—and may be seen in the Edinburgh Phil. Journal, New Series. Vol. ii. P. 105.

But the geologist starts a question which at first surprises, but which is capable of as correct a reply as any other—the question which relates to the destruction of the human race, when no record is discovered of any human fossil remains, although the whole variety of vegetable and animal creations\* are discovered in a state of perfectness; which, whilst it charms, astonishes the mind. On this point, we consider Dr. Ure's remarks as the most satisfactory we have yet seen.†

From the diminished area of the postdiluvian lands, and temperature of its seas, the new globe could not furnish room or food sufficient for the myriads of enormous animals which peopled its predecessor. Hence we may comprehend why the fossil elephant, mastodon, great cavern bear, palæotherium, megatherium, megalonyx, megalosaurus, and iguanodon, were not restored. Those powerful and voracious quadrupeds, would have consumed the nascent herbage, which the horse, the cow, the sheep, and the other tribes of domestic animals required. Moreover, we may see that the multiplication of the former orders of wild beasts, would have been incompatible with the unbounded dispersion of

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\* Of these, a fit subject for a separate treatise, we cannot venture a syllable—the matter is so prolific, that we should soon outrun patience as well as space.

† Cuvier in his "*Discours sur les Révolutions de la surface du Globe*," p. 131—139, has some remarks which very nearly approach to those of Dr. Ure.—M. Alex. Bertrand in his "*Lettres sur les Révolutions du Globe*," copies them without reference. See Lettre xiii. "*Des Brèches osseuses des Cavernes*." P. 227. Vide also, "*Bakewell's Geology*," 3d Edition. Chapter I.

man over every district of the renovated earth. The primeval compatriots of Noah were certainly restricted to one region, now submersed; for human bones moulder as slowly in the earth as those of any brute animal, yet not one of them has been found of a truly fossil character. The conclusion, indeed, may be drawn from the prodigious herds of wild beasts which prowled through these northern regions of ours, that human society was not established there. The two were, in fact, incompatible, and could not dwell together. And further, we may venture to infer from the tenor of the Mosaic history, that God, foreseeing the wickedness of Cain's progeny and their associates, benevolently restrained the progress of primeval population.

Thus we learn that Adam was 130 years old before the loss of Abel was repaired by the birth of Seth; and Seth lived 105 years before Enos his eldest son was born. Again, Enos was 90 years old before he had Cainan, to whom Mahaleel was born in his 76th year. After 65 years Jared appeared, who had no son, however, till he was 162 years of age. Then Enoch was born, who begat Methuselah in his 65th year; but Methuselah was 187 years old before he had Lamech, whose son Noah was born in his 182d year.—The average period which each of the primeval patriarchs lived before his eldest son was born, was therefore  $117\frac{1}{2}$  years.

Judging from these data, the only ones we have, the increase of population must have been very slow; Divine mercy limiting the victims of guilt and perdition. Multiplying in this temperate ratio, the race of man could not spread widely over the world, thinned as the members must also have been, by mutual violence, the dire legacy of Cain. Whither Adam went when banished from the district of Eden, we cannot tell. We formerly suggested that he and his family might have wandered into some great southern territory, which expiated the curse of God pronounced on the earth on account of Adam's sin, by its submersion at the deluge. "And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence through them; and behold I will destroy them *with the earth*."—*Genesis* vi. 13. This language, as also St. Peter's emphatic term, *απωλετο* (perished), could never be spoken of a transient inundation. Would any one affirm that Egypt perishes or is destroyed every summer, when its land disappears under the waters of the Nile? But if the earthy continent which was occupied by the antediluvians, being permanently overflowed with water, perished in the deluge, a result to which physical principles have already led us, then prior to that terraqueous revolution, the climate of the primeval lands and seas, even in arctic regions, must have been warm enough, as we have seen, to breed and nourish organic productions now confined to the tropics. Hence the bony relics of the elephant and rhinoceros, found in the soils of the north, instead of being obstacles to faith, become unimpeachable witnesses to the Divine inspiration of Moses, when he relates the destruction of the *earth*, along with its guilty inhabitants.

The same causes that are now narrowing the range of fertility in many tropical countries, the same pulverisation of the surface by continued drought, the same sand-flood must have acted with far greater force, on the relatively arid antediluvian lands. Hence most probably a great and rapidly widening zone on either side of the equator was altogether desolate. But the proportional area of land and water established by the deluge, is adapted to a more durable and extensive fertility of the globe, from the more abundant distribution of water in every form, solid, liquid, and gaseous. Pp. 596—599.

We have purposely left unnoticed the great mass of the work, not having intended to convey in this article geological instruction, properly so considered, but simply to state such arguments as throw light upon the disputed portions of inquiry, and to bring evidence, to shew that our character of the book, as fulfilling the promise of its title-page, is not exaggerated. We can, however, assure our

readers, they will not be disappointed in their search into the author's pages for further information: they will meet with every subject of geological investigation treated of in its proper place, and the opinions of the most recent writers canvassed at large. However, as we before observed, the accomplished geologist does not think much of it, as a work of science; but to the person who reads for amusement, blended with instruction, we are sure Dr. Ure's book offers indubitable claims for attention. It blends sufficient of theory and speculation, with the details of interesting facts, to make it an agreeable exercise of mental inquiry; for, though the study of geology is, and must be for a long time to come, a study of facts, it is indebted for much of its interest, with the generality of readers, to that air of mystery which is spread around its details. It is the study of a world perfect in beauty—of that world, ruined by one of the grandest catastrophes of nature—of the same world, gradually emerging from desolation to its former loveliness. It is the study of the elements, and of animated and inanimate nature, and of the power of that God who said, "Let the dry land appear, and it was so."

There is no pursuit which the human mind has ever originated, which contains in itself so much to satisfy, and so much to recompense the labour of inquiry, as the study of geology. It embraces the whole round of physics, and every branch of natural history; and finally, it may be made of greater importance than this, for it assuredly is the study which the believers in the Bible may attend to, with the least chance of turning from the subject which should now occupy the thoughts and talents of the Christian. The records of creation, of the decay, the revival, and continual changes of the world, are surely the proper place in which the student of nature and the Bible is most likely to discover subjects for wonder, and a theme for praise. At present we see through a glass darkly--geology is in its infancy, and being a study of facts, it will be long before it attains to such a maturity as shall enable it to lift itself in form pre-eminent above the employments which have hitherto exercised the powers of the human mind—it will be still longer, perhaps, ere some Newton shall arise, to gather from the chaos which we now call geology, the '*membra disjecta*' of a system which shall, (reconciling science, experience, and revelation,) go forth to the world as the only true and legitimate interpretation of that language which is inscribed alike in the summit of the Alpine mountain, and in the grain of sand that microscopic vision can alone discover.

We "now dismiss these lucubrations," to use the concluding words of Dr. Ure, "humbly hoping that they may promote the study of a new, but magnificent field of knowledge, and a far greater good than

all physical science can bestow, one which the finest philosophical spirit of the age justly declares he would prefer to every other blessing, as most delightful and most useful to him—a firm and religious belief.”

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ART. II. *An Apology for the Church of England, by the Right Rev. JOHN JEWELL, D. D. Lord Bishop of Salisbury: faithfully translated from the Original Latin, and Illustrated with copious Notes, by the Rev. STEPHEN ISAACSON, M. A. of Christ College, Cambridge, Rector of St. Paul's, Demerary, Fellow of the Medico-Botanical Society, London, and of the Philosophical Society of British Guiana: to which is prefixed, a Memoir of his Life and Writings, and a preliminary Discourse on the Doctrine and Discipline of the Church of Rome; in Reply to some Observations of CHARLES BUTLER, Esq. addressed to Dr. SOUTHBY, on his Book of the Church. Second Edition. London: Hearn. 1829. Price 10s. 6d. boards.*

IF it were required to recommend a volume in which the doctrines and discipline of the Protestant English Church (we feel ourselves unhappily called upon to be careful in inserting the distinctive epithet) are at once fully and concisely laid down, and the grounds of our secession from the Romish communion fairly stated and fully justified, it would be difficult perhaps, even at this time of day, to select a work better adapted to the purpose, than the Apology of Bishop Jewell. This excellent Prelate commenced his University career toward the close of the reign of Henry VIII.; distinguished himself by his rising talents, and his attachment to the Protestant cause during that of Edward VI., and, scarcely escaping by exile the fire of martyrdom in the Marian persecution, returned to support, by the learning which he had acquired in banishment, the reviving interests of the Reformation under the happy auspices of Elizabeth. During the struggles which expiring Romanism still maintained to keep her ground, Jewell was foremost to expose the arts by which she blinded, and to destroy the shackles with which she enfeathered her misguided votaries. Like Cranmer, he had once, in the hour of temptation, fallen away; but his fall was momentary; and its effect was that of stirring him to redoubled exertion in the defence of that faith, which the fear of death had led him, against his conscience, to renounce. He had no sordid views of interest or ambition to gratify: his heart told him which was the righteous cause; and he laboured to the hour of his death, which was hastened by intensity of private study and public duty, in rearing and supporting that noble fabric, which has been left to the liberalism of the present day to desert, to weaken, and perhaps to demolish.

It is a profitable, rather than a grateful occupation, to contrast the firm and unbending spirit of our forefathers, with the lukewarm patriotism and unsettled faith of modern times. Instead of those whom the fire of persecution could not subdue, and the frown of despotism could not terrify, we are accustomed to the weakness of those who quake at the brawling of an Irish agitator, and tremble at the idea of a Popish cabal. We were wont to hear of those whom interest could not entice, and torture could not compel, into a desertion of their principles, and an abjuration of their faith; but we have lived to see long-cherished opinions bartered like merchandise, and the institutions of our country sacrificed to the will of an individual. The times are departed in which the great and the good thought their lives well bestowed in defence of their Religion; and we see Lords and Commons, Priests and Prelates, basely and ungratefully sacrificing the charter, which the Latiners, and Riddleys, and Cranmers of other days purchased with their blood, to the feelings of party, the impulse of ambition, and the love of gain. Yet, thanks be to God! we have still some virtue in the land. Our Prelates are not all priests of the god of this world, and worshippers of the mammon of unrighteousness;—our nobles have not all bent the knee in the temple of the man of sin; and the voice of the great body of the people is yet loud in demanding the restitution of those cherished rights, of which cowardice and treachery have deprived us. Surely, it must have been some judicial infatuation which could induce those whom we most trusted, those whom we most loved, those whom we could have followed to the stake in the righteous cause of our most holy faith, to desert, in the twinkling of an eye, the principles which they had imbibed in their cradles, nourished with their growth, and maintained with all the strength and vigour of their riper years. When we reflect upon this degeneracy, and compare their blindness and their weakness with the wisdom which inspired, and the fortitude which nerved, their revered and sainted predecessors, while we lament and groan under the calamities which they have occasioned, we can but pity themselves, and pray for their forgiveness. Let them consider and retrace the steps which they have taken; let them publicly recant, and confess that they have erred from the truth, and lent their aid to the downfall of that Church by which they live; let them, like Cranmer and Jewell, work out the stain of their apostacy; and let them demand for us the restitution of those privileges, of which their fears, or their dishonesty, have allowed us to be spoiled.

But, besides our prelates and our senators, from whose rank and education a far different line of conduct might have been expected, there are others doubtless who have erred through ignorance, and blindly followed in the steps of those, whom they were wont to regard not only

as their rulers, but as their guides. To such we would recommend, as we have said already, the perusal of the Apology of Bishop Jewell. It had long been a serious drawback to the advantage which might otherwise have resulted from this work, that it is written in Latin; and the translations for the most part are wholly unworthy of the original. We take some shame to ourselves, therefore, that we should have allowed the elegant and spirited translation before us to have reached a second edition, without being duly recommended to the notice of our readers. We trust, however, that the Editor will forgive our inattention; and that repeated editions may do justice to a work, which has supplied a desideratum in our theological literature. Besides an elegant translation, in which the sense and spirit of the original are entirely preserved, the text is illustrated with well-selected notes from the most learned Divines and Fathers of the Church; and a full and interesting Life of the venerable Prelate is prefixed; together with a Preliminary Discourse, chiefly in reply to the unauthorized statements of Mr. Butler, in his "*Book of the Catholic Church.*" From this last, as the Apology itself must be abundantly familiar to the generality of our readers, we shall make a few extracts.

After citing at length the articles of the Romish faith as settled at the Council of Trent, Mr. Isaacson remarks upon the profession of them as follows:—

It is peculiarly worthy our attention, that throughout these new Articles the exaltation and grandeur of the Romish Church is alone consulted. In them the uncontrollable dominion of the Pope over the consciences of men is maintained; his authority over all persons and in all cases, is extended and asserted; and by the doctrine of Absolution, which they hold, and the sale of indulgences, which they promote, they at once increase the public revenue, and add to the private emoluments of the inferior Clergy. In them we find nothing that exalts or glorifies any of the attributes of God; nothing to magnify or elucidate the mysteries of the redemption; nothing that can either increase our love towards our Creator, or engage us to serve him better; nothing to quiet the fears, or raise the hopes of Christians when their thoughts are employed in the contemplation of eternity, and the salvation of their immortal souls. Their sole object indeed appears to be the establishment of the usurped dominion of the Pope; and, as it were, the canonization of those means by which his Cardinals and Prelates acquire their inordinate wealth, and are enabled to rival even monarchs in the state and splendour of their domestic establishments.

Instead of explaining to the people the miracles of our Saviour, the wonderful love of our heavenly Father in sacrificing his only Son for our sakes, and the eternal salvation promised to the whole world through faith in his merits; the tricks of pretended saints, of which even many of their narrators are themselves ashamed—the merciful benignity of his paternal *Holiness*, the Vicar of Christ upon earth, and the great blessings which cannot fail to accrue to all believers in the Pope's infallibility, are universally upheld and blazoned throughout the world as far superior to the writings of the prophets and apostles.

To countenance and protect these new devices, which are neither primitive nor universally received; neither contained in Scripture nor the ancient creeds; they have crowded their breviaries with wondrous tales of fabled miracles and supposititious saints, which are in general so ill contrived, so absurd, so obscene, so ill attested, so utterly unworthy of attention, that far from advancing the

interest of our opponents, they serve rather as proofs of the instability and badness of that cause which they are brought forward to maintain; and must convince, even the most casual observer, that reason and religion can have no connexion with a party who are compelled to have recourse to such puerile tricks to maintain even a shadow of authority over ignorance and superstition.

This creed has in truth placed an impassable barrier betwixt Popery and the Reformation, and has for ever separated the Roman from all other Christian Churches. For by the decision of the Council of Trent many of their *errors* have become *articles of faith*, and been declared necessary to salvation: and every one who ventures to express a doubt respecting the doctrines or discipline of the Roman Sec is stigmatized as an heretic. "You may not," says the learned author of the Holy Inquisition, "question, nor so much as hesitate about any point in the *new Articles*; neither may you interpret them, or seek to give them a commodious sense, as certain Bishops have endeavoured to do, to make them plausible: the whole creed and oath must go down in the Pope's sense that imposed it, be it what it will. So that except a man truly and thoroughly believe all this, he cannot with any conscience comply with the Church of *Rome*, or remain in its Communion. And all the gilded words and promises of the Popish Clergy to those they would seduce about tolerating different opinions, and leaving them to themselves; are (as appears by this Bull and Creed) but pious frauds, and downright lies."

The Papists have declared that salvation absolutely depends upon an implicit belief in certain doctrines, which God has no where revealed; which in many respects are directly contrary to his Word, and the true Catholic faith of all Christians. How different the conduct of our Reformers of the Church of England. They have not proclaimed any thing as necessary to salvation, but that which our Saviour himself hath declared; they have imposed no doubtful or controverted doctrines on the people; have taught nothing but that which all true Christians have professed in every age and nation; and in a word have given provocation to no men to withdraw themselves from the Protestant Communion, but to such as implicitly believe the Creed of Pius IV. which Mr. Butler acknowledges to be the standard of the Popish faith.—Pp. 25—29.

The following curious facts are well worth an attentive consideration:—

There has from its infancy existed a practice in the Church of Rome, which calls for the most unqualified condemnation: we allude to the system of mutilating MSS. and expunging all those passages from the writings of the ancient fathers, which can be in any way interpreted to their disadvantage.

In the printed editions of St. Isidore these words are omitted: "Now bread and wine are therefore compared to the body and blood of Christ, because, as the substance of this visible bread and wine feeds and nourishes the outward man, so the Word of God, which is the living bread, doth refresh the souls of the faithful by the receiving thereof."

In a defence of the book of Bertram, published anonymously, and dedicated to the Right Honourable Henry Coventry, one of the Privy Councillors to King James II. the following remarkable confirmation of the facts above stated occurs, to which some reference is made in the Apology; "Rabanus, Archbishop of Mentz, whom Baronius styles the brightest Star of Germany, in his 'Penitentials' makes strong allusions to Paschasius and his followers, who had entertained false sentiments touching the sacraments of the Lord's body and blood; saying, 'that this very body of our Lord, which was born of the Virgin Mary, in which our Lord suffered on the Cross, and rose again from the grave, is the same which we receive from the altar.' These last words were, as Baluzius and F. Mabillon observe, razed out of the MS. from whence Stevartius published that epistle of Rabanus; which I take notice of, because Mr. Arnaud's modest Monk of St. Genouefte makes so much difficulty to believe Archbishop Usher, who tells of a passage of the same importance razed out of an old MS. Book of Penitential

Canons, in Bennet College Library, Cambridge, though he had seen it himself, and, no doubt, the other MS. also, out of which the lost passage was restored.—Pp. 37—39.

Mr. Isaacson then produces a mutilated passage of St. Chrysostom; and referring to Bishop Jewell for a similar example from Origen, he concludes the topic with the following observation:—

It may perhaps be objected that these are antiquated facts: that it is not possible for the Church of Rome to be accountable for the individual acts of all its members; and that however true these accusations may be, still, these practices have long ceased under the milder influence and more enlightened sway of modern Popery. But what will the world say, when they find the great champion of the Romanists citing passages from works which have been thus mutilated; and extolling the piety and evangelical purity of Augustine, the Italian monk, as if he were a worthy inheritor of the name of the celebrated and truly Catholic Bishop of Hippo?—P. 42.

It has always been a favourite argument against the superiority of the Protestant above the Romish faith, that its professors, and especially the English Protestants, “have gained nothing by the Reformation in temporal happiness.” This conclusion has been drawn from a comparison between our national prosperity in the times before and after that event. Now, admitting that England was in a more prosperous condition in the times preceding the Reformation, than it has been since, we are by no means prepared to grant that the purity of a nation's faith is to be measured by its prosperity. But let us hear Mr. Isaacson:—

The man, who can in the face of the world come to such conclusions, is only to be answered by another question; whether England does not hold a more distinguished situation since that event, than she did before it, not only over European States, but over those of the whole world? Whether, considering the present security of law, the liberty of the press, the stability of a settled succession to the crown, she will suffer by a comparison with her former state, before the Reformation? Whether she will suffer, when compared with France, or Spain, or Italy, or any other country, where the religion of the Church of Rome has never ceased to bestow her *temporal* blessings on the human race? Whether, beneath the prevalence of the Reformation, she has not risen to the highest summit of glory; whilst countries, professedly Papal, have sunk into insignificance amongst the States of Europe? We pity that blindness of religious prejudice, which can make an Englishman so far undervalue the blessings he now enjoys, as to mistake the base calm of submission to an absolute, or worse than absolute monarchy, for the security of law administered by a Sovereign, who can be considered in no other light, than as the father of his people! Where is the loyalty in such conclusions? What have we to expect from the patriotism of such sentiments as these?

Similar prejudices lead to similar conclusions in another question; “has England gained, by the Reformation, in spiritual wisdom?” The question is a fair one, but its answer consists in only unauthorized assumptions and illiberal attacks. Mr. B. demands, whether the great body of the English Clergy and Laity sincerely believe in the doctrines of the Trinity, the Incarnation, Divinity and Atonement of Christ? On these points, it is assumed, that before the Reformation, there was a general and sincere belief. But is this assumption true? As Protestants, at least we contend that they were absorbed, lost, and rendered totally unavailing to the sublime purposes for which they were revealed, by the



unauthorized additions and opinions, with which they were obscured by the Church of Rome.—Pp. 67—69.

The extracts which we have thus given will be a sufficient specimen of the powers of Mr. Isaacson as a writer, and a guarantee for the ability with which he has executed his translation of the Apology. We could wish that a smaller and less expensive edition were printed, for the purpose of a wider circulation; as in these days the book ought to be in every one's hand, from the highest to the lowest. As a library book, the volume before us is worthy of a splendid binding; whether it be calf-extra, or blue morocco with gilt leaves. But we should have rejoiced to see it thumbed and dogs-eared by every cottager in the kingdom; and in the most ragged condition it would still be a *jewel* to every honest Protestant.



ART. III.—*An Answer to a Printed Paper, entitled, “Manifesto of the Christian Evidence Society.” The Third Edition. To which is annexed a Rejoinder to a Pamphlet by the same Author, the Rev. Robert Taylor, A. B. entitled “Syntagma of the Evidences of the Christian Religion.” By JOHN PYE SMITH, DD. London: Simpkin and Marshall, &c. &c. 1829. 8vo. pp. 91. 1s. 6d.*

THE impossibility of noticing *every* theological publication, in the limited space necessarily allotted to criticism in our Journal, must be our apology for not earlier introducing our readers to an acquaintance with Dr. Smith's masterly Answer to the Manifesto of the soi-disant Christian Evidence Society; which answer we consider as a necessary supplement to every treatise extant on the truth and evidences of the Christian religion, and on the authenticity and genuineness of the Holy Scriptures. If our memory does not deceive us, the *pretended* “Manifesto” was first issued in the year 1826, on a small quarto broadside page, in the form of a hand-bill, which was sold for a penny, and was industriously circulated by the advocates of infidelity; but it was not accompanied with any authorities or proofs of the four bold and false propositions, which were therein announced. Subsequently, however, these propositions were republished, and were accompanied with what the unhappy writer of them wished to be accepted as proofs. This second publication gave rise to Dr. Smith's “Answer,” which appeared early in the year 1827, in a neat 12mo tract, containing sixty closely printed pages, which was sold at the low price of *twepence* per copy. In this most conclusive “Answer,” Dr. S. has followed “*the Reverend (!!!) Robert Taylor, A. B.*” throughout all his assertions; has convicted him of garbling and misrepresenting the authors whom he pretends to cite as proofs; and has placed the

evidences of our holy faith on an inexpugnable basis. It was not to be expected that Mr. T. would be silent under such an exposure of his unblushing falsehoods, his outrages on truth and reason, and his perfect disregard of argumentative equity. Accordingly, he replied in a pamphlet of 117 pages, which he was pleased to call "a Syntagma of the Evidences of the Christian Religion;" and to this publication Dr. Smith has rejoined in the copious and instructive appendix to the third edition of his "Answer to the Manifesto" now before us. Here again he has detected the quibbling sophistry, the artful perversions of citations, facts, and evidence, and the abandoned defiance of truth, evinced by Mr. Taylor. We could enrich our pages with many valuable paragraphs from Dr. Smith, particularly his observations on the story of the Rocket-maker, and the demonstration that *no* sale or destruction of the manuscripts, used for the Complutensian Polyglot Bible, ever took place (pp. 17, 48, 49),—his exposure of Taylor's misrepresentation of a passage in Dr. Stein's able Latin Dissertation, vindicating the authenticity of St. John's Gospel against the doubts of Dr. Bretschneider\* (pp. 59—61), and the "results" which Dr. S. (who is profoundly versed in the writings of the most distinguished German theologians) has translated in pp. 69—71 from a German treatise of peculiar value, published by Professor Olshausen, at Königsberg, in 1823,† on the Genuineness of the Four Canonical Gospels, proved from the History of the first two Centuries. But we think our readers will be obliged to us for referring them to Dr. Smith's cheap and well printed tract for these passages, and also for his critical vindication of at least thirty texts of Scripture from the misrepresentations of his antagonist. We cannot, however, withhold one short passage.

In pretended confirmation of the charge of an immoral tendency against the Scriptures, which Mr. Taylor (parrot-like) has repeated

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\* Dr. Bretschneider has since acknowledged his doubts to be unfounded. "In the *Jena Literary Gazette* for January, 1827 (Supplement, No. I.), it is stated that Dr. B. in the preface to the second edition of his *Handbuch der Dogmatik* (Manual of Dogmatic Theology), declares, that in his Biblical criticisms he has, without any hesitation, used as genuine sources the writings of St. John, because the doubts respecting the genuineness of those writings, which he sometime since laid before the public, were regarded by him merely as suggestions which might give occasion to a more minute and fundamental investigation of the proofs of such genuineness, which proofs at that time had appeared to him to be still incomplete; and also because he trusted that this inquiry would be fully accomplished by the publications respecting it that have already appeared, as well as by those which are announced as preparing for publication." For the knowledge of this fact, so honourable to the candour of Dr. Bretschneider, we are indebted to Horne's *Introduction to the Critical Study of the Scriptures*, Vol. II. Appendix, p. 252, sixth edition, 1828.

† Professor Cellérier has acknowledged his obligations to Dr. Olshausen for many of the important facts and observations contained in his clever little treatise, published at Geneva about three months since, and entitled "*De l'Origine Authentique et Divine du Nouveau Testament, Discours accompagné de Développement*," in one volume, 12mo.

after his infidel predecessors, he referred to Luke xiv. 26. On this text Dr. Smith remarks :—

With regard to the word *hate* in Luke xiv. 26, every school-boy, who has but a tincture of the knowledge of ancient forms of language, is aware that it denotes no malevolent disposition, but only that holy heroism of virtue, which enables a man to relinquish his dearest interests and enjoyments upon earth, and even his own life, if he cannot retain them without infringing upon the obligations of truth and conscience. It was finely illustrated in the conduct of the Bavarian martyr; who, when urged to save his life by recanting his principles, and the endearments of his family were pressed upon his feelings, exclaimed,—“My wife and children! my dear wife and children! I love them more than all Bavaria; but, for the sake of Christ, I know them not.”—P. 21.

This casual mention of the Bavarian, whose noble integrity would not allow him to purchase life by falsehood, Dr. Smith subsequently remarks, throws Mr. T. into a paroxysm of fury which defies description, but which he will not disgust the reader by copying. “But,” he continues,

It may well be asked, What can have provoked this burst of violence? Surely, in the estimation of even a Deist, an honest man deserves respect; a man, who will not descend to the meanness of hypocrisy, though it be to redeem his own body from the flames. If his principles be thought erroneous, and his faith a delusion, his integrity must command admiration and esteem. But it is not so with Mr. Taylor. His rage is unbridled; and he asperses the noble-minded man as a *foul monster, a rebel against nature, a wretch, a fiend!* There is a reason for this, which ought not to sink into oblivion. In the “Times” newspaper of Dec. 11, 1818, Mr. Taylor published a Latin advertisement, stating in the most solemn terms his extreme grief and penitence that he had uttered *certain horrid and mad effusions*, [*“infanda quædam deliramenta effutiebatur,”*] and imploring the charitable forgiveness of all Christians. Some years afterwards, when he had made himself still more notorious as a blaspheming infidel, the same newspaper revived the recollection of the preceding fact. Upon this, Mr. T. inserted a letter in the “Times,” acknowledging the truth of the statement, and not blushing to affirm, that the whole was done to appease the distressed feelings of his pious mother: and this avowal of deceit and hypocrisy he made without the least expression of regret or shame! Very shortly after, another letter appeared in the “Times,” purporting to be from Mr. Taylor’s own brother, contradicting his assertion, and declaring that he had made that solemn recantation of infidelity, in the hope of obtaining a curacy! Mr. T. then closed the correspondence by saying, that the communication just mentioned was not from his brother, but was a forgery. But who can give credit to such a witness;—a man, who, by his own unblushing confession, was guilty of the most deliberate insincerity and hypocrisy, in an act implying an appeal to the Deity, an act the most solemn and awful of which a human being is capable?—Reader, are you now surprised at his fury, when he saw *himself in contrast* with an honest man? Are you surprised at the perversions, concealments, misrepresentations, and daring falsifications, which characterize his discourses and writings? Can you repose a moment’s confidence in *such* a person, with all his art and plausibility, though to his most earnest asseverations he add protestations and oaths?—Pp. 51, 52.

“The preceding facts require no comment of ours; they sufficiently attest how little attention is due to this unhappy man, who (we understand) has been perambulating the country on, what his friends and supporters are pleased to call, “an infidel mission!”

We cannot conclude the present notice of Dr. Smith's masterly publication, without reminding our readers that he is the author of two large large octavo volumes, entitled "The Scripture Testimony to the Messiah;" concerning which the late Learned Bishop of Oxford (Dr. Lloyd) several years since, in conversation with the writer of this article, stated that he considered it to be the ablest treatise extant against the assertions and misinterpretations of the modern Unitarians; and that eminent Prelate subsequently shewed that his opinion remained unchanged, by including Dr. S.'s work in the list of books, which, as Regius Professor of Divinity, he recommended to be attentively studied by those who were desirous of pursuing an extensive course of theological literature.

## LITERARY REPORT.

*An Address delivered to the Candidates for Holy Orders, in the Diocese of Barbados and the Leeward Islands.*  
London: Rivingtons. 1829. 3s.

For this very able address we are indebted to the Bishop of Barbados. An address more comprehensive and instructive, as to the duties of the Clergy, seldom comes under our notice. It treats of the private and public duties of the minister of God, in a manner so sincere, affectionate, and holy, that the heart of him who is about to take, or we will even say of him who has taken upon himself the important office of Ambassador for Christ, must be more hard than we in charity can suppose, if it be not sensibly impressed by its perusal. The advice given to the young clergyman on entering upon his charge, is well worthy of quotation.

"He," says his Lordship, "that would succeed in his ministry must acquaint himself with the state and temper of his parish, and be content to *feel his way*, before he ventures on any important measure; must labour to win the *affections* of his parishioners before he admonishes them; must be scrupulously attentive to the discharge of his *own* duties, that he may the more confidently press upon his flock the performance of theirs: must watch

his opportunity that he may be heard the more gladly: must yield in trifles that he may carry greater matters: must neither needlessly offend the prejudices of his people, nor unjustifiably encourage them in their errors: must point out their faults with tenderness; instruct their ignorance with patience; tend on them in their afflictions with affectionate solicitude; and ever in his visits among them show that interest in their *temporal*, which may enable him to exert a salutary influence over them in their spiritual concerns." P. 5.

We must likewise transcribe another short passage, which, to those whose duty calls them to the difficult and often painful, though spiritually profitable, employment of visiting the sick, must strike conviction.

"The visitation of the sick is perhaps the most difficult part of a clergyman's office. To be performed well, there is need of much presence of mind, and knowledge of the human heart; much quickness in detecting its hidden failings, much art in convicting without irritating the sick person; much judgment in pointing out, and tenderness in applying the remedy; much power of reasoning, much happiness, of elucidation, and above all, a familiarity with the Holy Scriptures. One passage of Scripture, plain and to the point, is of more value to a dying man than the strongest deductions of mere unassisted reason." P. 41.

At the foot of almost every page, his Lordship has enriched his own remarks by beautiful quotations from our best authors who have written upon the ministerial duties, and which alone form a fund of sound matter for reflection and improvement. To the address there are subjoined two appendices: the first containing selections of passages of Scripture, setting forth the duties and encouragements of the servants of God, and arranged under their distinct heads: the second, recommending such sound and excellent works as would form a thesaurus for the young scribe, out of which to bring forth things new and old. We are happy in giving to this volume our decided approval and our warm recommendation.

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*Evening, and other Poems. By the Rev. PERRY NURSEY, B. A. Norwich: Stacy. London: Longman. 1829. pp. xviii. 175. Price 7s. 6d.*

Mr. Nursey is already known to the public as an exhibitor at Somerset House, where he has appeared as the author of some pretty pictures of dead pheasants, rural cottages, &c. The "*Ut pictura poesis*" of Horace, who, by the quotations in the volume before us, seems to be the author's favourite, has, it appears, induced him to bestow a little attention on another of the muses. But we question, whether the lady will think much of this second-hand love. She appears, at present, rather coy, and by no means so affable as a young poet desires, who calls on

Sacred truth, to impart her heavenly fire,  
And guide his hand to touch the trembling lyre.

"*Ut pictura poesis*" ought to have suggested a somewhat different application of the advice which follows that expression. Painters, we know, are, in great measure, mannerists—the "*nature*" of the "council room" is not the "*nature*" of the woods and fields; and men must sacrifice real "*nature*," oftentimes, in order to attain the praise of a *natural* painter. Now, something of this kind strikes us as having operated on the pen of Mr. Nursey. He

wants the elasticity of genius, and to make up for it, has written by line and rule, borrowing the hackneyed phrases of the school-boy, to express the ideas which could have been better expressed or better neglected. He is evidently studious, and thoughtful, and pious, most undoubtedly, to boot. But as we have often said, in these pages, piety is, though a pleasing companion, no substitute for poetry. We take one instance, for all, of the common-place alluded to above.

Hark! how the echoing vale responsive rings,  
As light of heart the peasant blithely sings;  
Or shepherd, tuning shrill *his rustic reed*,  
Slow drives his weary flock along the mead.—P. 6.

This rustic reed, as we are informed in a note, "*is formed of a hollow tube of elder, or the stalk of the hemlock, and the shrill, wild note it produces may be heard at a considerable distance.*" Surely, Tityrus did not sing the praises of *his* woodland muse on such a hedge-whistle as this; the "*Musa sylvestris*" must have had a sorry taste to have listened. The chief poem, "*Evening*," contains some fair versification, quiet remembrances of the joys of a rural life, and many touches of feeling, highly creditable to the author's taste and judgment. It is the best piece in the book; but not judged sufficiently good to gain the prize at Cambridge, for which we have been told it was written. The minor pieces are neither remarkable for skill nor taste, and betray, too frequently, the author's besetting temptation—*imitation*. *His* sonnets are defective in mechanism; there is not a "*sonnet*," properly so called, in the book. He should refer to Petrarch, Milton, Donne, or Wordsworth, for models.

The volume closes with three "*specimens of sacred poetry*," consisting of "*paraphrases*" of the English versions of Ecclesiastes xii. 1—7; and of Lamentations i. 1—7; and a piece called the Deluge. The first is ingenious and pretty; the two others failures. On the whole, Mr. Nursey seems to be a very amiable man, but no genius; we think his talents will find a more profitable employment in the school of painting, than in that of poesy; and,

we are sure, now a-days, when all the world is rhyming, that it were creditable to die without having committed a stanza, than to add to the multitudinous array of second-rate poems, which already present such a barrier to the critic. We hope soon to meet our author where he is more "*at home*"—and if he could write as well as he can paint, we should be glad to meet him where he is now, unfortunately, *out*.

*An Analysis of Bishop Burnet's Exposition of the Thirty-nine Articles. With Notes.* By THOMAS NEWLAND, A.B. of Trinity College, Dublin. 12mo. Pp. xxiv. 543. Dublin: Curry and Co. London: Hurst, Chance, and Co.

BISHOP Burnet's Exposition of the Thirty-nine Articles has for more than a century been found in the library of every divine; and the adoption of his work, as a text-book, in our universities, and also as a manual to be studied by candidates for holy orders, sufficiently attests the estimation in which his talents and learning have been held. At the same time candour requires the admission, that his treatise is defective both in perspicuity of style, and in clearness of arrangement. Replete as his pages are with important facts and valuable information, his arguments are not unfrequently so scattered, and his observations so misplaced, that the student finds it laborious to connect and appreciate them. Mr. Newland has endeavoured, successfully, to rectify these defects, and at the same time to retain all the excellent matter of the original author which they are calculated to obscure. He has adhered to the Bishop's observations as closely as was consistent with his plan of retaining only what would prove generally useful; and he has clearly stated Burnet's arguments; which are arranged methodically under general heads printed in italic, so that the student may, at a glance, collect the substance of the entire article. With regard to those articles, which allude to the differences unhappily existing between the Calvinists and their opponents, he has laudably endeavoured to follow Bishop Burnet's impartiality without obtruding his own individual

opinions. The volume is very neatly printed, and a copious analytical table enables the student to perceive, at one view, the scope and divisions of every article: and it is further enriched with numerous notes, and references to the best writers, ancient and modern, who have treated on any controverted topics, by which the divinity student is particularly directed to such treatises as contain the simplest and most satisfactory elucidation of the various subjects which are discussed.

*The Casket, a Miscellany; consisting of unpublished Poems.* London: John Murray. 1829. pp. xxvi. 451. Price 21s.

H. Et cette Casette comment est elle faite?

J. . . Elle est petite, si on le veut prendre par là; mais je l'appelle grande pour ce qu'elle contient.—*Molière*.

SUCH is the motto prefixed to this publication. Benevolence originated it—and in the cause of benevolence we supplicate attention to it. The character of "*Maître Jacques*," in the motto of his Casket, applies to this. For we have here nearly two hundred poems, many of them of great merit, contributed by living writers, many of them of established reputation in the literary world; and all of them, either by their previous fame, or their station in life, affording sufficient guarantee for the respectability of the undertaking. Mr. Blencowe is the editor of the Casket, and the party whom our bards have thus conspired to bless and honour, is deserving of all commiseration and kindly charities. Once they were above want—now they are not in a situation to smile at the frowns of Fortune.

The immense list of subscribers is a guarantee that the claim of the parties interested is unobjectionable; and we do not fear the incurring of censure for recommending the purchase of the volume, which, in point of typographical excellence and literary value, is "*haud ulli veterum secundus*," issuing from the splendid luxuries of Abemarle Street publications. The following extract will shew that there is something more than the circumstances of an unfortunate case to

induce such of our readers as can afford it, to lay out a guinea in a laudable way.

NOLI TANGERE. *By the Rev. Edward Smedley.*

The branch is stooping to thine hard, and pleasant to behold,  
Yet gather not, although its fruit be streak'd with hues of gold.  
The cup is dancing to thy lip, and fragrant is the wine,  
Yet dash the untasted goblet down, though lusciously it shine.

For bitter ashes lurk conceal'd beneath that golden skin,  
And, though the coat be smooth, there lies but rottenness within :  
The wings of pleasure fan the bowl, and bid it overflow,  
But drugg'd with poison are its lees, and death is found below.—P. 303.

*Wycliffes Wycket: whych he made in Kyng Rychards days the Second.* (Inpynnted at Norenburgh, MDCXLVI.) Reprinted at the University Press, Oxford, 1828. London: Rivingtons. 2s. 6d.

For the reprint of this tract we are indebted to the Rev. T. P. Pantin, Rector of Lutterworth, the very living that was occupied by Wickliffe himself, the "morning star of the Reformation." Until the present reprint it was one of the most scarce of his tracts, and was written with a view to overthrow the arguments in favour of transubstantiation. To shew the quaintness of the author's diction, as well as the force of his reasoning, as also the state of the English language at the time he wrote (about 1380), we cannot forbear quoting two extracts for the edification of our readers:—

Furthermore yf they saye that Christe made hys bodye of breade? wyth what wordes made he it, not wyth these wordes (Hoc est corpus meum) that is to saye in Englyshe, this is my bodye, for they be the wordes of guyynge and not of makynge whych he said after that he brake the breade then departynge it amonge his disciples and apostles. Therefore yf Christ had made of that breade hys bodye, [he] had made it in his blessinge or els in guyynge of thankes and not in the wordes of guyynge, for yf Christe had spoken of the material bread that he had in his handes as when he sayde, (Hoc est corpus meum)

thys is my bodye, and it was made before, or els the word had bene a lye, for yf ye saye thys is my hande, and yf it be not a hande then am I a lyer, therefore scke it busely yf ye can fynde.—Pp. 18, 19.

Ye say that in euery hoost either pece is the hole manhode of Christ eyther full substance of hym. For ye saye as a man maye take a glasse, and breake the glasse into many peces, and in euery pece properly thou mayste se thy face, & thy face not parted. So ye saye the lordes bodye is in eache hoost eyther pece, and hys body not parted. And thys is a foule subtyl question to begyle an innocent foole, but will ye take hede of thys subtyll question, howe a man may take a glasse and beholde the very lykenes of hys owne face and yet it is not his face, but the lykenes of hys face, for and it were his very face, then he muste nedes haue two faces, one on hys body and an other in the glasse. And yf the glasse were broken in many places, so ther shulde be many faces, more by the glasse then by the bodye and eche man shal make as many faces to them as they wolde, but as ye maye se the mynde or lykenes of youre face and is not the very face, but the fygure therof. So the breade is the fygure or mynde of Christes bodye in earth, and therefore Christe sayde. As oft as ye do thys thyng do it in mynde of me. Lu. xxii. Also ye saye as a man may lyght many candels at one candell, and the lyght of that candle neuer y<sup>e</sup> more nor neuer the lesse. So ye say that the manhoode of Christe descendeth into eche parte of euery hoost, and the manhood of Christe neuer the more ne lesse, where then becommeth your ministrations. For yf a man lyght many candels at one candle as long as they brenne there wyl be many candelles lyghted, and as well the laste candle as the fyrste, and so by thys reason, yf ye shall fetch your word at god, of god make god, there muste nedes be many goddes and that is forbydden in the fyrste commaundement, Exo. xx.—Pp. 28—31.

From a work which lies before us professing to derive its information from a document by Bishop Bale, we learn that, in all, Wickliffe wrote two hundred and fifty-five tracts, of which thirty-two are preserved in Trinity College and Corpus Christi College, Cambridge; five in Trinity College, Dublin; four in the Bodleian Library, Oxford; two in the Cotton Library, and three in the King's Library. Most of them are upon divinity; but some treat of philosophy; forty-eight are in English, and the rest in Latin. Our

wish is that Mr. Pantin may meet with such encouragement in the publication of the present little quarto, as to induce him, from the number above mentioned, to bring to light such of them as would interest and instruct very many of the present generation. The volume is neatly printed, and will form an additional curiosity for the library of the connoisseur.

*Instructions on Needle-work and Knitting, as derived from the practice of the Central School, Baldwin's Gardens, Gray's-Inn Lane.* London: Roake & Varty: Rivingtons. 1829. 8vo. pp. 26. Price 6s. 6d.

WE do not hesitate to step a little out of our way for the purpose of noticing this little volume, although it has more of the pattern-book about it than of the literary character: and we do so for two reasons; first, because of its practical utility; secondly, out of respect to the source from which it emanates. It has in fact been added by the National Society as a sort of appendix to their recently printed Report, answering the double purpose of exhibiting in a favourable point of view the proficiency attained by the female scholars of the Central Establishment in so useful a branch of knowledge, and of affording even to private families a condensed but clear theoretical insight into the principles of this particular portion of domestic economy. Interleaved among its pages are nine actual specimens illustrating the various rules laid down: and which, we are informed by those who are judges in such matters, are neatly executed. To train children to early habits of industry cannot but be advantageous to them; and doubly so when those habits are coupled with the instruction derived from our schools in general. The good effects of uniting industry with learning may be seen to a large extent at the "City of London Schools of Industry," instituted by Dr. Povah, where not only the girls are taught the common routine of needle-work, plaiting, &c. but the boys also are instructed in such arts as may fit them for the different trades of tailor, shoemaker, net-maker, &c. The Ladies' Committee of the Central School have, we perceive, countenanced a Penny Club, to

which those children who are willing, subscribe weekly, and are allowed to purchase for themselves and parents clothing at the prime cost of the materials, without any charge for making. This we consider to be an excellent plan, as it not only excites a feeling of just economy in the parents and in the child, but by accepting the proffered advantage the appearance of the family is rendered such as must commend itself to every lover of decency. The book will be found particularly useful to Charity Schools; and as the rules themselves are laid down in so clear a manner, and, as we are informed, so necessary to be attended to in order to make a neat and skilful semstress, if we were not considered as stepping beyond the bounds of all propriety, we would venture to recommend them to children of a larger growth.

*Hours for Heaven, a small but choice Selection of Prayers from eminent Divines of the Church of England; intended as a Devotional Companion for Young Persons.* London: Hamilton, Adams, & Co. Price 1s.

WERE we not fearful of being guilty of bad taste as critics, and of unseasonable levity as Christian monitors, we should say of this little volume, looking to its external appearance, and weighing the merit of its contents, that it is equally *pious* and *pretty*. As a weekly manual of devotion for very young persons, it is well-intentioned and judiciously executed; and we can sincerely recommend it to the attention of those parents, who feel the importance of training up their children to habits of daily prayer; "the first thing wherewith a righteous life beginneth, and the last wherewith it doth end." The little volume before us contains *devotions*, selected with much judgment and arranged with no less care, for every day in the week, besides some occasional forms for New Year's Day;—for a person advanced in life;—for a birth-day;—a prayer to be said by a child at any time;—before going a journey;—for a sick person unable to sleep;—for the same on hearing a passing bell;—for the same when meditating upon death;—in expectation of death.



To these devotions are added some religious miscellanies; on self-examination; on prayer; on temptation. And the work concludes with some aphorisms, of which the editor hopes "that they will frequently harmonize with the opinions and feelings of many a pious individual, into whose hands" his book may "chance to fall."

We are glad to learn that this little volume has reached a *second edition*.

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*Five Parochial Sermons, adapted to the present Crisis.* By J. HUSBAND, M.A. *Curate of Neston.* London: Rivingtons. 1829. 12mo. Price 2s. 6d.

FROM the number of Roman Catholics with which the author of these sermons appears to be surrounded, it seemed necessary to him, as a faithful watchman, to protect his flock from the errors of the Romish Church, and the plausibility of its votaries, by exposing, in the present volume, the more prominent perversions of our holy faith. This Mr. Husband has done in a clear and simple manner. His arguments are nearly, if not all, drawn from the Scriptures, and placed in such a light as must convince every unbiassed mind of the truths of the points he endeavours to establish. Each sermon is concluded with some useful cautions to his Protestant readers, arising from the different topics discussed. And the book itself we should recommend as useful to those, whose want of time or opportunity precludes them from reading larger works upon the all-important subject.

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*Sermons on Christian Duty.* By the Rev. PLUMPTON WILSON, LL. B. *Second Edition.* London: Rivingtons. 1829. 8vo. Price 9s.

WE have in this volume thirteen sermons upon Christian duty, which cannot fail, upon perusal, to afford to others, as they have done to ourselves, much real satisfaction. They "were written," says our author, "to illustrate the spiritual and immortal nature of human life—its eternity under the most awful changes of state and duration—its hopes, duties and responsibility—they were also intended to shew the survival of the affections after our

departure from this transitory scene, and the communion between the dead and the living;" and we have no hesitation in saying, that Mr. Wilson has accomplished his purpose. The style is copious, pleasing, and energetic; and the expositions are generally good. Throughout, the sermons breathe the true spirit of religion:—and quite sure we are, that no one, whose heart is properly impressed with sound religious principles, can sit down to the reading of them without rising from his task gratified and repaid for his labour. There is one fault—they are too long. We close our notice with a quotation from the sixth sermon, which strikes deep against that pernicious spirit of "liberalism," falsely so called, which would make it a matter of indifference whether God is worshipped in the church or conventicle:—

Do not believe, do not teach, do not suffer others to persuade your child that it is a matter of indifference to his welfare whether he belongs to one persuasion or another. If once the wicked principle be admitted, that all sects and denominations of religion stand upon equal authority, and that all established forms may be dispensed with and set aside, according to each man's judgment and caprice; . . . if this be admitted, it is a tenet of imminent danger; not to the safety of your Church only, but to the great cause which every sect and party professes to hold dear—the cause of true religion. If, amid the conflictive and opposite sentiments which may be gathered on the subject of religion, it signifies little which you choose, the value of all must be very inconsiderable. If testimony, evidence, and revelation, do not impose any obligation in matters of faith, and we are at liberty to select our own opinions, and dispense with the instructions of a Divine Being; if we may safely doubt or reject what He has declared to be truth—then, and then only, can it be indifferent to a country or a family what is the form and spirit of its religion.

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JUST PUBLISHED.

The fourth Volume of Russel's Works of the English and Scottish Reformers. 8vo.

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PREPARING.

A Volume of Sermons, by C. J. Blomfield, D. D. Bishop of London, is now printing, and will be published in the course of the present month.

## A SERMON.

LUKE xi. 9.

*Ask, and it shall be given you.*

THE necessities of man are great and manifold, for they originate in his corruption, and are perpetuated by his weakness. And though he possesses great resources in his corporal vigour and mental energy, still there are many occasions and exigencies, on which these resources cannot be available. It is frequently beyond his power to stem the tide of adversity, and repel the attacks of disease: it is never *within* his power to avert the stroke of death. If therefore it becomes requisite that man should possess some friend mightier than himself, on whom he may confidently rely, for the supply even of his temporal necessities; how essential, how indispensable will such a Protector appear, if we refer to his spiritual condition! That "man is born to trouble as the sparks fly upward," is attested by the authority of experience as well as by the voice of revelation; and what reason can be alleged why he should be born to trouble, except that he is born in sin? This inborn corruption, therefore, which is the original source of all human wretchedness, lies at the root of every effort to remove it. But the grace of God, while it reveals to the transgressor the extent of his spiritual necessities, leads him to the fountain of mercy, from which they may be abundantly supplied; at once encouraging him to ask, and assuring him that it shall be given.

Premising then simply, what will be at once admitted by all, that the Lord God Almighty is the proper object of prayer, and that no prayers can be acceptably offered to him, but through the merits and mediation of Jesus Christ, three points will present themselves for consideration from the passage before us:—

I. *Why* we are to ask.II. *What* we are to ask.III. *How* we are to ask.

We shall not be long detained in prosecuting the inquiry, *Why* we are to ask; for the reply will be sufficient, that it is the command of God. He is, in the fullest and most unrestricted sense, a Sovereign; his benefits, whether temporal or spiritual, are alike freely bestowed; we have no pretensions which could claim, no merits which could deserve them. It is therefore in the highest degree equitable and reasonable, that the Almighty should annex his own conditions to the communication of his own blessings. Had it been his good pleasure to impose on his offending creatures a burden far more heavy, and a service far more painful than that of prayer can possibly be, it would have been their duty to acquiesce without a murmur; and there would have been ample cause for grateful adoration, that the Highest should condescend, on any terms, to speak peace to a rebellious world. But when the conditions of intercourse with him are made so easy and lenient; when not only no severe and painful penance is required, but a service is enjoined, which ought to be esteemed at once our pleasure and our privilege; when we are

only commanded to ask faithfully, in order that we may obtain effectually; surely they are utterly inexcusable, who acknowledge the revelation of God, and omit the duty of prayer. It may well be said to such:—If your heavenly Father had commanded you to do some great thing, would you not have done it? How much more then when he saith unto you, “Ask, and it shall be given you?”

But, it may also be answered, that to ask is the real interest of man. All the commandments of God indeed are adapted to promote the lasting welfare of those who observe them, and obedience is the true road to happiness; but this is peculiarly the case with the duty of prayer. There is nothing which keeps the soul so awake to a sense of its own dependence, and so alive to the mercy of God; nothing which is so secure a refuge under temptation, and so unfailling a solace in adversity; nothing which so detaches the mind from low and earthly desires, and so elevates it to holy and heavenly contemplation, as prayer. It is this which sustains us in life—it is this which prepares us for death. It is this which affords us a continual intercourse with Him who is our guide and guard, our refuge and strength, our Father and preserver. It is this which, in a great measure, delivers us from the dominion of habitual sin; for who, that is frequent and regular in prayer, can regard iniquity in his heart? But it would be endless to enumerate all the advantages of prayer; suffice it to repeat, that if it be our duty to obey the command of God, and our interest to obtain the inestimable blessings which he is ready to bestow, no further reason need be assigned, *Why* we ought to ask.

The allusion to these blessings, however, properly introduces the second point which claims our attention, namely, *What* we ought to ask.

Rather might it be demanded, what ought we not to ask? since for every real blessing, whether of a temporal or spiritual nature, we are absolutely dependent upon God, nor is there any good thing which he will withhold from those who ask in sincerity. In relation, however, to temporal benefits, it is impossible to prescribe what should be asked, since this can only be decided by a reference to the private feelings and circumstances of individuals; nor can one man form a correct estimate either of the wants or wishes of another. But, as concerning spiritual gifts, where all mankind stand on the same footing, since all are concluded under sin, it is not only possible, but proper, to point out positively and distinctly, what divine communications are necessary for all. For, though they who walk in it be innumerable millions, the path of true religion is ever the same; and amidst all the changes of manners, customs, ages, and generations, the Christian retains his identity; and the same qualities are indispensable now, which were demanded in the primitive ages of the Christian faith. The first spiritual gift, then, which all ought to ask of God is, Repentance.

Repentance is the foundation of all true religion. It was proclaimed to be so by our Lord himself, when he declared to the assembled multitude, “Except ye repent, ye shall all likewise perish.” It was equally enforced by the apostle, who thus addressed his Jewish brethren, “Repent ye, therefore, and be converted, that your sins may

be blotted out." Nor is the admonition to repentance less applicable to ourselves, though we have neither disregarded the instructions nor clamoured for the crucifixion of the Lord of Glory, like the Jews of old; for God commandeth all men every where to repent. Where is the man that does not need repentance? Not, I will venture to affirm, in the congregations which assemble in our churches, where all unite in acknowledging and lamenting the burden of their sins, and assuming to themselves the title of "miserable sinners." Surely there is not one of us, who have here met together in the presence of God, who can look back on a year, or a month, or even a day of his past life, and not feel that he has cause for repentance. How have our devotions been interrupted by the recurrence of worldly thoughts and vain imaginations; how have our hearts wandered, even during the reading of God's holy word, to scenes most remote from the solemn business in which we ought to have been engaged! If our very prayers and praises were to be made the test of our acceptance, which of us is there that could escape the righteous judgment of the Almighty? Independently, however, of this general repentance, there is a particular repentance, emphatically termed in Scripture a "repentance unto salvation." It is that which ensues when the individual, after perhaps a lengthened course of indulgence in sin and of estrangement from God, is awakened to a sense of his perilous condition, and excited by the terrors of eternal perdition to flee from the wrath to come. It is when he is at once convinced and confounded; convinced that he is not less sinful by nature than he has shewn himself to be corrupt in practice; and confounded, by a discovery of that mercy which he has disregarded, and that justice which he has incensed. At such a time is it that he turns to his God with true contrition of heart, and asks and receives that blessing which shall be withheld from none that seek it; an effectual and lasting penitence, a "repentance unto salvation, not to be repented of."

With repentance towards God is connected another blessing, which the true penitent cannot fail to implore, nor will the Giver of all Good hesitate to bestow. This is, faith towards our Lord Jesus Christ.

"If any man lack faith," said St. James, "let him ask of God, who giveth to all men liberally, and upbraideth not." Now the question arises, What is faith? It is, in the first instance, belief: for as he that cometh to God must believe that he is, so he who would be saved by Christ must not only "confess with his mouth the Lord Jesus, but believe in his heart that God hath raised him from the dead." Again, faith is trust. If a drowning mariner, who was struggling with the waves for his life, were to be swept by the billows to a rock rising above the ocean, he would naturally cling to that rock; and as the waves broke over it with redoubled fury, would adhere to it with increased tenacity. Now his trust in that rocky point, as the only means of preserving existence, would be something very different from the mere imagination, when he was contemplating it in apparent safety, that it might possibly afford him refuge if he were hereafter to be endangered. And thus it is with faith in Christ. We are not only to believe that Christ is our Saviour, but to *feel* that he is so; and, in proportion as we are attacked by stronger temptations, and involved

in severer calamities, and exposed to more painful trials, to cleave the more resolutely to him as the only deliverer. Such a faith is indeed suitable for man to ask, and worthy of God to bestow.

It is, we acknowledge, likely to be undervalued in the hour of serenity and apparent security, when the skies above us are unclouded, and the ocean of life is calm and unruffled, and the soft breezes of pleasure breathe around us with their balmy influence; and we exult in the enjoyments of the moment, and imagine that they will be permanent: but, alas! it is not the less certain that the rain will descend, and the floods rage, and the wind blow; and then will be only be found firm whose house is built upon a rock. The faith that is comprised within a mere verbal and superficial credence will not endure the fearful ordeal; it will be swept away, like the house that was built upon the sand; while the faith that combines with a firm belief an implicit and assured reliance, shall stem the adverse tide, and even the "gates of hell shall not prevail against it."

Assuming, however, that such a repentance and such a faith are vouchsafed in answer to our prayers, have we nothing else to ask? Yes. We have to ask for the continuance of these benefits, which must be dependent as much as ever on the grace of God, and with which, should we cease to ask, we must cease to be supplied. We must also ask for that which is indispensable for us every waking hour of our lives, since, without it, the world would allure us, and the flesh incline us, and the devil deceive us into sin. I mean, the influence of the Holy Spirit; for, though we have "all faith, so that we could remove mountains, and have not charity, we are nothing."

That the Holy Spirit is the author of Christian charity in the heart and the life, need hardly be repeated to the members of a Church, which enjoins men to pray that "God would send his Holy Ghost, and pour into our hearts that most excellent gift of charity." Charity, in fact, is but another name for holiness; and it not only supposes the duty, but includes the motive. To the practice of the duties of devotion, it superadds the constraining influence of the love of Christ; to the exercise of mercy, and forbearance, and forgiveness, and beneficence, it unites the motive of the love of man. It conveys, in a single term, all that is to be felt, intended, and put in practice, towards our fellow-creatures and our God. This we ought to ask, yea, and to ask continually; nor should we desist from imploring till we are incapacitated from exercising it, which can never be on this side the grave. Are we actuated by feelings of resentment and revenge? Are we jealous and envious of our brethren? Do we listen with complacency to the tale of the slanderer, and rejoice in the detection of another's weakness or faults? Then what need have we to repair to the fountain of grace, and draw continually from thence fresh supplies of that spiritual influence, without which no evil disposition can be eradicated, no hallowed inclinations implanted, no good resolve confirmed!

Having thus pointed out *why* we are to ask spiritual blessings of God—because it is his positive command, and our own most weighty interest; having specified *what* we are to ask, viz. a sincere repentance towards God, a hearty faith in Christ, and a continual supply of the

influence of his Holy Spirit; it only remains to examine, in the third place—*How* we are to ask?

We are to ask *publicly*. Assembling, as we do, at stated intervals, for the purpose of devotion, in edifices consecrated exclusively to the solemn service of God, and on the day which he has himself ordained; it is peculiarly our duty, at such periods, and in such a place, to implore these spiritual blessings. And we should be emboldened to do so with the greater confidence and fervour, when we call to mind that encouraging declaration of the blessed Saviour, that “where two or three are gathered together in his name, there is he in the midst of them.” It is not enough, on such occasions, merely to listen to or to recite the petitions of our incomparable Liturgy—we must endeavour to apply them to our own actual circumstances and condition; to realize the confessions of unworthiness which they contain; and to feel our need of the gifts which they teach us to implore. We ask for repentance, for faith, for grace, and all the other blessings of the Holy Spirit; let us, then, look to our hearts and lives, and let the ardour of our devotions be increased by the remembrance, that our hearts are sinful, and that our lives have been corrupt. Let us beware of “drawing nigh to God with the lips, while the heart is far from him;” and let us seriously bear in mind, that “He who is a Spirit” can only be acceptably worshipped in spirit and in truth. It is only if we thus ask that we are warranted in expecting to receive.

But we must also ask *in private*. It is not sufficient that we honour God in his sanctuary; that we there, in the hearing of our brethren, acknowledge our necessities, and implore his mercy; we must also “enter into our closets, and shut our door, and pray to our Father which is in secret.” Repentance must be a daily act; faith and holiness must be brought to bear on our habitual intercourse with the world: and, consequently, we have need of daily prayer. However occupied we may be with the necessary avocations of our station in life, we *must* find time for secret prayer, as ever we hope to obtain those blessings which God has promised to give to them that ask him, and without which, as we are defiled in our origin, so shall we be accursed in our end. There is no excuse which an individual can rationally plead for the omission of this paramount duty. Some, it is true, are possessed of greater facilities than others for the exercise of private devotion; but none can be altogether exempted from its performance. Some moments may be redeemed by the most busy and active from the occupations and the pursuits of this life; and he who will not make the sacrifice, can neither attain that repentance nor that faith, both of which *must* be attained by all who aspire to be “partakers of the inheritance of the saints in light.”

Are we right, brethren, in supposing that there are some of you who do not ask at all; who attend, indeed, though it be but occasionally, on the public service of God, but who omit altogether the equally important duty of private prayer? If it be so, such persons should be entreated to consider, what contempt they pour upon the divine Majesty, and what indifference they display to their own most precious and enduring interests. Let them ask themselves whether they can dispense with the gifts of God. Can they hope for salvation without

a Redeemer, or can they be directed into the path of eternal life without the guidance of the Holy Spirit? They prove too surely that they can live without prayer, but do they imagine that they can die without it? Will it be a cheering or comfortable reflection, when they draw nigh, as they soon must, to the borders of the grave, that they are about to enter into the eternal world, without having breathed one prayer for mercy, one petition for forgiveness; that they have disregarded the invitations of a merciful God, and turned unheeding from that sublime spectacle at which all nature shook—"the Lamb of God taking away the sins of the world?" O let them consider their latter end, and be wise; let them seize the opportunity that is within their grasp, and prefer, this very day, the first prayer of dawning penitence, assured that "*now* is the accepted time, now is the day of salvation."

But there are, it may be, some who *have* asked, yet have not received. They will demand the cause, and to this demand we answer, they have not asked aright. They have contented themselves with a formal and superficial approach to the Deity; they have, indeed, been accustomed to repeat certain prayers, at stated intervals, but this is more owing to good example and early admonition, than any interest in the duty itself. To such persons, it should be said, You have begun, but you must persevere. You have the form of godliness, but you must not be contented till you have attained also the power; and this is to be attained only by increased fervency in prayer. Devote a few moments, before you commence this duty, to meditation upon yourself and your God; contrast with his holiness, power, wisdom, and strength, your own corruption, meanness, ignorance, and infirmity; and it will, by the divine blessing, unveil to you the importance and necessity of prayer. It will humble you in your own estimation; and, consequently, make you humble in the sight of God. It will shew you more forcibly your necessity for a Saviour to redeem, and a Holy Spirit to direct you; and, by shewing you the value of the blessings you implore, will impart redoubled energy to the supplications themselves, till you shall realize the truth of the Saviour's declaration, "Whatever ye ask in prayer, believing, ye shall receive."

T. D.

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## MISCELLANEOUS.

### ON THE ADMINISTRATION OF PUBLIC BAPTISM IN PRIVATE HOUSES.

MR. EDITOR,—Permit me to make some remarks in your Magazine, upon a practice which prevails at present to a great extent, with, as I conceive, very bad consequences; I mean the administration of public baptism in private houses. This practice is, I am aware, sanctioned by some of the highest dignitaries of our Church, and it is therefore perhaps less surprising that many of the inferior

clergy should adopt it without further consideration. As, however, it is possible that some who do so, need only to be led to reflect upon the subject, to become convinced of the bad effects of this practice, I will, with your permission, state, as shortly as I can, the reasons which, as it appears to me, prove it to be illegal in itself, and highly injurious to the Church.

First, then, as to its illegality. I take it for granted that every minister of the Church of England is generally bound to administer the sacraments, as well as to exercise his other ministerial functions, according to the forms prescribed by the Church; and that nothing but necessity, or at least such a change of circumstances as renders what may have once been proper and expedient, highly inexpedient, can justify us in departing from her rules. This inexpediency, however, must not be fancied or slight, neither must it be grounded upon our private opinion; but it must be real, cogent, and universally acknowledged. If this be not the case, and every clergyman be at liberty to judge for himself when he will comply with the directions of the Church, and when depart from them, I know not what is the use of our professions and subscriptions.

Taking then this principle for granted, we have only to consider what are the rules which our Church prescribes upon the present subject; and whether there are any sufficient reasons which justify us in acting contrary to them. Now, that our Church is decidedly opposed to private baptism altogether, except in cases of extreme emergency, is evident from the rubricks of the Office for Private Baptism: "The curates of every parish shall often admonish the people, that they defer not the baptism of their children longer than the first or second Sunday next after their birth, or other holiday falling between, unless upon a great and reasonable cause to be approved by the curate. And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then baptism shall be administered in this fashion." That our Church never meant to authorise the administration of private baptism except in cases of great necessity, is equally to be inferred from the next rubrick, when the minister, with them that are present, is directed to "call upon God, and say the Lord's Prayer, and so many of the collects appointed to be said before in the form of public baptism, as the time and *present exigence* will suffer:" and again, from the expression in the rubrick after the baptism of the child, "If the child which is after this sort baptized do afterwards live;" and also from the preface to the third question, which the minister who afterwards receives the child into the Church is directed, if he did not baptize it himself, to ask, "Because some things essential to this sacrament may happen to be omitted through fear or haste, in such times of *extremity*," &c. The importance which our Church attaches to the circumstance of baptism being administered in the church, and in the presence of the congregation, is further evidenced by the rubricks preceding the Office for Public Baptism: "The people are to be admonished that it is most convenient that baptism should not be administered but on Sundays,



and other holidays, when the most number of people come together ; as well for that the congregation then present may testify the receiving of them that be newly baptized into the number of Christ's Church, as also because in the baptism of infants, every man present may be put in remembrance of his own profession made to God in his baptism. Nevertheless, (if necessity so require) children may be baptized on any other day." From all this it is, I think, plain that a clergyman who even baptizes an infant privately, without some urgent necessity, acts in direct opposition to the prescribed rules of the Church.

But supposing that there is a discretionary power given to the ministers of the Church, and which justifies them in administering private baptism whenever they see fit, (though I can by no means allow that they have any such power,) still, supposing they have, there is nothing to justify them in ever administering private baptism according to the public form. The rubrick says expressly "when need shall compel them so to do," that is, to baptize privately, "then baptism shall be administered on *this fashion*." In a subsequent rubrick it is said, "And let them not doubt, but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet, nevertheless, if the child which is after this sort baptized, do afterward live, it is expedient that it be brought into the church."

From a consideration of the foregoing particulars, and a comparison of the other parts of the formularies for public and private baptism, we may draw the following conclusions :

1. That our church disapproves of private baptism altogether whenever it can be avoided, and only allows it in cases of extreme necessity, as when the child would be in danger of dying unbaptized should the baptism be deferred.

2. That even when this necessity occurs, she strictly limits the private office to the administration of the essentials of baptism.

3. That at the same time she considers it expedient that those who have received the essentials of baptism in private, should afterwards be received into the congregation with the circumstantial of public baptism, such as the presence of sponsors, and the use of the sign of the cross.

4. That she makes a distinction between the infant's being incorporated into the Church of Christ, that is, the Catholic Church (for this she declares to be done in private baptism, and gives thanks to God for it,) and his reception into the congregation of Christ's flock, that is, into the visible communion of the church.

5. That this receiving into the congregation can only take place in church, where alone the congregation, in a religious sense, can be lawfully assembled.

It cannot therefore, I think, be denied that the practice of administering public baptism in private is directly contrary to the rules of our Church ; and it is therefore next to be considered whether there are any circumstances which render it necessary to depart from those rules, or at least so highly expedient as to justify us in doing so.

It is plain that there can be no necessity to do so, for the circumstances of public baptism have nothing to do with the validity of the sacrament. Whatsoever is necessary to the spiritual welfare of the child, or to the relief of the anxiety of its parents, is conveyed to it in the use of the private form. All the other ceremonies, though very fitting and expedient in their proper place, only add to the solemnity of its administration, without in any way affecting its efficacy.

But further, this practice cannot even plead expediency in its excuse; so far from it, that, even if it were lawful, it would be most highly inexpedient, on account of its tendency to degrade the sacrament, and of the injury which it does to the Church, and to religion itself.

That this practice has a direct tendency to lessen the reverence due to the sacrament may be easily shewn. Any person indeed who considers baptism, not merely as an empty ceremony conveying little more to the infant than a name and a title to Christian burial; but who believes it to be the divinely appointed means of our regeneration in Christ Jesus;—who believes in the actual presence of the Holy Spirit at the due administration of it, conferring on the sinful child of Adam remission of sins, adoption into the family of God, and the first infusion of sanctifying grace;—a person who believes this, could hardly fail to consider this holy rite profaned, when he saw it administered in a gay party, assembled in a drawing-room, round a table with a basin upon it, and waiting for the conclusion of the ceremony as a signal for dinner. Besides, a person who considers it necessary that, in our prayers and solemn addresses before God, we should weigh every word and thought, and use no irrelevant or unmeaning expressions, could hardly fail to be struck with the impropriety of several parts of the public form when used in private: as when the minister tells the godfathers and godmothers that they “have brought this child here to be baptized,” when, as Wheatly says, he has been brought there to baptize the child; when he prays God, in this private room, that “*Whosoever is here* dedicated to thee by our office and ministry;” when he receives the child into the congregation of Christ’s flock, though he must know that there can be no lawful congregation of Christ’s flock (in a religious sense) in a private room.

But if this scene is likely to have a painful effect upon a serious and reflecting mind, it must have an equally bad effect, though of a different kind, upon the careless unthinking spectator. It would of course be absurd to expect that any persons who attended at one of these christenings, could have as deep impressions of the solemnity of the service in which they were engaged, as they might if assembled in the house of God and kneeling round its venerable font. But in persons of a light and careless disposition, this practice must have a tendency, not only to lessen the reverence due to the sacrament, but to destroy it altogether. They meet to enjoy a pleasant party:—the party and the dinner, therefore, naturally seem to them the most important parts of the service, and the interlude of the baptism of the child will probably appear about as important, though not half as amusing, as the performance of a juggler.

But further, this practice is very injurious to the Church, and to

religion itself, because it has a direct tendency to destroy church principles—to weaken the attachment of the people to the communion of our own Church—to overthrow the principle of religious equality—and to lower the character of the clergy.

1. It has a direct tendency to destroy church principles. The first principle of a churchman is, that, as the Church of Christ is one body, it ought to be visibly such; and therefore it is plain that those who are to be joined to that body, ought to be publicly joined to it. But the effect of private baptism is to smuggle men into the Church, to make them secretly members of a public body, into which they have neither openly sought nor received admission.

2. This practice has also a direct tendency to weaken the attachment and reverence which the people feel for our own Church. One of the most obvious distinctions between the church and the meeting-house is, that it was in the former that we received our baptismal privileges. In that consecrated house, and at that holy font where our fathers were baptized, we also were cleansed from our sins, and admitted into the family of God. If the force of this distinction is not as strongly and generally felt as it ought to be, it is probably in a great measure to be attributed to the practice of private baptism. For although it may be said that this privilege is only allowed to a few, yet it may be questioned whether, confined as it is at present to the rich and noble, it has not even a more injurious effect than it would have, if universal. Indeed, the natural effect of the present practice is to make both those to whom the licence is allowed, and those to whom it is refused, consider, that the parish church and its ancient font, though they may serve for the regeneration of plebeian souls, are not worthy to receive the offspring of the higher classes of society; that their dignity requires a more honourable place, where the congregation may be brought to them, and not they to the congregation; and that therefore a private drawing-room is to be preferred to the House of God, and a china bowl to his holy font.

3. This practice is very injurious, because it overthrows or makes us lose sight of that first principle of religion, that all men are equal in the sight of God, by allowing to the rich and noble, even in religious services, a privilege and exemption which are not to be allowed to their humbler brethren. I should be one of the last men in the world to deny to the higher orders of society the greatest respect and attention in temporal matters, to which that exalted station, in which God has placed them, gives them an undoubted claim. But in matters of religion, and more particularly in such a matter as the administration of a sacrament, the distinctions of high and low, rich and poor can, at least ought, to have no weight. The king on the throne, and the beggar in his hovel on the dunghill, are equally born in sin, and equally need to be born again in one and the same baptism. Both must equally, and in the same manner be incorporated in the same Church, in which all earthly distinctions are lost in the one common title of Christians. Surely then, any practice which has a tendency to make men forget this religious equality, and to encourage the notion that worldly distinctions confer spiritual privileges, must be highly injurious to religion itself.

Lastly, this practice has a direct tendency to lessen the respect due to the clergy, because it shews them in the contemptible character of respecters of persons, and ready, even in sacred things, to depart from the strict line of duty to gratify the caprice, or to suit the convenience of the rich and noble. There is, I imagine, not one, even of those ministers who would not hesitate to comply with the wishes of a rich or noble parishioner, and baptize his child at his own house, who would consider himself justified in always administering baptism in this manner to all children of his parish. And yet there is no reason or authority which justifies him in allowing this licence in one instance, which would not equally justify him in allowing it in all. And on the other hand, there is no argument which proves the injurious consequences which would follow the universal adoption of this practice, which does not at the same time condemn each particular instance of it. Surely then it is unworthy of the minister of God to depart from the prescribed order of the Church in administering her religious ordinances, in order to please the rich and noble, when he would refuse to do so for those, who, whatever their temporal condition may be, are, as regards their spiritual rights and privileges, in no ways inferior to their brethren.

But I am sensible that I am extending these remarks beyond the space which you may be able to allow me; I shall therefore only request you to permit me to add a few words upon the excuses which are made in favour of this practice. I have never happened to hear more than three.

First I have heard it said, that, whenever it is allowable to baptize privately, it is allowable to do so with the public form. This is certainly a most gratuitous assumption. Our Church admits of two sorts of baptism, public and private, and has provided a particular form for each of them: and what possible authority can any of her ministers have to substitute the one form for the other? But, even if we were justified in doing so, this would not authorize the practice which we are considering; for it rarely, if ever happens, that the child is dangerously ill at one of these christenings, and therefore it is not in a state in which our Church would allow of its being even privately baptized.

Others say, that we are not bound to abide so strictly by the rules of our Church, and they instance cases in which the strict observance of the rubrick is universally relaxed. I have already admitted that there may be cases in which, either from necessity, or from some pressing and universally acknowledged expediency, the strict observance of the rubrick may be dispensed with. But I have, I think, shewn sufficiently that this is not one of those cases: at any rate, there is a wide difference between the neglecting of a rubrick and the substituting of one service for another. This is an extent of discretionary power which could not be safely intrusted to the ministers of any Church.

But lastly, there are others, who without pretending to allege any arguments in their favour, shelter themselves under the authority of the many excellent men, and some even of the highest dignitaries of our Church, who themselves have given into this practice. But it

is not the example of one, or two, or twenty dignitaries, of whatever rank they may be; nor of multitudes of learned and pious men, which can justify us in the performance of any action which is contrary to our engagements to the Church. Our ordination vows and ministerial engagements are personal engagements; for the due execution of which we are personally responsible. If we have solemnly promised to conform to the Liturgy as by law established, and to administer the sacraments according to the rules of our Church, how does it relieve us from the guilt of unfaithfulness to our vows, to say, that others believe that they need not be kept so strictly? This is not a case to be decided by mere authority—we have undertaken a plain and solemn engagement—we wish to know whether we may depart from it. We should seek counsel of God in earnest prayer, and decide for ourselves; for the guilt, if guilt there be, in breaking our engagements, must rest upon our own heads. At the same time I would most earnestly, though respectfully, entreat the members of that sacred order, whom I venerate from my soul as the successors of the Apostles, to consider seriously how much importance is attached to their authority, and how perilous a thing it is to sanction, by their example, a practice which, if their clergy were to adopt it generally, and act upon it indiscriminately, both with rich and poor, they would feel themselves called upon to condemn. I would also remind them of the painful and dangerous situation into which they put clergymen, and particularly young clergymen, who, although their conscience condemns this practice, may be led to comply with it when they find their scruples met with such an answer as this: “Why Sir, I cannot see why *you* should object, for I know that I am asking nothing irregular, for I was present the other day at such a person’s house, when such an archbishop, or bishop, baptized his child with the public form, neither mother nor child being ill at the time.”

I know not, whether what I have said will be sufficient to convince any one, who has hitherto allowed of this practice, of the illegality of it, and of its injurious consequences to the Church. But if I have only succeeded in raising a doubt in the minds of any of my brethren, I would entreat them to remember, that even if they *doubt*, they are bound to desist. It is a known rule of St. Paul’s, that *whatsoever is not of faith, is sin*. And, therefore, in a matter of mere indifference in itself, he says, *He that doubteth, is damned if he eat*. If then, we do but doubt of this practice, we are liable to condemnation if we persist in it, and are therefore bound to refrain from it.

1. COR. XIV. 40.

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#### ELDON TESTIMONIAL.

MR. EDITOR,—Having observed in some of the public prints, that the committee of the Eldon Testimonial meditate the appropriating the amount of subscriptions to the foundation of six open scholarships at University College, Oxford, allow a well-wisher to this highly-merited token of public estimation, and a constant reader of your

valuable Miscellany, to offer a few suggestions on this interesting subject. The propriety of selecting Oxford, in preference to Cambridge, or any other university, for an endowment, receiving its birth from such a spirit, is unquestionable; its general Protestant character, and, in particular, its late rejection of Mr. Peel, viewed with the circumstance of being the *alma mater* of the truly venerable and intrepid Earl, fully establish an indisputable claim to such preference. But why should University College receive such distinction, barely upon the plea of numbering the noble Lord amongst its members? Is this a sufficient ground? Did this college, in the recent glorious and ever-memorable contest, singularly exert itself in the *Constitutional cause*? On the contrary, does it not appear from the poll-book, that about one-half of its forces took their stand under the *Protestant champion*, and the other fell into the ranks of *Popery*? It may be asked, What disposal, then, would you make of the proceeds of this public testimony? I would suggest the endowment of some *objects of competition*, between the junior members of the University of Oxford, and unconnected with any particular college. It is needless to add that they should bear the name of Eldon. Such application would, equally with the above project, answer the end proposed; and from a strictly open character, confer a greater benefit upon this seat of learning. Oxford, through the munificence of the present Dean of Westminster, displays before the competitors for classical fame, a fine field of emulation, but excites no such rivalry in mathematical science; and (which I deem above all a desideratum) there is no university foundation for promoting the knowledge of the *Hebrew Language and Literature*. With regard to public prizes, Oxford has such encouragement in Theological Prose, but not in Sacred Poetry; and there is no prize in the Greek Language.

It may be unnecessary to state, that in all these respects the sister university is most liberally endowed.

Should, Mr. Editor, this article be admissible, your insertion thereof will great oblige your obedient servant,

ECCLESIASTICUS.

Aug. 22, 1829.

## ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

*By analogous Reference to the Practice of other Nations.*

### ADAM.

Genesis v. 2.—“And called their name Adam in the day when they were created.”

In addition to the usual definition given by commentators respecting the word Adam, from Adamah, red mould or earth, it is worthy of remark that by a singular coincidence the word Adam in the Sanscrit signifies *The First*.—*Maurice's Indian Antiquities*, Vol. I. p. 24.

The beginning of the Kaly Yuga, or present age of the Hindoos, is reckoned from about 3102 A. C. They say that there was then a conjunction of the planets; and their tables shew the conjunction. The account given by the Brahmans is confirmed by the testimony of our European tables, which prove it to be the result of a true observation, the particulars of which may be seen by consulting a work of Mr. Bailly, *sur l'Astronomie Indienne et Orientale*. The cause of the date

given to their civil time he does not explain, but we are by some told that the circumstance which marked that epoch was the death of their hero Krishna, who was supposed to be the god Vishnu in one of his incarnations; others say it was the death of a famous and beloved Sovereign Rajah Judishter. But which ever of the two it may be, the Hindoos, considering the event as a great calamity, distinguished it by beginning a new age, and expressed their feelings by its name, the Kaly Yong, or age of unhappiness or misfortune.

Respecting the latter of the two causes assigned, it is singularly coincident with the death of Adam, which, according to the Scripture Chronology, took place within a few years of the date of the Kaly Yong.—*Sketches of the Hindoos*, Vol. I. p. 297.

It is from the summit of the mountain called Hammalleel, or Adam's Peak (as tradition reports), that Adam took his last view of Paradise before he quitted it, never to return. The spot on which his foot stood at the moment is still supposed to be found in an impression, on the summit of the mountain, resembling the print of a man's foot, but more than double the ordinary size. After taking this farewell view, the father of mankind is said to have gone over to the continent of India, which was at that time joined to the island; but no sooner had he passed Adam's Bridge, than the sea closed behind him, and cut off all hopes of return. This tradition, from whatever source it was originally derived, seems to be interwoven with the earliest notions of religion, and it is difficult to conceive that it could have been engrafted on them without forming an original part. I have frequently had the curiosity to inquire of black men concerning this tradition of Adam. All of them, with every appearance of belief, assured me that it was really true, and in support of it produced a variety of testimonies, old sayings, and prophecies, which have for ages been current among them. The origin of these traditions I do not pretend to trace, but their connection with scriptural history is very evident; and they afford a new instance how universally the opinions, with respect to the origin of man, coincide with the history of that event as recorded in the Bible.—*Percival's Ceylon*, p. 206.

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## SYMEONIS CANTICUM, CUM DOXOLOGIA,

### VERSIBUS EXPOSITUM.

NUNC, ut pollicitus, tuum  
 Dimittis famulum, magne Deus, donum;  
 Læto pectore, quod tua  
 Jam tandem est oculis visa meis salus,  
 Quam tu conspicientibus  
 Spectandam populis omnibus exhibes,  
 Lumen nobile gentium  
 Cunctarum, et populi grande decus tui.  
 Patri gloria maximo,  
 Et Nato, atque Sacro Spiritui simul,  
 Esto, ut principio fuit,  
 Ut nunc est, et erit sæcla per omnia.

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## SCHISM.

(Continued from page 569.)

HOLDING on our drear and weary road through the thorny wilderness of Mr. Towgood's mistakes, we arrive at the following:—

As much, Sir, am I at a loss when endeavouring to reconcile to reason and good sense another of your additional beauties and splendors of public worship, viz. bowing at the name of Jesus. As for that passage of the apostle, Philip. ii. 10.—*That at the name of Jesus every knee shall bow*, the learned men of your Church, I presume, universally disclaim it, as not in the least authorizing or enjoining this practice. Your great Dr. Nichols vindicates your Church from such an uncouth and ridiculous abuse of this text, and affirms that it is not once mentioned in any of your ecclesiastical constitutions as to this matter; and adds, that you are not so dull as to think that those words can be rigorously applied to this purpose. But if this text be acknowledged, not in the least, to authorize or require this act of worship, what shadow of argument, Sir, can you possibly bring, either from reason or scripture, which shall so much as seem to support it? Why then does your Church command, Canon XVIII. *that, when in time of divine service the Lord Jesus shall be mentioned, duly and lowly reverence shall be done by all persons present*? Is not this, Sir, by your own confession, an act of will-worship, a commandment, an invention of men, not in the least founded upon the authority and will of God?—P. 94.

What Mr. Towgood “presumes” is, for once, right. He is fair enough to give our Church credit for not mistaking Philip. ii. 10, for a liturgical precept. But he is determined to visit us for other delinquencies.

We have, we think, sufficiently gone over the question of ecclesiastical rights (the question, we will remind our readers, which, in Mr. Towgood’s opinion, embraces the whole matter in controversy); we therefore only repeat, that a ceremony, enjoined by lawful Church authority, is obligatory upon Christians, unless it can be clearly shewn that such ceremony is positively contrary to Scripture; and hence, too, suspicion of such contrariety may fairly beget conscientious scruples about communion. Mr. Towgood shifts upon us the burden which it is his own duty to bear: “What shadow of argument,” says he, “can you possibly bring from reason or Scripture which shall so much as seem to support it?” Whereas we might more reasonably call for a shadow of argument which should so much as seem to oppose it. Could Mr. Towgood have produced this, he would have made some way; as it is, he can only fall back upon his old battered argument that the Church has no right to ordain gestures at all.

But the truth is, the custom is supported both by Scripture and by reason. No person of information, certainly, ever supposed that St. Paul, in the text above cited, intended to direct the Philippians in their liturgical gestures. Yet, as the very use of gestures is expression, so nothing could more vividly express the truth contained in this text, than the gesture now under consideration.

But Mr. Towgood now finds out that the Church has been inconsistent, and does not go far enough: and eagerly inquires,—

Why, Sir, must this lowly reverence be made at the name of Jesus, and not at the name of Christ, at the name Immanuel, Jehovah, or God? Is there not in all these, something at least as venerable and worthy of peculiar honours; indeed something much more so than there is in the name of Jesus? a name, not at all peculiar to our blessed Saviour, but which was common to him with a great many other men?—Pp. 94, 95.

The answer is very simple. The gesture is, in truth, intended to be a lively comment on the text to the Philippians. Now this purpose would not be served by bowing at the names mentioned by Mr.



Towgood. Besides, the name of Jesus is worthy to be received with *peculiar* honour by us, because the other names are titles of nature or dignity only, while this is a title of *relation*; the devils may tremble at the Son as *God in the flesh* (Immanuel), as the *self-existent* Jehovah, or as the *sovereign* Christ; but Christians *alone* can worship and welcome Jesus the *Saviour*.

Next comes a mistake, which would be extraordinary indeed in any other author; but our readers, like ourselves, are by this time aware, Mr. Towgood towered above vulgar blunders.

But if this peculiar reverence must be made at the name of Jesus, why not at all times whenever it is mentioned, at least in public worship? Why in the creed only, which is but a human composition, and not every time it is read from the gospels and epistles, which were indited by the Holy Spirit?—P. 95.

Mr. Towgood, not half a page above, had quoted the canon which enjoins the gesture *whenever the name of Jesus occurs*; and here he quarrels with the Church because she does *not* prescribe the gesture “*at all times whenever it is mentioned.*” It is idle to say that practice does not follow the canon. The Church must be tried by her authentic formularies: or at all events she is not first to be condemned for her forms, and then for the variations made by her individual members.

And this is classed by Mr. Towgood among “the chief difficulties and objects which kept him in a state of separation from the Church!” Alas! if men find such things as these “chief difficulties and objections,” what hope of “unity of spirit” in any congregation whatever?

So early as page 5 of his volume, Mr. Towgood had begun to attack consecrations, with what idea of their nature, our extracts will presently shew. We will begin with his first passing observation:

As your Church now consecrates ground, it has every whit as much power to consecrate the other element, and to make holy water as well as holy earth, and to order it to be decently sprinkled upon its members, (*for all things, you know, are to be done decently and in order,*) in token that they shall keep themselves pure from sin. It hath power to consecrate holy knives to cut the sacramental bread; holy basons and ewers for the priest to wash in before the Sacrament; holy vestments and robes, and a great variety of holy utensils, lighted tapers for the altar, &c. (all which, you know Sir, was done by your admired Bishop Laud,) knocking on the breast, bowing towards the east, prostration before the altar:—all these I say, and innumerable other ceremonies, your Church claims authority and power to enjoin; for none of these can be shewn to be more contrary to the word of God, or to be a whit more superstitious, ridiculous, or absurd, than the crossing at baptism, or the solemn consecration of churches and church-yards.—Pp. 5, 6.

We shall, as we have just said, use little repetition on the subject of church authority; we have shown fully that such authority ought to be obeyed, even where ceremonies are, in minor points, objectionable, till such ceremonies are lawfully removed; provided there be nothing in them contrary to Scripture, or affecting salvation. At the same time, we no less insist upon the caution and diligence which are imperatively the duty of every church to maintain in appointing its rites and customs. With this memento, we pass immediately to consider the great MISTAKE contained in this passage.

Mr. Towgood, like a very large portion of mankind, attended more to sounds than to things; and as the word *consecration* is employed by the Romanists of their holy water, and by us of our churches and church-yards, *therefore*, argues Mr. Towgood, holy water and holy earth differ but as the elements; which every intelligent Protestant knows to be a most egregious MISTAKE: much the same, indeed, as if one should draw a comparison between an *acute* mind, an *acute* pain, and an *acute* razor. The holy water of the Papist is a kind of spiritual balsam of firebrass; it excludes and exorcises demons, it secures the sprinkled from "all dangers, ghostly and bodily;" it gives sanctity to bells and bell-ropes, carts, and horses; in short, it is more omnipotent than Omnipotence. Now in what respect does our consecration of churches and church-yards resemble this ridiculous mummerly? It is a simple, solemn dedication of particular places to sacred purposes; the public ministration of the means of grace, and the disposal of the dead, are solemn things; they are things in which the world, as such, has no concern; they are things which should be set apart from it; and they cannot be set apart more properly than by prayer. And this is all that is meant by the consecration of churches and church-yards.

We pass the indecent sneer, which Mr. Towgood casts at the Apostle's precepts, to notice his further remarks on this subject.

We acknowledge, Sir, your goodness in bringing down to our understanding the mystery of *consecrations of churches and of church-yards*; and your kind attempt to illustrate the usefulness, edification, and comeliness of this ceremony. There are some previous questions, which I could wish to see answered, before we enter thoroughly into the grand debate:—as, whether you think the apostle Paul, in all his apostolic labours and travels through the churches, ever *consecrated a plat of ground*? Whether the synagogues, where our Saviour preached; the chamber where he instituted and first celebrated his sacred supper; the upper room, where the apostles met when they actually received the extraordinary gifts of the Holy Ghost; the house of Aquila and Priscilla, Nymphas, &c. in which were Christian churches, had really any other consecration than our places of worship have? And, yet, whether these were not as much the *house of God*, and *places of his more immediate presence*, as any splendid cathedral now consecrated with all the pomp of sacerdotal device?

You appeal to "the forms which Bishop Andrews and others have used in their consecrations: and ask, what think you now? Is there any thing ridiculous or superstitious in all this?" Yes, extremely much of both, if they at all resemble that of Archbishop Laud, (the only one I have ever seen,) when he consecrated the churches of St. Catharine Cree, St. Giles's, and others in London. The form of this intolerable piece of ecclesiastical foppery, which no sound Protestant can read without indignation, has, in larger histories, been more than once published; but, having never seen it in any little tract, I shall beg leave to transcribe it for the edification of our common readers. It is a striking instance of the danger of indulging human invention in things of religion; and shews into what wilds of ridiculous superstition even learned minds are apt to run when they leave the *simplicity of the gospel of Christ*.—Pp. 260, 261.

Mr. Towgood here evidently makes a new MISTAKE on the meaning of the term consecration. If he means to inquire whether St. Paul used precisely the same forms which Bishops of the English church have since employed, our answer must afford his friends a triumph, for the value of which we feel no very high estimation. But if his

question only amounts to this, *were the places here spoken of set apart to holy purposes, and none others?* we reply that the whole testimony of antiquity goes to prove that they were. And this is all that is meant by consecrations in the Church of England.\*

The account which Mr. Towgood gives of the consecration of St. Catharine Cree, it is unnecessary to transcribe; because, however calculated for the "edification" of Mr. Towgood's readers, our own, for the most part, are thoroughly acquainted with it. We have great difficulty in believing that Archbishop Laud, whom his enemies must allow to have been a man of great judgment and sense, could ever so far forget himself. But, granting that he did, what follows? Not surely that consecrations are absurd, but that his particular consecration was such. Archbishop Laud, we know, was violently affected against puritanism; and this feeling would naturally tend to the other extreme. But neither the pomp of his domestic devotion, nor the theatrical taste of his consecrations, had any thing to do with the doctrines of the Church of England. They might be personal objections indeed; they could not be ecclesiastical. It is as unfair and illogical to impute to our Church the extravagances of Archbishop Laud, as it would be to charge upon the Dissenters the inconsequential reasoning, the gross blunders and perversions, and the historical ignorance of Mr. Towgood.

We have now before us the form of consecration of certain parcels of ground in the parish of Camberwell, used by the late independent and orthodox Bishop of Winchester, than which nothing, it might be supposed, could be less open to objection. The Liturgy of the Church, as usual, was employed; the Lessons being Gen. xxiii. and John xix. from verse 38; both which passages strongly inculcate the propriety of setting apart peculiar places for the burial of the dead, which is all that our Church means by consecration. The Psalms were those used in the burial service. The legal part, as transfer of deeds, sentence of consecration, (whereby the ground is declared to be appropriated to the uses of sepulture and none other) &c. being gone through, the Bishop delivered the following prayer:†

"O God, who hast taught us in thy holy word, that there is a difference between the spirit of a beast, that goeth downward to the earth, and the spirit of a man, which ascendeth up to God who gave it; and likewise hast taught us, by the example of thy holy servants in all ages, to assign peculiar places where the bodies of thy servants may rest in peace, and be preserved from all indignities, while their souls are safely kept in the hands of their faithful Redeemer: accept, we beseech thee, this charitable work of ours, in separating this portion of ground to that good purpose, and give us also grace, that by the frequent instances of mortality we behold, we may learn and seriously consider how frail and uncertain our condition here on earth is, and so number our days as to apply our hearts unto wisdom, that,

\* Our readers would do well to consult on this subject the learned and luminous sermon of Mr. Norris. (See our number for April last.) The question is there fully discussed and definitively settled.

† This, and other particulars relative to the consecration of churches, the reader may see in *Burn's Ecclesiastical Law*, Art. CHURCH.

in the midst of life thinking upon death, and daily preparing ourselves for the judgment that is to follow, we may have our part in the resurrection to eternal life, with Him who died for our sins, and rose again for our justification, and now liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen."

Then Ps. xxxix. 5, 6, 7, was sung; and the Bishop dismissed the congregation with his blessing.

What then, if St. Paul, in all his apostolic labours and travels through the Churches, never consecrated a plat of ground? Sepulchres, set apart from all other uses, were common in his time as in all others; and all that is meant by consecration is setting them apart with prayer. Unless therefore it can be shewn that St. Paul reprobated the rites of sepulture and prayer, the apostle's authority can never be brought against the consecration of ground in the English church. Euginus's formal consecration of a church took place only in the second century.

But the greatest MISTAKE of all which Mr. Towgood has incurred on this subject, is to make these consecrations a reason of disgust. What possible concern could he have had with them? Does episcopal consecration so defile a church, that it becomes unfit for the pure adoration of believers? Surely this could scarcely be predicted even of St. Catharine Cree. Mr. Towgood was under no compulsion to attend a consecration; and he might have taken his chance for the rest with the less discerning, but more humble churchmen, perhaps as pious as himself. As to consecrated ground, he might have easily escaped that abomination, together with the no less abominable orgies of church burial, by simply directing his executors to commit him to the unpolluted precincts of his own garden.

We now terminate our second division of Mr. Towgood's statements. In our next we purpose to examine such allegations of his, as contain any propositions of truth, but are not sufficient reasons of dissent.

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#### JONATHAN'S FAREWELL TO DAVID.

"And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, the Lord be between me and thee, and between my seed and thy seed for ever." 1 Sam. xx. 42.

FAREWELL! Farewell! The word has pass'd, oh more than brother dear!  
That we in distant works and ways should pass our sojourn here.  
Within my father's moody frame one passion reigns alone—  
That thou, anointed of the Lord, may'st never mount his throne!  
From this day forth the rock and cave thy dwelling-place must be;  
Thy harp so sweet, thy voice so dear, shall sound no more to me.  
My sword shall rest upon the wall, unless the foe be nigh;  
My bow, and sling, and hunting-spear, in useless slumber lie.  
And think not, David! think not thou alone shalt suffer woe;  
My heart is ever with thy heart, where'er thy step may go;  
No power can separate us twain, no space our souls divide;  
For wheresoe'er thy peril is, shall I be by thy side!

I know not by what mighty charm my heart is bound to thine;  
 I cannot, would not, wrench the chords that round our bosoms twine;  
 But well do I recall the hour when first thy form I spied—  
 The ruddy stripling, braving then the giant in his pride!

I watch'd thee with a brother's eye, and with a brother's fear,  
 As, step by step, that giant form thy slender frame drew near;  
 And when he fell, and o'er thy head I saw his falchion shine,  
 The joy that rang through all the host was not a joy like mine!

Since then, through weal and woe thy step has onward ever mov'd,  
 And thousand hearts have bless'd thy name,—though none like me have lov'd;  
 Thy father's grief has fled thy song, thy father's foes thy sword,  
 And they who write his mighty deeds, thy mightier acts record.

In all thy perils, 'twas my boast a brother's part to bear,  
 In all thy honours to rejoice, in all thy woes to share;  
 At both, my father's hate was aim'd,—at both, his dagger thrown;  
 Yet still thy sister's love to thee was colder than mine own!

Then farewell, David! Well I know, that thou for me shalt reign;  
 I have no hope, I have no wish, my father's throne to gain.  
 To thee, the anointed of the Lord, my birthright I resign,  
 And in thy glorious kingdom's bound the second place be mine!

I see, as with a prophet's eye, thy growing fame extend,  
 From sire to son, from age to age, thy righteous crown descend;  
 I see—alas! a cloud of doubt across my vision sails—  
 My destiny is dark—my life seems trembling in the scales!

But whatsoe'er my doom may be, or whatsoe'er my race,  
 I ask for me, I ask for them, the sunshine of thy grace;  
 Should they be weak, should they be poor, as fleets life's narrow span,  
 Then, David, call to mind my love—then think on Jonathan!

St. Abbs.

R. P.

#### PRO-POPERY SOPHISTRY.

MR. EDITOR,—The following sophism is from the copious store of his Grace of Wellington himself:—

I am one of those who have probably passed a longer period of my life engaged in war than most men, and principally in civil war; and I must say this, that if I could avoid, BY ANY SACRIFICE WHATEVER, even one month of civil war in the country to which I was attached, I would sacrifice my life in order to do it.

This I quote from Barrow's *Mirror of Parliament*; I do not charge his Grace with the ungrammatical and clumsy manner in which the sentiment is attempted to be expressed; nor the absurd anticlimax by which he is made to follow up "any sacrifice whatever" by "the sacrifice of his life;" a life which, to do his Grace common justice, he has not been backward in endangering for the advantage of his country. I will suppose the words to bear the sense in which they have usually been interpreted, namely, that the Duke of Wellington, from all that he has seen of civil war, would make any sacrifice to avoid a month of it.

There is certainly much *ad captandum* in such an argument from such a quarter; and, doubtless, the noble Duke did not think it the meanest achievement of his tactics. It succeeded. It was artfully

commented on by the designing, both in and out of Parliament; it was voraciously swallowed by the weak and unreflecting, and the humanity and mildness of the great regenerator of our Constitution were every where panegyriized. Let us examine with what justice.

"ONE MONTH"—"ANY SACRIFICE WHATEVER!" So stands our great Statesman's antithesis. If the Protestant succession of the Crown were to be set in opposition to one month of civil war,—the succession must be surrendered:—if the Crown itself,—the Crown must be annihilated: if the religion of the land,—if Christianity, in any shape, could only be purchased by a month of civil war—burn every copy of the Bible! O wise and virtuous forbearance, worthy the admiration of all liberal minds, from the Marquis of Lansdowne to the Edinburgh Reviewer!

And is it possible that such nonsense as this can obtain currency and applause? How must the Duke, who well knew the depth of his argument, and suited his plummet to the understanding of his intended converts, laugh at the dupes of his ingenuity! How must he despise the wretched implements which he could wield with a force so contemptible!

But by whom is this trash exalted to the skies as the perfection of pure humanity? By men who are constantly eulogizing, as the foundation of all that is valuable amongst us, a civil war, not of "A MONTH,"—but of A GENERATION! "The cause for which Hampden died in the field."

I, Mr. Editor, for one, date the freedom of my country from no such epoch; I date it from that period when that Constitution was established, which has lately been so fearfully violated. It is not likely that those who "broke in upon" that Constitution should appreciate it very highly; but I, and not a few of the population of Great Britain, still think that its blessings were CHEAPLY purchased by more than "a month" of civil war.

That civil war is in itself a great evil, is undeniable. It is destructive, and it is demoralizing. But nothing could give it the importance which the sophist claims for it, except what it can never have;—PERPETUITY. And even were this attribute granted it, it would still remain to be shewn that it is more destructive, and more demoralizing than any other calamity.

Persecution is a greater evil than civil war; if, indeed, it be not only the most aggravated species of it. This our martyred Reformers could easily have avoided by the "sacrifice" of their profession and integrity. They judged not with the Duke of Wellington. They cheerfully gave their own blood, and would not, therefore, have withheld the blood of any, that falsehood might not triumph in the land. Yet were not the Reformers more sanguinary, we conceive, than the Duke of Wellington; nor were they less tender of the destinies of their country.

But, alas! to our cost, the Duke's argument is yet shallower than the preceding observations exhibit it. Was a civil war the alternative? The Duke, in palliating the supineness of Government, avers that NOT A SINGLE ACT HAD EVER TAKEN PLACE WITH WHICH EVEN THE CIVIL MAGISTRATE COULD INTERFERE. If, then, the law was defective,

it might have been corrected, and a civil war altogether put out of the question.

But how stand we now? Has the slightest appearance of conciliation been effected? The furious agitators employ, if possible, a bolder tone, insult the Government and its wretched satellites, openly profess that they wrought their victory through intimidation, and exult in the destitution of their fallen enemies, whose act of apostacy, while it gave power to the factious, lost them the confidence and esteem of the respectable and loyal. The views of the Papists are no longer disguised; "emancipation" is no longer the *ultimatum*; "the plunder of the Church" and the repeal of the Union are now the fierce war-cry of that stormy party. And if the Duke of Wellington has saved any wreck of consistency (which, certainly, is problematical), he must tell us, next Parliament, that it is better to give up the Protestant Church in Ireland, and dissolve that union which formerly was said to rest upon the very measure just effected, than to incur the danger of "one month of civil war!"

And will this danger even then be avoided? While such sophistry misguides the people of England, and any thing remains to be taken, the plunderers will not be slow to press their advantages. The bugbear of "a month of civil war" will be regularly exhibited as occasion requires. If we allow ourselves to be frightened with it, we shall have peace indeed—but it will be such a peace as the Romans vouchsafed their conquered foes: "*ubi solitudinem faciunt, pacem appellant.*"

A CATHOLIC OF THE CHURCH OF ENGLAND.

## 2 TIMOTHY IV. 10.

SIR,—Having been, from its commencement in 1819, a constant reader of, and, under various signatures, an occasional contributor to the Christian Remembrancer—I feel assured, from this long acquaintance with its excellent and praiseworthy objects, that it will not close its pages against any temperate remarks on a point connected with theology, although they may chance to differ from the opinion of a deservedly popular divine of the present day; and in saying thus much of the Warden of New College, I am only doing him justice. His sermons stand in the first class of pulpit compositions, and are decidedly among the most useful (which is the highest character a sermon can have) that have issued from the modern press. The Christian world has been lately laid under an additional obligation to him by his Paraphrastic Translation of the Apostolical Epistles; and if I venture to call his attention to what appears to me to be on his part an assumption made too hastily, and without sufficient grounds, I beg at the same time to disclaim all intention of wishing to detract from the general excellence of the work, or from the high reputation which its author must reap from it. In his note at the end of the Epistle to Titus, Dr. Shuttleworth states an inference that has been drawn, with regard to the different dispositions of Timothy and Titus, from St. Paul's caution to the former against any injudicious display of impetuosity and eagerness of temper in the exercise of his office,

and from the absence of this caution in his Epistle to the latter; and he then continues,—

In accordance with this supposition we may observe, that the Second Epistle to Timothy affords us a painful ground for conjecturing, that however numerous in other respects may have been the excellencies of Titus's character, firmness and moral courage were not the most prominent of them. "Come to me with all speed," says the Apostle, in that moment of his temporal affliction, "for Demas has left me, having attached himself to this present life, and is gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia." This juxta-position of his name with that of Demas undoubtedly appears to involve him in some degree in the censure attaching to the tergiversation of the former. Of both we may venture, however, to hope, that their fault was rather the consequence of momentary infirmity than of deliberate ingratitude; and that, like the repentant disciples of their Divine Master, they subsequently expiated their short-lived desertion by the sincerity of their contrition, and by their increased zeal in the execution of the duties of their ministry.

That this hope is well grounded, as regards Demas, may readily be believed; for in the following year we find him again with St. Paul when he wrote to the Colossians, in which Epistle Demas is mentioned as sending his salutations to them; so that, as Dr. Lightfoot remarks, "his failing was but as Peter's denial of his master, repented of and recovered." But Demas may with greater safety be left to the stigma that has been, by common consent, affixed on him; it is for Titus that every Scripture reader must be chiefly interested,—him whom St. Paul styles "his own son after the common faith." Now the tendency, although not the intention, of the first part of the above note, respecting the tempers of the two Bishops, when taken in connexion with the last part, is to lower Titus by the comparison. What authority is there for this? He was with St. Paul at Antioch, before the council of Jerusalem; and he would not have been deputed by the church at Antioch to accompany Paul and Barnabas to consult the Apostles and Elders at Jerusalem, concerning the circumcision of the Jewish converts, if his character had not stood high for piety and zeal. He returned to Antioch, and must have accompanied Paul to Corinth, and there helped him in the conversion of the inhabitants of that city, as appears from 2 Corinthians viii. 23. He was with him at Ephesus, and appears for the most part to have been one of his constant companions and fellow-labourers. St. Paul's instructions to him are undoubtedly much shorter than those to Timothy; but Macknight, whose suggestion about the tempers of these two Bishops Dr. S. adopts, gives what may surely be deemed a far more plausible reason for this, than that the one was deficient in a quality in which the other abounded.

From the Apostle's so earnestly commanding Titus in Crete, and Timothy in Ephesus, to oppose these errors, it is probable that the judaizing teachers were more numerous and successful in Ephesus and Crete, than in other places. However, as Titus was a Gentile convert, whose interest it was to maintain the freedom of the Gentiles from the law of Moses, and a teacher of long standing in the faith, the Apostle was not so full in his directions and exhortations to him as to Timothy; neither did he recommend to him meekness, lenity, and patience in teaching, as he did to Timothy, but rather sharpness.

From this I should gather, 1st, not that the zeal of Titus was less constant or efficient than that of Timothy, but that he, being, as



Macknight calls him in another place, an older and more experienced minister than Timothy, possessed his zeal more "according to knowledge," more tempered with the wisdom of the serpent, than a younger and less tried minister might be supposed to do; and, 2dly, that the fact of Timothy having been a Jew, and though not circumcised in his infancy because his father was a Gentile, yet having been made, after his conversion to the Christian faith, to undergo that rite, by St. Paul, in order to promote the cause of the Gospel,—this fact might render it desirable for St. Paul to be more urgent and full in his directions to him to withstand patiently and meekly the advocates of circumcision, than to Titus, who, however bold in the defence of his Christian liberty from the Levitical rites, was, in the enjoyment of it, less likely to commit himself and the sacred cause intrusted to him, by an excess of warmth. But I fear I must not expect Dr. S. to concur in this view: for he proceeds, as we have seen, in no ambiguous terms, to charge Titus with being wanting in a quality, which, in that age especially, was indispensably necessary to a successful discharge of the ministerial office:—and on what grounds? St. Paul, while a prisoner at Rome, writes to Timothy, and directs him to hasten to him: "for Demas has left me, having attached himself to this present life, and is gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia." "Titus to Dalmatia!" This is the gravamen of the charge against Titus,—that he went to Dalmatia while St. Paul was a prisoner at Rome: it matters not for what purpose he went, nor whether he went by St. Paul's command or permission, it is sufficient that Demas is expressly said to have left him, either through anxiety for his worldly concerns, according to the authorised version; or from a love of this present life, as Dr. S. has it; and therefore Titus, for whose departure no reason is given, must be condemned likewise; and the case admits of no doubt, because they are mentioned in the same sentence. Thus because the same act is true of all, all must necessarily have been led to it by the same, or an equally discreditable, motive. Surely, if the text does not plainly charge Titus with an unauthorised desertion of his spiritual father,—and if there is nothing in his history, alluded to as it is, rather than detailed, in the Acts and the Epistles, to call for this accusation, we should be acting a safer part in supposing that Titus went to Dalmatia as a preacher of the Gospel, either by an express call of the Holy Spirit, or by the direction of St. Paul himself; and it is observable, that the great Apostle was not at this time situated as when he made his first defence before Nero or his Prefect, when "no man stood with him, but all men forsook him;" for his second Epistle to Timothy concludes thus: "Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren." It would be interesting to know what was the opinion of many of our forefathers in the ministry on this mention of Titus; of those "that have left a name behind them, that their praises might be reported." But my own collection of books is very small, and a country living does not afford great facility for consulting the libraries of the learned. I shall not, however, hesitate to communicate what may be gathered on this subject from the few commentators I have; because it does not appear to me to be a light thing, the affixing a stigma, even in the charitable

manner that Dr. S. has done it, on the character of a man whose name stands at the head of an Epistle in the canon of Scripture, and who was one of the first Bishops in the Christian Church.

That Titus was in Rome with Paul during his second imprisonment, is certain from 2 Timothy iv. 10, where the Apostle informed Timothy that Titus was one of those who had fled from the city through fear, and had gone into Dalmatia; but whether with or without his approbation, the Apostle doth not expressly say.—*Macknight*.

This at first seems strong against Titus; and although the Scotch annotator shrinks a little from his censure at the end, yet if he had said no more, we must have concluded that he and Dr. S. were of one mind on the subject. But a more kindly spirit possessed him at another time, for elsewhere we read:

The Apostle does not say, either of Crescens or of Titus, that their departure, like the departure of Demas, was owing to their love of the present world. We may therefore in charity suppose, that the one went into Galatia, and the other into Dalmatia, by the Apostle's order, or at least with his permission.—*Macknight*.

This is only a fair inference; where the absence of one of a party is specifically accounted for, and that not in a way honourable to him, and the absence of the others is mentioned simply and unconnectedly with his, we must surely travel out of our way in order to bring ourselves to account for their absence in a similar manner.

Pole, in his Synopsis on this text, says, “*Evangelii indubie causâ.*”

As for Crescens, though he be gone into Gallia, yet that is not for any such worldly end (as that for which Demas had left him), but to preach the Gospel there; and so Titus is gone another way to Dalmatia.—*Hammond*.

Crescens to Galatia; Titus to Dalmatia; these two not deserting St. Paul as Demas did, but going thither for the promotion of the Gospel.—*Whitby*.

And whereas he cannot travel up and down to the Churches to preach to them, as he had done, he visiteth divers of them with his Epistles; and first he writeth the Epistle to the Galatians, and sendeth it by Crescens, as may be conceived from 2 Timothy iv. 10. For though Demas and Crescens and Titus, their departure from Paul be reckoned altogether in that verse, yet the reason of their departure cannot be judged to have been alike; for however Demas started upon some carnal respect, yet Crescens and Titus are not so branded, nor will the eminent piety of the latter suffer us to have any such opinion of him; and the judging of him doth also help us to judge of Crescens, who is joined with him.—*Lightfoot*.

Thus, even on the supposition of Macknight being against the favourable construction of the conduct of Titus, there is a majority in his favour; and in weighing Macknight's testimony on a subject like this, we cannot forget who he was, nor the office which an episcopalian believes Titus to have held in the Christian Church. Let us give, however, all the weight we will to such names as Lightfoot, Pole, Hammond, and Whitby, a plain reader of Scripture may well answer this question,—Does the tenth verse of the fourth chapter of the second Epistle to Timothy afford a premise sufficiently strong from which to draw Dr. Shuttleworth's conclusion? I think not; and am, moreover, of opinion, that even if the ground be neutral, it ought not to have been occupied by an unfriendly criticism.

— *Rectory*.

## MONTHLY REGISTER.

## SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, &amp;c.

*Plymouth District Committee.*

ON Wednesday, August 26, the Plymouth District Committee of the above praiseworthy and excellent Institution held their ninth Anniversary Meeting. Shortly before eleven o'clock, a number of friends and subscribers assembled at the Guildhall, and from thence proceeded in due form to St. Andrew's Church. A great number of children from the various Charity Schools in the town and neighbourhood, who are supplied with books by the Society, also walked from the Guildhall to the Church. The prayers were read by the Rev. J. Hatchard, the Vicar, and the sermon—a very appropriate one—was preached by the Rev. J. Carne, B.D. Vicar of Charles. The Rev. Gentleman took his text from Psalm lxxii. 17. "His name shall endure for ever: His name shall be continued as long as the sun; and men shall be blessed in Him: all nations shall call Him blessed."

After the sermon, a collection, as usual, was made at the door.

The Members of the Committee shortly after re-assembled at the Royal Hotel, to read the Report, and to transact the concerns of the Society. The Chair was taken by R. Rosdew, Esq. and the Venerable the Archdeacon opened the Meeting with the usual prayers. The Secretary, the Rev. R. Lampen, who has taken a most active part in this and other Institutions of the Church of England established in this town, read the Report, in which he observed:—that our District Committee of the Society for promoting Christian Knowledge has gone on from year to year, producing a greater measure of good, and awakening a more extensive public interest, than could have been anticipated at its first establishment. The sale of books during the past year has amounted to 5,079,—of which number 346 were Bibles, 523 Testaments and Psalters, 803 Common Prayers, and 3,407 books and tracts. An increasing desire is

manifested amongst our poorer brethren for the possession of that invaluable manual of devotion, the Prayer Book of our National Church. But it is not Prayer Books alone which have been during the last year more numerous issued from our depository than at any preceding period; the sale of Testaments and Psalters has also increased, and thus supplied more extensively the wants of the numerous schools in this neighbourhood which use the books of the Society. We cannot avoid repeating the earnest invitation of the last Report of our Committee to the parishes yet unprovided with parochial libraries, which are such an effective assistance to all who desire to ameliorate the habits of the poor, and to supply them with sources of rational amusement. One parochial library—that of Plympton Maurice—has been added to the list of those in our district during the last year. A Report has been received from the Parochial Library of Modbury, established in the preceding year, and the result of the experiment there has been encouraging—indeed it has generally been found to excite great interest wherever the trial of a parochial library has been fairly made; and our Committee beg to repeat their readiness to assist with a grant of books from the depository any of the Clergy of the district who may have it in contemplation to establish libraries in their parishes.

In the last Annual Report of the Parent Society, a very powerful appeal was made to the public and the District Committees, by the statement made in order to meet the wants of the Members, and to facilitate the operations of the District Committees. The sacrifice made by the Parent Society on books issued to Members, and furnished gratuitously during the year ending April, 1828, amounted to 20,000*l*. while the subscriptions and benefactions to the Institution were considerably below

that sum. Such an appeal cannot but produce anxiety in all the friends of the Society to make renewed exertions, both by recommending members to the Parent Society, and so supporting the local funds of each district, as to enable the Committees to make a return to the Institution for its liberality, by an annual benefaction towards the general designs. This our Committee has been happily enabled to do during the past year, and the sum of 20*l.* has been transmitted for that purpose to the Parent Society. It should also be gratefully recorded in our Report, that the parish of Plymstock, in which many of the books of the Society have been sold at reduced prices to the poor, has set the example of obtaining small contributions in aid of our local fund—an example which, if generally followed, would enable our District Committee to afford every year its proportion of effectual assistance to the Society, from whence it derives all its means of usefulness. The whole of the Report was listened to with the most marked attention.

The Treasurer's account was then read, and several Resolutions passed; after which the Rev. Mr. Lampen rose in behalf of the Incorporated Society for Building Churches and Chapels. He observed, that the business of the Society for the Propagation of Christian Knowledge having been concluded, he would beg permission to intrude a few minutes longer on their time, wishing to bring to the notice of the Meeting an Institution, a District Committee of which had been formed in this town. He alluded to that most praiseworthy one, the Society for Building Churches and Chapels. Only twelve District Committees had been formed in the country, and six of them had been established in this Diocese. It would therefore be very lamentable, and shew a great want of religious zeal, if any

one of them were suffered to drop. Since the formation of the Plymouth District Committee in 1826, he had annually sent to the Parent Society 80*l.* but he regretted to say, that recently the amount of subscriptions had fallen off. Last year the sum of 80*l.* was principally made up from the generous sum given the Society by the late Mr. Joseph Pridham, from funds intrusted to him for distribution,—30*l.* only being subscribed; and he now found that he should not be enabled to raise even that amount. From the very few persons who attended the last Annual Meeting of the Committee, it had been deemed the best plan not to have any more special meetings for that purpose, but merely to bring the subject forward at the close of this Annual Meeting. The collection, therefore, to be made at the close of the present Meeting would be for the benefit of the funds for the purpose of building Churches and Chapels; and he sincerely trusted that such a Society, whose object was to provide accommodation for the poor, would continue to be supported here. For every pound subscribed, a free seat was provided for a poor person. Of such consequence was this Society held, that a King's letter was granted, and a sum of about 40,000*l.* was subscribed in consequence; but still it was lamentable to find by the returns, that in so many places nothing had been subscribed. The Society had, since its formation, provided 185,000 seats for poor persons; he deeply regretted that any lukewarmness and want of energy should be experienced, and he trusted no zealous Christian would allow a Society, whose object was to accommodate the poor to hear the words of eternal life, to fail for want of funds.

Thanks were given the Chairman, and the Meeting was concluded by the Archdeacon, with the benediction.

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#### SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE, FOR PROPAGATING THE GOSPEL, AND NATIONAL SCHOOLS.

NORWICH.—The three Church of England societies lately held their anniversary meeting in this city. The report of the National Society stated that there were 190 schools in union with the society in Norfolk and Norwich, containing 10,500 children, including 2,310 in Norwich. The

Committee of the Society for Promoting Christian Knowledge reported that books to the amount of 609*l.* had been received at the depôt, on which the loss to the Parent Society was 357*l.* whilst the contributions remitted were only 306*l.* The Secretary of the Society for the Propagation of the Gospel regretted to report that the local

fund was only 87*l.* On Thursday the gratifying spectacle was presented of no fewer than 2272 children assembled in the cathedral; an admirable sermon was preached by the Rev. W. J. Brod-  
rick, rector of Castle Rising, and the collection in behalf of the school society amounted to 95*l.* 12*s.* 9*d.*

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## POLITICAL RETROSPECT.

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**DOMESTIC.**—The weather, during the greater part of the last month, has been equally unpropitious to the harvest, as in the preceding one. The wheat, however, is now mostly carried, and about half of it, on an average, throughout the whole extent of the kingdom may be considered as having been got in, in a good state—the remainder is somewhat grown. Of barley, there are commonly two or more distinct growths in the same field; the crops vary considerably in bulk, being more than usually affected by the nature of the soil. Oats are much broken in the straw, and lodged, and the grain has ripened very unevenly, patches of green being thickly scattered among the brown. There has been some favourable circumstances attending the sowing of turnips, and owing to the wet, a remarkable absence of the destructive turnip fly. Potatoes are very plentiful, but of an indifferent quality, the continually wet state of the soil having caused them to become watery, and unfit for keeping. The second crop of clover is good, and even luxuriant, in soils well adapted to it, and all the latter grass has grown freely and vigorously; but the fickleness of the clover plant is more than ever complained of, and in some soils the trefoil seems to be getting capricious likewise.

THE SOUTH OF IRELAND is one perpetual scene of insubordination and outrage: every protestant appears to be proscribed, and his property marked for destruction; and so complete is the system, which may with truth be called the reign of terror, that no protestant can venture to leave his

home, during the day-time, without the dread of assassination; or lie down at night, without the fear of his family and himself becoming, ere morning, victims to the incendiary. The county of Tipperary, more especially, is in such a disturbed state, that the magistrates have forwarded a memorial to the Lord Lieutenant, calling for the insurrection act, and an additional military force. Sir John Byng, who attended the meeting as commander of the forces in Ireland, disapproved of the dispersion of the soldiery throughout the country, under an apprehension that, from the present state of feeling there, they might be tampered with. Immediately after the meeting, he set off for a neighbouring county seat, where the Irish Secretary was then visiting, in order to consult with him on the best mode to be adopted for putting down the atrocious and rebellious spirit prevailing in that part of the country, and enforcing the salutary dominion of the law. The popish clergy have resolved, at least ostensibly, to retire from politics, the laical machine being now set properly in motion; and this, in the present juncture, must be acknowledged to be a very deep and very jesuitical line of policy. The projected plan of establishing protestant colonies in various parts of Ireland, appears to be one likely to produce the most beneficial effects. It is proposed to form villages, peopled entirely by protestant families, in those districts of the country where, from various causes, large tracts of land are lying uncultivated. To each family a small portion of this land will be granted, with the assistance

requisite to bring it into cultivation. No plan has yet been brought forward so feasible, either for reclaiming the waste lands, or for establishing and encouraging a protestant population; and the circumstance of their being collected together in bodies, renders them, in a measure, secure from any violence that might be offered by the surrounding popish terrorists.

**RUSSIA AND TURKEY.**—An armistice is at length concluded between these hostile powers, and plenipotentiaries are appointed on either side to negotiate a peace. The Sultan was not willing to accede to any proposals, till it became evident, that by persisting in the war he would lose the whole of his European territories, if not his Asiatic also. On the 21st of July, General Diebitsch entered Adrianople, without experiencing the slightest opposition. The troops appointed for its defence quietly laid down their arms, and resigned the city, with its ample warlike stores, to the Russian forces, whilst the inhabitants expressed their satisfaction at his arrival, hoping to be freed from the tyranny and excesses committed by the Asiatic troops. The Russian commander has behaved in a manner calculated to gain the confidence of the people. He maintains the strictest discipline among his troops, and has published a proclamation, addressed to the country people, requesting them to remain in their houses and lands, and continue their customary employments, without apprehension of being molested. He guarantees the free exercise of the Mussulman religion, and confirms the Turkish functionaries in their authority. The provinces through which he has marched, are, in consequence of this wise conduct, perfectly tranquil, and nothing is observable that could mark them to be in the possession of an invading army. After remaining a few days at Adrianople, the Russian General pushed forwards towards Constantinople, where his progress was arrested by the arrival of commissioners appointed to conclude an armistice, and announcing the approach of persons empowered to treat for peace. At the same time that these were despatched on their

mission, the Sultan quitted Constantinople, previously sending to the French and English ambassadors, to request that the fleets of their respective nations might enter the harbour of the capital, as in case of the Russian army approaching the city, he could not be answerable for the lives and property of the Franks resident in it: a request which was of course immediately complied with. The terms of peace which have been offered by Russia, and to which it is expected the Porte will accede, are the acknowledgment of the independence of Greece, within a boundary line from Arta to Volo, and the free passage of the Black Sea; in other respects the treaty of Akerman is to form the basis of the negotiations.

**AMERICA.**—The Spanish expedition from the Havannah against Mexico has been dispersed, and is therefore no longer formidable for this year. It consisted of twelve transports, two ships of the line, and three frigates, containing fifteen thousand men, and was destined to land either at Vera Cruz, or Boquilla de Piedra. No inconsiderable sensation was excited by its approach through the republic; but for the future there can be little cause of alarm, unless its harbours traitors among its principal persons. Another expedition cannot be prepared this year; and though it is certain the Spaniards will again try their fortune; yet, in the interim, such preparations may be made for their reception as shall render the attempt fruitless. If the Mexicans can but unite among themselves and resolve upon a fixed and regular plan of government, they may safely bid defiance to any force the mother-country will be able to send across the Atlantic. Whether they will do so is a more doubtful point; they have been so much accustomed during the last few years to revolutionize and overturn their different ruling powers, that it can scarcely be hoped they will prove firm supporters of the present administrators of affairs, especially as these have already shewn themselves capable of giving way to the threats and caprices of a tumultuary populace. That they are even faithful to each other does not seem certain: a report prevails, that General Santa Anna has been

tried and shot for holding a treasonable communication with the commander of the Spanish expedition. Should this report be confirmed, we may certainly look for the detection of some accomplices, as he would scarcely enter into any correspondence for the betrayal of his country, unless he had a party on whose cooperation he could depend.

The intestine divisions which have so long distracted the republic of Buenos Ayres are at last ended, and peace is made between the leaders of the several factions: not, however, till they have reduced the country to a miserable condition, the finances being completely exhausted, and from the neglected state of commerce and agriculture, owing to the insecurity of private property in a country torn by civil dissensions, a long period must elapse before they can recover any degree of prosperity. They have taken possession of the Falkland Islands, which, with Terra del Fuego, are to

be erected into a military government.

The Emperor of Brazil has recalled his daughter, the Queen of Portugal, to his own court, wisely judging that to be the most proper residence for her till she can be securely placed upon her European throne: she has therefore quitted England on her return, in company with the Emperor's young consort. Terceira, the only part of her Majesty's dominions which is found faithful to her authority, has beaten off and completely destroyed the fleet sent against it by Don Miguel; the invading army lost twelve hundred men in killed, wounded, and prisoners; and most of the latter have since joined the forces of the conquerors, and are now serving in the ranks of the Constitutionalists. This is no doubt a severe blow on the usurper, who, from his poverty, had much difficulty in preparing the expedition; but it cannot affect his position on his niece's throne.

## ECCLESIASTICAL INTELLIGENCE.

### THE LATE DR. CRANE, MINISTER OF PADDINGTON.

This exemplary and pious Clergyman, after having with great fidelity discharged the duties of Rector of the parish of Stockton, in Warwickshire, for several years, was collated to the perpetual curacy of Paddington by the present Archbishop of Canterbury, whilst Bishop of London, in the year 1820, and immediately applied himself to the performance of the important duties of his new charge, with an earnestness and assiduity fully proportioned to the exigencies of a large and rapidly increasing population. By his conscientious and able superintendence of its parochial concerns—by the frequency and regularity of his pastoral visits to every family in the parish—by the soundness, perspicuity, and solemnity of his discourses, and by his exactness in the performance of the services of our admirable Liturgy, he rapidly gained and uniformly preserved the affectionate regard and entire respect of the people committed to his care: whilst his undeviating attention to the affairs of the two venerable Societies in connexion with the Church,\* and, in social intercourse, his habitually cheerful and animated temper, his varied sources of information, and his love of divine harmony, secured to him, in an eminent degree, the cordial support and approbation of his superiors in the Church, and endeared him not only to the surrounding Clergy, but to all who knew him.

Notwithstanding the increasing infirmity of his vision, which latterly amounted to total obscuration of sight, he continued with unabated earnestness to perform his parochial duties, to administer the occasional offices of the Church, and to exhort his parishioners from the pulpit. He quitted this scene of trial, in the 69th year of his age, happy, in that the violence of his sufferings, which were mercifully shortened, exempted him from that long period of weakness and decay, which is frequently the most distressing accompaniment of old age, and weighs down the spirits of the active servants of their crucified Lord and Saviour with heaviness and sorrow.

\* He projected the plan, and zealously promoted the publication of the Family Bible, and was very instrumental in forwarding the great extension of the Society, by which the interests of the Church have been so materially promoted both at home and abroad.

The Dean and Chapter of Wells, at the instance of the respected and talented Diocesan, are about to revive the Grammar School in Wells, where the Choristers of the Cathedral will be classically educated, according to ancient custom.

### NEW CHURCHES.

The following new Churches have been consecrated:—

CHESTER, St. Bridget's, by the Bishop of the Diocese. It contains accommodations for 900 persons, including 400 free sittings.

FLEET, Dorset, by the Bishop of Bristol.

MOORGATE, in the Parish of Clareborough, Notts, by his Grace the Archbishop of York.

READING, Trinity Church, Berks, by the Bishop of Salisbury.

SHIDFIELD, by the Bishop of Winchester.

STOKE, near Wareham, Dorset, by the Bishop of Bristol.

TUNBRIDGE WELLS, Kent, by the Bishop of Rochester. It contains 1500 sittings, of which number 800 are free.

The foundation stone has been laid of each of the following new Churches:—

Bedminster, near Bristol; Cheltenham; St. John, at Forton, in the Parish of Alverstoke, Hants; Holbeck, York; St. Paul, Warrington; Wordsley, near Stourbridge.

BRISTOL.—Contributions amounting to 2,900*l.* have been made towards erecting a new Church for the out-parish of St. Philip and St. Jacob, in that city.

HASLINGDEN.—This Church has been enlarged, so as to contain 518 additional sittings, of which number 462 are to be free.

### ORDINATIONS.—1829.

|                       |          |                            |          |                        |          |
|-----------------------|----------|----------------------------|----------|------------------------|----------|
| <i>Chester</i> .....  | Aug. 9.  | <i>Hereford</i> ....       | Sep. 6.  | <i>Winchester</i> .... | July 5.  |
| <i>Chichester</i> ... | July 26. | <i>Lich. &amp; Cov.</i> .. | July 5.  | <i>Worcester</i> ....  | July 25. |
| <i>Gloucester</i> ... | June 28. | <i>London</i> .....        | June 14. | <i>York</i> .....      | July 26. |
|                       |          | <i>St. David's</i> ....    | Aug. 16. |                        |          |

### DEACONS.

| <i>Name.</i>                    | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>By Bishop of</i> |
|---------------------------------|----------------|-----------------|--------------------|---------------------|
| Adams, William .....            | B. A.          | Queen's         | Camb.              | Winchester          |
| Allen, Thomas Lingen .....      | B. A.          | Worcester       | Oxf.               | Hereford            |
| Askew, John .....               | B. A.          | Emmanuel        | Camb.              | Gloucester          |
| Atherley, Henry Fox .....       | B. A.          | Trinity         | Camb.              | Chichester          |
| Auriol, Edward .....            | B. A.          | Christ Ch.      | Oxf.               | London              |
| Baker, John Norgrove .....      | B. A.          | St. John's      | Camb.              | Hereford            |
| Bannatyne, Charles.....         | B. A.          | Balliol         | Oxf.               | London              |
| Baring, Frederick .....         | S.C.L.         | Christ          | Camb.              | Winchester          |
| Bayley, W. F. R. ....           | M. A.          | St. John's      | Camb.              | Gloucester          |
| Beadon, Frederick Fleming ..... | B. A.          | Oriel           | Oxf.               | Winchester          |
| Bedford, Paul Austin .....      | B. A.          | Clare Hall      | Camb.              | London              |
| Bentall, John .....             | B. A.          | Trinity         | Camb.              | London              |
| Biddulph, John .....            | B. A.          | Clare Hall      | Camb.              | Lichfield           |
| Blackburne, Jonathan .....      | B. A.          | St. John's      | Camb.              | Chester             |
| Bowen, J.....                   |                |                 |                    | St. David's         |
| Bradford, Thomas .....          | B. A.          | Magdalene       | Camb.              | Chester             |
| Braine, John .....              | B. A.          | Trinity         | Camb.              | London              |
| Brander, Boulton .....          | B. A.          | Queen's         | Camb.              | London              |
| Bricknell, William Simcox ..... | M. A.          | Worcester       | Oxf.               | Gloucester          |
| Cartwright, Theodore John ..... | B. A.          | University      | Oxf.               | Chester             |
| Cassels, Andrew .....           | B. A.          | St. John's      | Camb.              | Chester             |
| Cole, George .....              | B. A.          | Corpus Christi  | Camb.              | Chester             |
| Corser, John .....              | B. A.          | Trinity         | Camb.              | Lichfield           |
| Coster, Nathaniel Allen .....   |                |                 |                    | London              |
| Cozens, J. ....                 |                |                 |                    | St. David's         |
| Cupiss, Thomas .....            | B. A.          | Queen's         | Camb.              | London              |
| Davis, D. ....                  |                |                 |                    | St. David's         |
| Dixon, William .....            | B. A.          | Brasenose       | Oxf.               | Chester             |
| Du Pre, William Maxwell .....   | B. A.          | Christ Ch.      | Oxf.               | London              |



| <i>Name.</i>                      | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>By Bishop of</i> |
|-----------------------------------|----------------|-----------------|--------------------|---------------------|
| Elliott, Charles.....             | B. A.          | St. Edmund Hall | Oxf.               | London              |
| Escott, William Sweet.....        | S.C.L.         | Fell. New.      | Oxf.               | Hereford            |
| Evas, R. D. ....                  | B. A.          | Trinity         | Dublin             | Hereford            |
| Evans, W.....                     | B.C.L.         |                 |                    | St. David's         |
| Fletcher, William Kew .....       | M. A.          | Magdalene       | Camb.              | Lichfield           |
| Foley, John .....                 | B. A.          | Fell. Wadham    | Oxf.               | Worcester           |
| Gibson, Robert.....               | B. A.          | Corpus Christi  | Camb.              | London              |
| Goodwin, Henry John .....         | B. A.          | Emmanuel        | Camb.              | Lichfield           |
| Greswell, Francis Hague .....     | B. A.          | Fell. Brasenose | Oxf.               | Chester             |
| Griffiths, J. ....                |                |                 |                    | St. David's         |
| Harrison, Richard Hopkins.....    | B. A.          | Trinity         | Oxf.               | Hereford            |
| Harrison, Thomas .....            | B. A.          | Trinity         | Dublin             | Chester             |
| Harrison, T. ....                 | B. A.          | Trinity         | Dublin             | Hereford            |
| Heathcote, Gilbert Wall .....     | S.C.L.         | Fell. New       | Oxf.               | Hereford            |
| Hill, George Delgarno .....       | B. A.          | Trinity         | Oxf.               | Hereford            |
| Hornby, Robert .....              | B. A.          | Downing         | Camb.              | Chester             |
| Hubbersty, Nathan .....           | B. A.          | St. John's      | Camb.              | Lichfield           |
| Jetter, John Andrew .....         |                |                 |                    | London              |
| Jones, J. ....                    |                |                 |                    | St. David's         |
| Jones, J. ....                    |                |                 |                    | St. David's         |
| Jones, T. ....                    |                |                 |                    | St. David's         |
| Kenrick, Jarvis.....              | B. A.          | Trinity         | Camb.              | London              |
| Leigh, George .....               | B. A.          | Brasenose       | Oxf.               | Chester             |
| Lloyd, W. ....                    |                |                 |                    | St. David's         |
| Mackecknie, Somersall Richards .. | B. A.          | St. John's      | Camb.              | London              |
| Mainwaring, John .....            | B. A.          | Caius           | Camb.              | Norwich             |
| Malthus, Henry .....              | B. A.          | Trinity         | Camb.              | Winchester          |
| Matthie, Hugh.....                | B. A.          | Penbroke        | Oxf.               | Worcester           |
| Metcalf, W. ....                  |                | St. Bee's Coll. |                    | Chester             |
| Mickleburgh, James .....          | B. A.          | Trinity         | Camb.              | Gloucester          |
| Nicholls, William .....           |                |                 |                    | London              |
| Osborn, Edward .....              | B. A.          | Oriel           | Oxf.               | Winchester          |
| Owen, J. ....                     |                |                 |                    | St. David's         |
| Owen, J. ....                     |                |                 |                    | St. David's         |
| Packer, Richard Waldegrave .....  | B. A.          | Cath. Hall      | Camb.              | Chichester          |
| Page, Robert Leman .....          | B. A.          | Emmanuel        | Camb.              | London              |
| Pearson, John .....               | B. A.          | Trinity         | Camb.              | Chichester          |
| Penfold, James.....               | B. A.          | Christ          | Camb.              | Chichester          |
| Piercy, John .....                | S.C.L.         | Cath. Hall      | Camb.              | Worcester           |
| Powell, Frederick .....           | B. A.          | Christ Ch.      | Oxf.               | Worcester           |
| Powell, Walter Posthumus .....    | B. A.          | Worcester       | Oxf.               | Hereford            |
| Prichard, H. ....                 |                |                 |                    | St. David's         |
| Pugh, Evan .....                  | B. A.          | Jesus           | Oxf.               | Hereford            |
| Reyroux, Frederick.....           | B. A.          | St. Edmund Hall | Oxf.               | London              |
| Rocke, Thomas James .....         | B. A.          | Downing         | Camb.              | Worcester           |
| Rose, George .....                | B. A.          | Trinity         | Camb.              | London              |
| Sadler, J.....                    | B. A.          | St. John's      | Camb.              | York                |
| Sanford, George William .....     | B. A.          | Trinity         | Camb.              | Lichfield           |
| Shuttleworth, Edward.....         | B. A.          | St. John's      | Camb.              | Chester             |
| Simpson, Joseph .....             | B. A.          | St. John's      | Camb.              | Chester             |
| Smith, Augustus .....             | B. A.          | Trinity         | Camb.              | Winchester          |
| Smith, William .....              |                |                 |                    | London              |
| Spurrell, B. ....                 | B. A.          | St. John's      | Camb.              | York                |
| Stacpoole, Andrew Douglas .....   | B.C.L.         | Fell. New       | Oxf.               | Hereford            |
| Tayleur, Charles .....            | B. A.          | Trinity         | Camb.              | London              |
| Taylor, Montague James .....      | B. A.          | Brasenose       | Oxf.               | Chichester          |
| Tordiff, John .....               | B. A.          | Queen's         | Oxf.               | Gloucester          |
| Trifamer, Henry Syer .....        | B. A.          | Merton          | Oxf.               | London              |
| Trower, Walter John .....         | M. A.          | Fell. Oriel     | Oxf.               | Chichester          |
| Tryc, Charles Brandon .....       | B. A.          | Brasenose       | Oxf.               | Gloucester          |
| Tucker, Dennis .....              | B. A.          | St. Peter's     | Camb.              | Winchester          |
| Twells, R. ....                   | B. A.          | Trinity         | Camb.              | York                |

| <i>Name.</i>                  | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>By Bishop of</i> |
|-------------------------------|----------------|-----------------|--------------------|---------------------|
| Tywhitt, James Bradshaw ..... | B. A.          | Jesus           | Camb.              | Worcester           |
| Webster, William .....        | B. A.          | Trinity         | Camb.              | London              |
| Wedgwood, Robert .....        | B. A.          | Trinity         | Camb.              | Lichfield           |
| Weybridge .....               | B. A.          | St. John's      | Camb.              | Gloucester          |
| Wharton, George .....         | B. A.          | St. John's      | Camb.              | Hereford            |
| Whitcombe, Philip .....       | B. A.          | Brasenose       | Oxf.               | Hereford            |
| Williams, J. ....             |                |                 |                    | St. David's         |
| Williams, J. ....             |                |                 |                    | St. David's         |
| Winston, William .....        |                |                 |                    | St. David's         |
| Wither, Lovelace Bigg .....   | M. A.          | Oriel           | Oxf.               | Winchester          |
| Young, John .....             | M. A.          | Trinity         | Camb.              | Lichfield           |

PRIESTS.

|                                   |        |                 |       |             |
|-----------------------------------|--------|-----------------|-------|-------------|
| Attwood, George .....             | M. A.  | Fell. Pemb.     | Camb. | Chichester  |
| Bateman, Josiah .....             | B. A.  | Queen's         | Camb. | Lichfield   |
| Baxter, John Alexander .....      | B. A.  | St. John's      | Camb. | Lichfield   |
| Beinaud, Samuel Edmund .....      | B. A.  | Magdalene       | Camb. | Lichfield   |
| Birch, Charles .....              | B.C.L. | Trinity Hall    | Camb. | Lichfield   |
| Bnd, Charles .....                | B. A.  | Jesus           | Oxf.  | Hereford    |
| Blundell, William Dickson .....   | M. A.  | Brasenose       | Oxf.  | Chester     |
| Boissier, George Richard .....    | B. A.  | Magdalene       | Camb. | London      |
| Bridge, Thomas Lee .....          | B. A.  | Queen's         | Camb. | London      |
| Brown, John .....                 | B. A.  | Exeter          | Oxf.  | London      |
| Bull, William .....               | B. A.  | St. John's      | Camb. | London      |
| Burrow, Thomas .....              | B. A.  | Queen's         | Camb. | Lichfield   |
| Campbell, John Countenay .....    | B. A.  | University      | Oxf.  | Gloucester  |
| Cartmel, George .....             | B. A.  | Pembroke        | Camb. | London      |
| Chell, John .....                 | B. A.  | St. John's      | Camb. | Gloucester  |
| Clarke, Thomas .....              | B. A.  | Pembroke        | Oxf.  | London      |
| Cooper, James .....               |        | St. Bee's Coll. |       | Chester     |
| Cox, Edward Bethell .....         | B.C.L. | Christ          | Camb. | Winchester  |
| Dalton, J. ....                   |        |                 |       | St. David's |
| Dashwood, Samuel Vere .....       | B. A.  | Brasenose       | Oxf.  | London      |
| Davies, William .....             | B. A.  | St. Edmund Hall | Oxf.  | Chichester  |
| Dolphin, John .....               | B. A.  | Trinity         | Camb. | London      |
| Dowling, John Goulter .....       | B. A.  | Wadham          | Oxf.  | Gloucester  |
| Downall, John .....               | M. A.  | Magdalen Hall   | Oxf.  | Chester     |
| Duffus, John .....                | B. A.  | Queen's         | Oxf.  | Gloucester  |
| Evans, J. ....                    |        |                 |       | St. David's |
| Fisher, Ralph Watkins .....       | B. A.  | Clare Hall      | Camb. | Chester     |
| Gibbs, Joseph .....               | B. A.  |                 |       | Chester     |
| Godmond, Christopher Francis .... | B. A.  | Queen's         | Oxf.  | London      |
| Giffith, Charles .....            | B. A.  | Christ Ch.      | Oxf.  | St. David's |
| Gwilym, Richard .....             | M. A.  | Brasenose       | Oxf.  | Chester     |
| Haaden, John Clarke .....         | B. A.  | Corpus Christi  | Camb. | Winchester  |
| Hampton, H. ....                  |        |                 |       | St. David's |
| Harding, Thomas .....             | B. A.  | Worcester       | Oxf.  | London      |
| Heathcote, Robert Boothby .....   | B. A.  | St. John's      | Camb. | London      |
| Hey, Samuel .....                 | B. A.  | Corpus Christi  | Camb. | Lichfield   |
| Hodges, John Julius .....         | B. A.  | Queen's         | Camb. | Hereford    |
| Hone, Richard Brindley .....      | B. A.  | Brasenose       | Oxf.  | Winchester  |
| Hoole, John .....                 | B. A.  | Wadham          | Oxf.  | London      |
| Hughes, J. ....                   |        |                 |       | St. David's |
| Hume, William Wheler .....        | B. A.  | St. John's      | Camb. | Winchester  |
| Irvine, Robert .....              | M. A.  | Magdalen Hall   | Oxf.  | Winchester  |
| Jones, D. L. ....                 |        |                 |       | St. David's |
| Jones, J. ....                    |        |                 |       | St. David's |
| Kelly, Walter .....               | B. A.  | Caius           | Camb. | London      |
| Kinchant, John R. Nathaniel ..... | B. A.  | Queen's         | Camb. | Hereford    |
| Lawrence, Charles .....           | B. A.  | Brasenose       | Oxf.  | Chester     |
| Lay, John Ward .....              | B. A.  | St. John's      | Camb. | London      |

| <i>Name.</i>                    | <i>Degree.</i> | <i>College.</i>    | <i>University.</i> | <i>By Bishop of</i> |
|---------------------------------|----------------|--------------------|--------------------|---------------------|
| Leapingwell, Arthur .....       | B. A.          | St. Peter's        | Camb.              | London              |
| Lee, John William Thomas .....  | B. A.          | Trinity            | Dublin             | Winchester          |
| Lee, Philip Henry .....         | B. A.          | Fell. of Brasen.   | Oxf.               | Chester             |
| Lewis, D. P. ....               |                |                    |                    | St. David's         |
| Lyall, Alfred .....             | B. A.          | Trinity            | Camb.              | Chichester          |
| Machell, James .....            | B. A.          | Brasenose          | Oxf.               | Chester             |
| Matthews, John .....            | B. A.          | Christ Church      | Oxf.               | Chichester          |
| Mayo, William .....             | B. A.          | Magdalen Hall      | Oxf.               | Gloucester          |
| Merewether, Francis .....       | S. C. L.       | Trinity Hall       | Camb.              | Hereford            |
| More, Henry Gayer .....         | B. A.          | Christ             | Camb.              | Hereford            |
| Mossop, Sharpe .....            |                | St. Bee's Coll.    |                    | Chester             |
| Murrell, John .....             |                |                    |                    | London              |
| Nettleship, William .....       | B. A.          | Merton             | Oxf.               | Worcester           |
| Osborne, Edward .....           | M. A.          | St. Peter's        | Camb.              | London              |
| Palmour, J. D. ....             |                |                    |                    | St. David's         |
| Parker, Samuel Hay .....        | B. A.          | Pembroke           | Oxf.               | Worcester           |
| Parr, Thomas .....              | B. A.          | St. John's         | Camb.              | Hereford            |
| Peel, Robert .....              | B. A.          | Trinity            | Camb.              | Gloucester          |
| Philpot, Joseph Charles .....   | M. A.          | Fell. of Worcester | Oxf.               | Winchester          |
| Picton, Jacob .....             | B. A.          | Queen's            | Camb.              | Chester             |
| Povah, John Vidgen .....        | B. A.          | Trinity            | Camb.              | London              |
| Priestman, John Smith .....     | B. A.          | Queen's            | Oxf.               | Chester             |
| Pullen, Benjamin William .....  |                |                    |                    | Chester             |
| Pye, William .....              | B. A.          | Stud. of Chr. Ch.  | Oxf.               | Worcester           |
| Raines, Francis Robert .....    |                |                    |                    | Chester             |
| Ramsden, Thomas Lagden .....    | B. A.          | St. John's         | Oxf.               | London              |
| Randall, James .....            | M. A.          | Trinity            | Oxf.               | Winchester          |
| Reekes, Henry .....             | B. A.          | Clare Hall         | Camb.              | Chichester          |
| Richards, Edward Bridges .....  | B. A.          | Jesus              | Oxf.               | Winchester          |
| Richards, J. ....               |                |                    |                    | St. David's         |
| Richardson, A. H. ....          |                |                    |                    | St. David's         |
| Ricketts, William .....         | M. A.          | Fellow of Merton   | Oxf.               | Hereford            |
| Saunders, John .....            | B. A.          | Queen's            | Oxf.               | Winchester          |
| Saunders, S. W. ....            |                |                    |                    | St. David's         |
| Sharpe, Frederick William ..... | B. A.          | Emmanuel           | Camb.              | Lichfield           |
| Shaw, Charles James .....       | B. A.          | Trinity            | Camb.              | Chester             |
| Shaw, Robert William .....      | B. A.          | Christ Church      | Oxf.               | London              |
| Staunton, William .....         | B. A.          | Christ             | Camb.              | Lichfield           |
| Tanner, James .....             | B. A.          | Queen's            | Oxf.               | Winchester          |
| Thomas, D. ....                 |                |                    |                    | St. David's         |
| Todd, John .....                | B. A.          | Caius              | Camb.              | Chester             |
| Venn, John .....                | B. A.          | Fellow of Queen's  | Camb.              | London              |
| Victor, Henry Hasted .....      | B. A.          | Clare Hall         | Camb.              | Winchester          |
| Walker, Charles Edward .....    | B. A.          | Exeter             | Oxf.               | London              |
| Walker, William Fullarton ..... | B. A.          | Magdalen Hall      | Oxf.               | Chester             |
| Watkins, Thomas .....           | B. A.          | Queen's            | Camb.              | Hereford            |
| Watson, John David .....        | B. A.          |                    |                    | Worcester           |
| Williams, John .....            | M. A.          | Stud. Chr. Ch.     | Oxf.               | Worcester           |
| Williams, T. ....               |                |                    |                    | St. David's         |
| Williams, W. ....               |                |                    |                    | St. David's         |
| Wood, Hugh .....                | B. A.          | Trinity            | Camb.              | Lichfield           |
| Woodruff, John .....            | B. A.          | Merton             | Oxf.               | London              |
| Young, Edward .....             | B. A.          | Trinity            | Camb.              | Winchester          |

Deacons, 102—Priests, 101—Total, 203.

#### CLERICAL APPOINTMENTS.

| <i>Name.</i>                 | <i>Appointment.</i>                              |
|------------------------------|--------------------------------------------------|
| Baſſing, Frederick .....     | Domestic Chapl. to H. R. H. the Duke of Clarence |
| Chamſſes, Charles .....      | Domestic Chapl. to H. R. H. the Duke of Clarence |
| Gell, Philip .....           | Minister of St. John's, Derby                    |
| Nettleship, William .....    | Lecturer of St. Andrew, Droitwich                |
| Saunders, Auguſtus Page .... | Chapl. to the Biſhop of Oxford                   |

## PREFERMENTS.

| <i>Name.</i>           | <i>Preferment.</i>                                                          | <i>County.</i>            | <i>Diocese.</i>     | <i>Patron.</i>                           |
|------------------------|-----------------------------------------------------------------------------|---------------------------|---------------------|------------------------------------------|
| Barron, Francis ..     | { Chapl. to the Earl of Aboyne<br>to Margate, New Ch.                       | Kent                      | Canterb.            | Vic. of Margate                          |
| Blackett, J. A. ....   | Heddon-on-the Walls, V.                                                     | Northum.                  | Durham              | Lord Chancellor                          |
| Borton, Charles ..     | Wickhambrook, V.                                                            | Suffolk                   | Norwich             | Lord Chancellor                          |
| Boycatt, W. jun. ...   | Whitacre Burgh, R.                                                          | Norfolk                   | Norwich             | Rev. W. Boycatt, jun.                    |
| Clarkson, Isaac. ....  | Wednesbury, V.                                                              | Stafford                  | Lichfield           | Lord Chancellor                          |
| Coleridge, E. Ellis .. | Buckerell, V.                                                               | Devon                     | Exeter              | D. & C. of Exeter                        |
| Dampier, H. T. ...     | { Crawley, R.<br>with Hunton, C.<br>and Westwratting, V.                    | { Hants<br>Camb.          | Winchest.           | Bp. of Winchester<br>D. & C. of Ely      |
|                        | to Preb. in Cath. Ch. of Ely                                                |                           |                     | Bishop of Ely                            |
| Daubeney, E. A. ...    | { Domestic Chapl. to Right Hon. Ann<br>and Hampnett, R.<br>with Stowell, R. | { Margaret<br>Gloucester. | Dowager Visc. Anson | Ld. Stowell                              |
|                        | to hold by disp. Ampney Crucis, V.                                          |                           |                     | Ld. Chancellor                           |
| Davys, M. Richard.     | Theddlethorpe, All Saints', V.                                              | Lincoln                   | Lincoln             | Bp. Lincoln, <i>by lapse</i>             |
| Dobson, John ....      | Brandesburton, R.                                                           | E. York                   | York                | St. John's Coll. Camb.                   |
| Dyke, Henry ....       | Pelynt, V.                                                                  | Cornwall                  | Exeter              | J. Buller, Esq.                          |
| Heptinstall, R. H.     | { Capesthorpe, P. C.<br>and Siddington, P. C.                               | { Chester                 | Chester             | Davies Davenport, Esq.                   |
| Hustler, J. D. ....    | { Great Fakenham, R.<br>to Euston, R.                                       | { Suffolk                 | Norwich             | Duke of Grafton                          |
| Ingram, R. ....        | Mellor, C.                                                                  | Lancash.                  | Chester             | Vic. of Blackburne                       |
| Law, P. C. ....        | Hawkshead, P. C.                                                            | Lancash.                  | Chester             | Chanc. of D. of Lanc.                    |
| Marsh, William ..      | { Colchester, St. Peter, V.<br>to Birmingham, St. Thomas, C.                | { Essex<br>Warw.          | London<br>Lichfield | Rev. C. Simeon<br>Bp. of Lichfield*      |
|                        | Vice Princ. of St. David's Coll.                                            |                           |                     |                                          |
| Olivant, Alfred ..     | to 3d Cursal in Cath. Ch. of St. David's                                    |                           |                     | Bp. of St. David's                       |
| Park, G. ....          | Over Darwen, C.                                                             | Lancash.                  | Chester             | Vic. of Blackburne                       |
| Pedder, John ....      | { Garstang, V.<br>to Northenden, R.                                         | { Lancash.<br>Chester     | { Chester           | { Rev. John Pedder<br>D. & C. of Chester |
| Roberts, William ..    | Dunton Bassett, V.                                                          | Leicester                 | Lincoln             | C. Payne, Esq.                           |
| Taylor, Henry ..       | { Stokenham, V.<br>with Sherford, C.                                        | { Devon                   | Exeter              | The King                                 |
| Ward, Robert. ....     | { Master of the Grammar School, Thetford<br>to Santon, R.                   | { Norfolk                 | Norwich             | Corp. of Thetford                        |
| Ware, James ....       | Wyverstone, V.                                                              | Suffolk                   | Norwich             | Mrs. Ursula Ware                         |
| Wilson, William ..     | Field Broughton, C.                                                         | Lancash.                  | Chester             | Ld. G. A. H. Cavendish                   |
| Woolley, C. B. ....    | Thrussington, V.                                                            | Leicester                 | Lincoln             | Earl of Essex                            |
| Wright, Henry ..       | Winckleigh, V.                                                              | Devon                     | Exeter              | D. & C. of Sarum                         |

## CLERGYMEN DECEASED.

|                     |                                                            |                      |            |                                       |
|---------------------|------------------------------------------------------------|----------------------|------------|---------------------------------------|
| Crane, C. D. D. ... | { Chapl. to the Earl of Carlisle<br>and Paddington, P. C.  | Middlesex            | London     | Bishop of London                      |
| Deake, John ....    | { St. Athans, R.<br>and St. Bride's, R.                    | { Glamorg.<br>Monm.  | { Llandaff | { R. Jones, Esq.<br>T. Matthews, Esq. |
| Dunn, James. ....   | { Melton Parva, V.<br>and Preston St. Mary, R.             | { Norfolk<br>Suffolk | { Norwich  | Emm. Coll. Camb.                      |
| Fretwell, John ..   | { Covenham St. Barth. R.<br>and Winceby, R.                | { Lincoln            | Lincoln    | { Rev. J. Fretwell<br>Lord Chancellor |
| Glasse, J. ....     | Pencombe, R.                                               | Hereford             | Hereford   |                                       |
| Holdsworth, C. ...  | { Chivelston, R.<br>and Stokenham, V.<br>with Sherford, C. | { Devon              | Exeter     | The King                              |
| Houston, R. R. ..   | { Arlesley, V.<br>with Astwich, R.                         | { Bedford            | Lincoln    | R. Houston, Esq.                      |

\* The Rector of St. Martin having relinquished his right of presentation.

| <i>Name.</i>       | <i>Preferment.</i>                               | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>                                  |
|--------------------|--------------------------------------------------|----------------|-----------------|-------------------------------------------------|
| Jewell, William .. | { Burgh, R.<br>and Hackford, R.                  | { Norfolk      | Norwich         | G. H. Holley, Esq.                              |
| Kilshaw, Richard.. | Barkston, R.                                     | Lincoln        | Lincoln         | { Preb. of N. Grantham<br>in Cath. Ch. of Sarum |
| Knipe, Philip .... | Field Broughton, C.                              | Lancash.       | Chester         | Lord G. Cavendish                               |
| Lefroy, Benjamin . | Ashe, R.                                         | Hants.         | Winchest.       | { Trustees of the late<br>Rev. J. H. Lefroy     |
| Lowe, Jeremiah ..  | Great Saxham, R.                                 | Suffolk        | Norwich         | Robert Muir, Esq.                               |
| Manning, H. C. ..  | Burgh Castle, R.                                 | Suffolk        | Norwich         | Lord Chancellor                                 |
|                    | and Santon, R.                                   |                |                 | Corp. of Thetford                               |
|                    | { & Thetford, St. Peter's, R.<br>St Cuthbert, R. |                |                 | { Earl of Albemarle                             |
| Taylor, Robert ..  | Somborne Kings, V.                               | Hants          | Winchest.       | Sir Charles Mill, Bart.                         |
|                    | and — Little, C.<br>and Stockbridge, C.          |                |                 |                                                 |
| Williams, J.       | Eyton, C.                                        | Hereford       | Hereford        | vic. of Eye                                     |
| Williams, John ..  | { Llansadurnen, R.<br>with Llangharin, V.        | { Caernar.     | St. David's     | Rev. T. Watkins                                 |

| <i>Name.</i>                | <i>Residence or Appointment.</i>               | <i>County.</i> |
|-----------------------------|------------------------------------------------|----------------|
| Bloor, Matthew .....        | Late Curate of Over and Pulford .....          | Cheshire       |
| Carter, John .....          | Formerly Head Mast. of the Gramm. School ..... | Lincoln        |
| Leigh, George .....         | Middlewich .....                               | Cheshire       |
| Mackereth, M. ....          | Mast. of Grammar School, Thornton .....        | York           |
| Roope, John .....           | Adam Street, Adelphi, London .....             | Middlesex      |
| Smith, Francis Grosvenor .. | Maidstone .....                                | Kent           |
| Smith, Hely Hutchinson ..   | Great James Street, Bedford Row .....          | Middlesex      |
| Trevethan, Thomas .....     | Hels'on .....                                  | Cornwall       |
| Williams, Thomas .....      | Preston Candover .....                         | Hants          |

## UNIVERSITY INTELLIGENCE.

### OXFORD.

#### MARRIED.

The Rev. Walter John Trower, B.A. Fellow of Oriel College, eldest son of John Trower, Esq. of Muntham, in Sussex, to Elizabeth, eldest daughter of Chas. Goring, Esq. of Whiston Park, in the same county.

At Bangor Cathedral, by the Rev. J. H. Cotton, LL.B. Vicar of Bangor, the Rev. John Jones, B. D. Fellow of Jesus College, to Jane, daughter of J. Jones, Esq. of Penrhos Bradwen, Holyhead.

### CAMBRIDGE.

#### MARRIED.

At Hackford, Norfolk, the Rev. J. H. Harris, M. A. Fellow of Clare Hall, to Charlotte Ann, daughter of the Rev. J. B. Collyer, of Hackford Hall.

At Malahide, near Dublin, the Rev. Thomas Spencer, Fellow of St. John's College, and Perpetual Curate of Charterhouse Hinton, near Bath, to Anna Maria, only daughter of the late Major Brooke, of the Bengal Artillery, and grand-daughter of the late Colonel Brooke, Governor of St. Helena.

### NOTICES TO CORRESPONDENTS.

"U. Y." has been received.

"M." and "T. G." shall hear from us shortly.

"Exeter Meeting," and the "National Society Report," stand over for want of room. Upon further consideration, we find the suggestions of "A Scotch Episcopalian" to be impracticable.

### ERRATUM.

Page 570, line 8, for *five*, read *nine*.

THE  
CHRISTIAN  
REMEMBRANCER.

NOVEMBER, 1829.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Essays on some of the Peculiarities of the Christian Religion.*  
By RICHARD WHATELEY, D. D. *Principal of St. Alban's Hall,*  
*Oxford, and late Fellow of Oriel College.* Second Edition. Ox-  
ford: Parker. London: Murray. 1827. Price 7s.

*Essays on some of the Difficulties in the Writings of St. Paul, and in*  
*other Parts of the New Testament.* By RICHARD WHATELEY, D. D.  
*Principal of St. Alban's Hall, and late Fellow of Oriel College.*  
London: Fellowes. 1828. Price 9s.

THESE are beautiful volumes. St. Alban's Hall may be justly proud of such a Principal; the University of Oxford may well rejoice in such a Preacher; and we sincerely congratulate the orthodox friends of unsophisticated Christianity in the possession of such an able advocate of the truth as it is in Jesus. Perspicuous in his style, clear in his statements, logical in his arguments, and persuasive in his eloquence, amongst modern writers in theology, we hold Dr. Whateley to be "*facile princeps*." There are some few points, indeed, upon which our opinions do not accord with those of the learned author before us; and some, with regard to which we hesitate to deliver a verdict; but the general substance of these admirable Essays has our unqualified approbation. At *any* time, but more especially in *these* perilous hours of moody Calvinism on the one hand, and of licentious infidelity on the other; when Puritanic zeal serves but to degrade Revelation, by the furious spirit with which the dogmata of Geneva are identified with the words of soberness and truth, not less than by the *horrible* decree itself, which is thus disgustingly defended: and when the foolishness of metaphysical casuistry would daub the fair fabric of Christianity "*with untempered mortar*," to the infinite grief of her friends, and to the taunting delight of her scoffing opponents; it is with no ordinary feelings of satisfaction that we greet the appearance of this manly and orthodox champion of the

faith. Which hath wrought most mischief to Christianity, the *nonsense* of some of its enthusiastic disciples, or the *assaults* of all its adversaries, there is little room to doubt. The *nonsense* of one party, and the *assaults* of the other, are, in the volumes on our table, utterly discomfited, and wholly exposed. Of the learned divine who has fought this good fight, we think it difficult to overrate the merits. "*Hunc ego non diligam? non admirer? non omni ratione defendendum putem?*"\* Amidst the furiousness, the calumnies, and the noise of contending sects, and stunned as we are with the vulgar ribaldry of such men as Carlyle and Taylor, we turn to these pious and learned pages, with the certainty of finding rest to our disquieted spirits. "*Quæres a nobis,*" (again to quote the words of Cicero,) "*cur tantopere hoc homine delectemur? quia suppeditat nobis, ubi et animus ex hoc strepitu reficiatur, et aures convicio defessæ conquiescant.*"†

In the Essays upon some of the Peculiarities of the Christian Religion, the Principal of St. Alban's Hall has had in his view "the case of those who regard Christianity with *indifference*, rather than of those who reject it." (Pref. p. ix.) It is his main design to guard his readers against those errors, "which tend to the depreciation, and ultimately the neglect, of Christianity, by keeping out of sight, or underrating, many of its great and important peculiarities." (Pref. p. xv.) The first of the volumes which stands at the head of our present article contains five Essays, upon the following subjects: 1. On a Future State. 2. On the Declaration of God in his Son. 3. On Love towards Christ as a Motive to Obedience. 4. On the Practical Character of Revelation. 5. On the Example of Children as proposed to Christians.

By placing the doctrine of man's immortality amongst the *peculiarities* of Christianity, it will be seen that our author contends that "Jesus Christ brought life and immortality to light through the Gospel" in the literal sense of those words, and that the doctrine in question was not merely *acknowledged* or *confirmed* by the Apostles, but *first* authoritatively *revealed* by them. It is obvious that there are two points which challenge our attention on this interesting investigation. They are thus stated by Dr. Whateley, when he tells us, that we should inquire,

In what degree the belief of a future state *prevailed* among the ancients, and how far those who did entertain such belief were *correct* in their notions of it, and *warranted* in maintaining them; since it is plain, that no opinion deserves to be called knowledge, except so far as it is not only agreeable to truth, but also supported by adequate evidence.—P. 8.

What, then, shall be said of the mythology of the Greeks and Romans? What are we to infer from the fables of Tartarus and

\* Orat. pro arch. Poet.

† Ibid.

Elysium? Shall we say that they were the mere fictions of poetry, calculated to amuse the fancy, but forming no practical part of the creed of those ancient nations? Some probable conjectures, indeed, some vague guesses, or some anxious hopes, the offspring of their wishes, rather than the deduction of their reason, may be discovered in the writings of pagan philosophers; but their arguments for the doctrine of a future state were so far from producing conviction upon the vulgar, that they "did not fully succeed in convincing even themselves." Perplexity and darkness rested upon the mystery; and whether we weigh the conclusions to which they came, or the grounds upon which such conclusions were built, we shall find that their opinions were widely different from the Christian doctrine of life and immortality, and that the arguments by which they sought to establish their respective hypotheses, are insufficient to satisfy a careful inquirer after truth.

But, in reality, the doctrine never was either generally admitted among the ancient philosophers, or satisfactorily proved by any of them, even in the opinion of those who argued in favour of it. On the one hand, not only the Epicurean school openly contended against it, but one of much greater weight than any of them, and the founder of a far more illustrious sect, Aristotle, without expressly combating the notion of a future state, does much more; he passes it by as not worth considering, and takes for granted the contrary supposition, as not needing proof.\*—P. 21.

Even Cicero distinctly acknowledges, that,

Though, while he is reading the *Phædo*, he feels disposed to assent to the reasons urged in favour of a future state, his conviction vanishes as soon as he lays down the book, and resolves the matter in his own thoughts.—P. 23.

When, therefore, the *universality* of this belief is appealed to as proving the doctrine of our immortality (see Morehead's *Discourses*, p. 147), we cannot but see the sandy foundation upon which such reasoners erect their tenets. If the belief were so general, how comes it that St. Paul was *derided* by his Athenian audience, and pronounced, to be *mad* by the Roman governor, when he taught the resurrection of the dead? We venture to assert, that unassisted reason never did, and never could, arrive at any *certain* conclusion upon the doctrine before us; and that it is an abyss immeasurable by the scanty line of human intellect. Besides, we cannot forget that the faint conjectures of a future existence, which it was given to some favoured individuals to hazard, did not even approximate to our ideas of that state; "for the very notion of the soul's immortality, as explained by them, involved the complete destruction of distinct personal existence."

Let it be remembered then (writes our author), when the arguments of the heathen sages are triumphantly brought forward in proof of the soul's immortality, that when they countenanced the doctrine of future retribution, they

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\* Arist. Eth. Nicom. b. iii.



taught, with a view to political expediency, what they did not themselves believe; and that when they spoke their real sentiments on the subject, the eternity of existence which they expected, as it implied the destruction of all distinct personality, amounted, practically, to nothing at all.--Pp. 31, 32.

When our learned author contends that the *certainly* of a future life cannot be *assuredly proved* by *reason* without the aid of revelation, he is not rash enough to deny, that some arguments have been adduced in favour of the soul's immortality, of considerable weight. He denies, however, that a future state of retribution can be inferred from the irregularities prevailing in the present life, "since that future state does not account fully for those irregularities;" (p. 39.) and he thinks there is more force in the argument, which is drawn from the consideration, that man is, by nature, capable of a continued course of improvement, which must be cut short by death, and is also apprehensive of this; so that, upon the supposition that *this* is the whole of his existence, "his rational nature forms an impediment to his satisfaction," which would be a constitution of things manifestly at variance with the general course of nature.

Such being the palpable ignorance, and the perplexing difficulties, which rested upon the question of a future state, when it presented itself to *pagan* reasoners, Dr. W. next discusses the case of the Jews; and, being a disciple of the school of Warburton, we need not tell our readers what are his opinions. He advocates the Bishop's hypothesis with equal zeal and ingenuity. He strenuously denies that the doctrine of a state of retribution after death formed a part of the *Mosaic* revelation.

And if any one, (such are his words, p. 45) from a mistaken zeal to vindicate the honour of God's law against infidels, persists in maintaining that this *was* intended, how will he reply to the cavil they will immediately raise against the glaringly inadequate way of fulfilling such an intention? And thus it is, that when men rashly presume to distort the plain meaning of Scripture, for the sake of defending our religion against unsound objections, they expose it to more powerful ones, which they have left themselves without the means of answering.

We have no space to allot to the examination of those passages in the Old Testament, as well as in the New, which have sometimes been relied upon as proofs that a future state was revealed to the Jews; but must refer our readers to the sixth book of the *Divine Legation* for a copious discussion of this part of the subject. "Why Moses was not commissioned to reveal this truth," is a question which we are not competent to answer, because we cannot tell why the Gospel, which "brought life and immortality to light," was reserved for the precise period at which it was proclaimed. Yet we *can* tell why the revelation of a future state of retributive immortality was neither necessary nor proper in the *Mosaic* economy. See Dr. Whateley's Essay, p. 52, 53.

Is it contended, then, it will be asked, that the Jews knew absolutely nothing of the doctrine of a future state before it was manifested by the Gospel? Certainly not: but we would quote the words of our excellent essayist:—

There is no doubt, that some considerable time before our Lord's advent, the belief in a future state did become prevalent (though, as the case of the Sadducees proves, not *universal*.) among the Jews. \* \* \* \* \* It is highly probable, however, that the belief of a future state, as it prevailed among the Jews in our Lord's time, and for a considerable period before, was not, properly speaking, *drawn* from their Scriptures in the first instance,—was not *founded* on the few faint hints to be met with in their prophets; though these were evidently called in to *support* it; but was the gradual result of a combination of other causes with these imperfect revelations.

To this first Essay, Dr. Whateley has appended some learned notes, upon which we forbear to say more than that we do not agree with his dicta about the inquiry into the state of disembodied spirits, which he characterizes as “unnecessary,” and “unprofitable.” For our views upon that *interesting* topic, we beg leave to refer him to our Numbers for October, November, and December, 1828, and January, 1829. It is a subject which we purpose shortly to resume.

Dr. W.'s second Essay is upon “the Declaration of God in his Son;” by which he understands, not the mere *message* which Christ came to deliver, but the *manifestation* of God himself in Jesus, our Redeemer, whose incarnation he regards as a certain kind of *revelation* or *display* to men of the divine nature; and it is the Doctor's object to shew “in what manner, and for what purpose, this manifestation was effected.” P. 125. To thread-bare truths, which have ceased to excite our wonder, or to engage our attention, he has imparted the freshness of novelty, by the vigour of his style; and to curious points of theology, of which we have hitherto found it difficult to frame a satisfactory solution, he has given the stability of a settled conviction, by the cogency of his logic. As to the model exhibited in the life of our blessed Redeemer, we are sure our readers will listen to Dr. Whateley rather than to ourselves, and therefore we gladly adorn our pages with the following extract from the Essay now under review. The learned Principal of St. Alban's Hall is contrasting the example of Christ with the pattern of the ideal Wise-man of the Stoics.

This method, however, of leading men to morality, though perhaps the best that in their situation they could have devised, laboured under a very important defect: I speak not of the *blemishes* in the ideal Wise-man they described; though the character which they meant for a perfect one, was, according to the more correct principles now established, very far from perfect; still it is conceivable that it *might* have been so: let us then suppose it completely unexceptionable; still it is *ideal*: it wants the power of inspiring that interest and sympathy, that affectionate reverence, that emulation, which a really existing *person* can alone inspire; and being represented to us only by general *descriptions*,

it takes even less hold of the mind than the fictitious hero of a drama, who is represented as performing distinct individual actions; though we know that both are alike creatures of the imagination, which have therefore but a very faint effect in exciting us to imitation. An ideal model, in *short*, is but one *short* step removed from abstract moral precept: real human examples, on the contrary, are unsafe, from their imperfection. Both may do some service, but both leave much to be desired.

But if, while some of the ancient moralists were employed in recounting the actions, and holding forth the examples, of really existing illustrious men, to stimulate the emulation of their hearers,—and while others were pointing out, in the grave and lofty descriptions of the philosopher, or the vivid representations of the poet, an ideal exemplar of perfect excellence; a man exhibited such as men *should* be, not such as they are,—what would these sages, I say, have thought, had they been assured on sufficient authority *that such a man had actually appeared on earth*; not having his virtues tarnished with defects, like the heroes of their histories; not, a phantom of imagination, like the Persons of their theatre, or the Wise-man of their schools; *but a real, living, sublime, and faultless model of god-like virtue*? Surely they would have acknowledged with one voice, that such a character, and such a one only, was exactly suited to their wishes, and to the wants of their hearers; if they were at all sincere in their professions, they would have hailed with rapture the announcement of his existence; but would have wondered, at the same time, and doubted, how human nature could ever have attained this pitch of excellence. We might have answered them, &c. &c. Pp. 145—147.

We would enrich our pages with further quotations, but that we are summoned to the consideration of the *third* Essay, in the volume upon our table, “*on Love towards Christ as a motive to Obedience.*”

Whatever metaphysical difficulties may have been marshalled against this powerful principle, which appeals so eloquently to our feelings, and outruns the colder calculations of the judgment, it is a *strikingly distinguishing feature* of Christianity; and, as a motive of action, more strong, we are persuaded, than the hope of reward however great, or the fear of punishment however severe. In comparison with “the love of Christ,”—that feeling of pious and affectionate attachment which makes our *duty* the *delight* of our bosoms,—all other motives are powerless, and weak as the fragile withs, which Sampson snapt asunder when he arose from his sleep. It is not that such love (as some feverish enthusiasts seem sometimes to teach) is to be considered a *substitute* for obedience, but as the *source* whence it should spring.

The Gospel supplies us both with the motive and the rule;—“If ye love me, keep my commandments.” This precept therefore is to be considered in two points of view: *first*, that the love of Christ is the *proper ground* of our obedience,—*the reason why* we ought to keep his commandments: *secondly*, that the proper effect, and *sure test* of our love for Christ, is the keeping of his commandments.—P. 158.

“On each of these points many have fallen into dangerous mistakes:”—what they are, and how easily *proved* to be errors, he who wishes to learn, may consult Dr. Whateley’s admirable Essay. There he will see how fatally those dreamers deceive themselves who would

urge their religious fervour as an excuse for the carelessness of their lives; and how grievously others mistake the weapons of their warfare, who “*content* themselves with dwelling on the rewards and punishments of the next world, and on the folly and danger of sin,” to the utter suppression, or the *occasional* introduction, of the love of Christ as a motive to righteousness. We have sometimes felt this defect in the writings of some of our divines, who in every other respect are unexceptionable. They have ponderous learning, indeed, and irrefragable arguments;—they come forth to defend the cause of Christianity clad in coats of steel, and girt with the sword of truth; they annihilate the suspicions of the doubtful, and they *demonstrate* that it is our *interest* to be good: but they fail, we think, to win our *affections*; they fail to warm our *hearts*; and they seem to argue as if men were *all intellect*; and they forget, perhaps, that our reason is in vain convinced, when our feelings are unmoved. We know that we are uttering hacknied truisms; but we must remark, (and we would especially address ourselves to our *clerical* readers,) that these are truths which wise men have too much neglected, and we would humbly assume the privilege of asking whether *the dry and unattractive* manner,—the cold and merely ethical disquisitions, with which it is the practice of some preachers to tire their hearers, may not be classed amongst the causes which have filled the seats of dissenting chapels, and so miserably *depopulated*, in some instances, the pews of the Established Church? Let it never be forgotten, that

Almost all the exhortations of the sacred writers are grounded on the infinite mercies of our great Instructor and Redeemer towards us, and on the gratitude, love, and reverence, which we ought to feel towards him in return. To our hopes and fears, indeed, they appeal *incidentally* and *occasionally*; but the sentiment which they are *continually* striving to excite and keep alive in us, and which is the *main-spring* of their whole moral system, is, a strong sense of the greatness and the goodness of our Saviour, and a fervent zeal in adoring and serving Him, who did and suffered so much for us.—P. 163.

Let us study the model of Scripture, and in our pastoral addresses we shall no longer be content to paint the beauty of the seemly and the fair,—to descant upon the certainty of death, or the shortness of life;—the just recompense of reward to be looked for at the final audit of men;—the folly of sin, and the identity of wisdom with religion; for though these without question are arguments which every Christian teacher ought to employ; yet he must not *confine* himself to these, or make them his *chief* topics, if he would imitate the tone of the Gospel.

These topics indeed being almost entirely drawn from what is commonly called “*natural religion*,” (as far at least as that is supposed to hold out any probability of a future state,) it follows of course, that to dwell exclusively on these, is to omit great part of what is *peculiar to Christianity*; and thus to lose sight of one very striking and characteristic feature of it; a feature constituting

one of those peculiarities, *the neglect, or depreciation of which is so common, and so carefully to be guarded against.*—P. 165.

We would fain quote an eloquent passage from pp. 176, 178 of this Essay, but we must now turn to our author's *fourth* Essay on the *Practical Character of Revelation*: in which he asks whether *that* circumstance be likely to constitute a character of a revelation from heaven.

This inquiry falls naturally (he says) under two heads: first, whether or not a *pretended* revelation is likely to contain any matters which are interesting to curiosity alone, and have no reference to practice; and, secondly, whether this is likely to be the case with a *true* revelation.—P. 184, 185.

The desire for knowledge, especially upon dark and mysterious subjects, from the hour when Eve fell, to the moment in which we are writing, is especially characteristic of human nature. Science, for its own sake, independently of the "*cui bono*," ever interests the greedy curiosity of men; and we see, therefore, how the devices of the impostor, and the visions of the enthusiast, have sought to gain proselytes, or have *fascinated* the understandings of devotees,—“the one by professing to communicate what men are so desirous of knowing;” the other, by so working upon the “diseased fancy, as to impose upon it its own day-dreams for a revelation.” “Matters of speculative curiosity, unconnected with practice,” form, therefore, the larger part of all false systems of religion, as may be easily discerned by any one who considers the history of the Greek and Roman mythology, or the pretended revelations of the Hindoos, and of other modern pagans, or the elaborate descriptions of the Koran. Such is the case with the fables of the Jewish Talmud. Hence the idle legends of the Romish church. Hence the foolish visions of Swedenborg, “himself the dupe of his own distempered fancy.”

Such, then, being the character of *false* religions, what may we expect from a *true* one? P. 193. What then is in this respect the character of *our* religion? It may safely be asserted, that it is precisely such as we have seen, a true revelation might be expected to be: that it teaches us what is needful for us to know, but little or nothing besides; that the information it imparts is such as concerns the regulation of our character and practice, but leaves our curiosity unsatisfied.—P. 196.

Dr. Whateley fully and most ably demonstrates his position by an appeal to Scripture, and by contrasting the practical and uncircumstantial character of that *book* with the minute details afforded by the impostor of *Arise*, which abound with “a multitude of needless particulars, calculated to gratify an appetite for the marvellous,” but not possessing any relation to the practice of his followers.

From the practical character of *Revelation*, our author draws some most important results, as to the right use and interpretation of Scripture, under three heads.

1st. "What we ought to expect to learn from Revelation.

2dly. "How we should understand what is revealed." And,

3dly. "What application we should make of it."

Sorely tempted as we are to extract some beautiful paragraphs, (not more beautiful, however, than wise,) and much as we have been delighted, and *instructed* too, we hope, by our author, in the concluding periods of this admirable Essay, which we strongly recommend to the perusal of our readers, we have, in good truth, no room to spare for their insertion; and we cannot part with our learned Principal, without a brief notice of his Fifth Essay, "On the Example of Children as proposed to Christians."

Dr. Whateley divides his subject into two branches:—

First, our analogy to children in respect of the *knowledge* we possess; and, secondly, in respect of *duties*—of the rules of conduct we may derive from contemplating the condition of childhood.—P. 228.

In treating of the analogy of our situation to that of children in respect of knowledge, the circumstances to be noticed as most worthy of attention (the Doctor tells us), are these three; first, that their knowledge is, in *kind*, *relative*; i. e. that they know little more of any thing than the relation in which it stands to themselves; secondly, that in *degree* it is a *scanty and imperfect* knowledge; and, thirdly, that it is, nevertheless, *practically* sufficient for them, if they are but careful to make a good use of it.—P. 229.

The advantages to be derived from a comparison between the condition of Christians and that of children in respect of *conduct*, ("their conduct being often held out for *imitation* by Jesus and his followers"), are summed up in their *humility*, their *docility*, and their *resignation*; "i. e. an undoubting and affectionate confidence in parental care and kindness."

The singular effect which our author has given to this interesting subject is highly creditable to his genius, and will amply repay many perusals. Nor can we withhold our full approbation from the *advantages*, which he has pointed out as necessarily attendant upon *that* mode of instruction by the example of children, which is strikingly characteristic of Christianity, "and strongly confirming its divine origin, its importance, and its excellence."

We sincerely acknowledge our obligations to Dr. Whateley for his excellent Essays, and we shall be not a little disappointed if the readers of the *Christian Remembrancer* do not acknowledge their obligations to us for having thus introduced to their notice so clever a work. We doubt not that they will be anxious to have an opportunity of analysing the volume which stands second at the head of this article; and, therefore, we purpose to submit it to their perusal in our next Number, assuring them, in the mean while, that it will still increase their admiration of the ability and the learning of the Principal of St. Alban's.

ART. II.—*The Iris: a Literary and Religious Offering.* Edited by the Rev. THOMAS DALE, M. A. London: Low; Hurst, Chance, & Co. 1830. 8vo. 12s.

*The Amulet; a Christian and Literary Remembrancer.* Edited by S. C. HALL. London: Westley. 1830. 12mo. 12s.

THE variety of those little works, called *Annals*, which are already well known to the public, and the high literary merit to which most of them lay claim, seemed to give little prospect of success for another of the same class, even if many of its predecessors are not forced to quit the field. Under the auspices of Mr. Dale, however, though others sink, the *Iris* cannot fail to rise; his talents as a writer, his fame as a poet, his character as a scholar, and his zeal in the cause of true religion, in the face of his unfortunate connexion with the establishment in Gower Street, are a sufficient guarantee for more than ordinary merit in any thing which he undertakes. There is a novelty of design too in the *Iris*, which, at the same time that it brings it under the more especial notice of the *Christian Remembrancer*, will entitle it to the patronage of those who are anxious to encourage the diffusion of sober piety and sound principle. Its contents are exclusively of a religious tendency; but, withal, entirely devoid of any tincture of those doctrinal peculiarities, the profession of which is now so much in vogue. To render amusement subservient to the great end of moral and religious improvement, has been the object of the editor; not to sow the seeds of Pharisaical hypocrisy, or to convert the sincere believer into a morbid devotee.

After what we have now said, some of our readers will perhaps be startled at finding among the list of Mr. Dale's contributors, some who are not very well disposed toward the doctrines or discipline of the Established Church. With the editor's acceptance or rejection of assistance from these quarters, we have nothing to do, provided nothing be sanctioned in his volume which can give offence to the sober and rational Christian. It is not with *persons* or with *names* that we war; but with false principles and erroneous doctrines. Josiah Conder, for aught we see, is as fair a name as that of Reginald Heber; and if Josiah Conder wrote one of a number of religious and moral pieces, equally pure and defensible with the rest, why let Josiah Conder be the contributor, doing. But should he take advantage of the privilege afforded him, to alienate the minds of his readers from the path in which they have been brought up, then would Mr. Dale be answerable for the consequences, and we should think it our bounden duty "to pour the fiercest vial of our wrath" both upon the editor and the writer. As this is not the case, let both enjoy the meed of their well-earned fame; the one as the author, and the other as the impartial editor, of a work of literary merit.

It will of course be expected that we say something of the embellishments. Be it known, however, that we are no connoisseurs; but not on that account, perhaps, less likely to coincide in opinion with many of our readers. An eye, which is over-nice in searching for a flaw, will be apt to neglect a beauty; and the discovery of some striking excellence will compensate with many for want of effect in the general design. We have been told, for instance, of the exquisite richness of the "Raising of Lazarus" in the volume before us; whereas, for the life of us, we cannot make head or tail of the artist's intention, and we think that many besides ourselves will be found in a similar plight. Besides this, there are ten other engravings finished in the first style of the art. Among these our especial favourites are the frontispiece from *Carlo Dolce's* "Thy Will be done;" "The Flight into Egypt," by *Claude*; "Christ expounding the Law," by *Leonardo da Vinci*; "St. John," by *Cignani*; and "Hagar and Ishmael," by *Baroccio*. "A Magdalen," by *Carlo Dolce*; and the "Incredulity of Thomas," by *Caracci*, are also beautiful specimens of the old Italian school. It will be observed that, in accordance with the general design of this Annual, the Embellishments are all Scripture pieces, taken exclusively from the old masters: most of them are accompanied with a characteristic poem from the pen of the editor, so as to form a series of Scripture illustrations; and the rest have had ample justice done them by other hands. Those, however, who are acquainted with the beauty of Mr. Dale's sacred poetry, will not be surprised that we give the preference throughout to those undertaken by himself.

The most prominent attraction in the book, is a poem of some length by the editor, entitled "The Daughter of Jairus." It seems to have been originally written as a companion to "The Widow of Nain;" which has so justly entitled the author to the distinguished eminence which he holds among the most admired poets of the day. In assuring our readers that it is not a whit inferior to its predecessor, we at once render it unnecessary to make any extracts, as no one will rest contented till he has perused the whole. We shall therefore prove our assertions respecting the general excellence of the contents, by furnishing a few specimens from different parts of the work. And, first, as in duty bound, we present one of the minor contributions of the editor himself, with which the volume opens:—

THE MADONNA AND CHILD.

When from Thy beaming throne  
O High and Holy One!  
Thou cam'st to dwell with those of mortal birth;  
No ray of living light  
Flashed on this dark night,  
To shew the GODHEAD subject earth:



Thine was no awful form,  
Shrouded in mist and storm,  
Of Seraph, walking on the viewless wind ;  
Nor didst thou deign to wear  
The port, sublimely fair,  
Of Angel-heralds, sent to bless mankind.

Made like the sons of clay,  
Thy matchless glories lay  
In form of feeble infancy concealed ;  
No pomp of outward sign  
Proclaimed the Power Divine ;  
No earthly state the heavenly guest revealed !

Thou didst not choose thy home  
Beneath a lordly dome ;  
No regal diadem wreathed thy baby brow ;  
Nor on a soft couch laid,  
Nor in rich vest arrayed,  
But with the poorest of the poor wert Thou !

Yet she, whose gentle breast  
Was Thy glad place of rest ;—  
In her the blood of royal David flowed :  
Men passed her dwelling by  
With proud and scornful eye ;  
But Angels knew and loved her mean abode.

There softer strains she heard  
Than song of evening bird,  
Or tuneful minstrel in a queenly bower ;  
And o'er her dwelling lone  
A brighter radiance shone  
Than ever glittered from a Monarch's tower.

For there the Mystic Star  
That sages led from far,  
To pour their treasures at her Infant's feet,  
Still shed its golden light ;—  
There, through the calm, clear night,  
Were heard Angelic Voices, strangely sweet.

O happiest thou of all  
Who bare the deadly thrall  
Which, for *one* mother's crime to all was given ;—  
*Her* first of mortal birth  
Brought Death to *Man* on earth,—  
But *thy* strings I *hear* *again* from heaven !

O happiest of Virgins  
Whose unruined  
Blessed maiden meekness with a mother's love  
Blest in thy Heavenly Son,  
Blest in the Holy One,  
Whom man knows not below, *Whom* Angels hymned above !

The following is from the *Montgomery* :

HEAVEN IN PROSPECT.

Palms of glory, raiment bright,  
 Crowns that never fade away,  
 Gird and deck the Saints in light,—  
 Priests, and kings, and conquerors they.  
 Yet the conquerors bring their palms  
 To the Lamb amidst the throne :  
 And proclaim in joyful psalms,  
 Victory through his Cross alone !  
 Kings their crowns for harps resign,  
 Crying, as they strike the chords,  
 “ Take the kingdom,—it is thine ;  
 King of kings, and Lord of lords ! ”  
 Round the altar, priests confess,  
 If their robes are white as snow ;  
 ’Twas the Saviour’s righteousness,  
 And his blood, that made them so.  
 Who were *these* ?—On earth they dwelt,  
 Sinners once, of Adam’s race ;  
 Guilt, and fear, and suffering felt,  
 But were saved from all by grace.  
 They were mortal, too, like us ;  
 Ah ! when we like them shall die,  
 May our souls, translated thus,  
 Triumph, reign, and shine on high !

Pp. 109, 110.

One more extract from the poetry, and then for the prose. We take at random some spirited stanzas by the Rev. H. Thompson, M. A.

THE CHRISTIAN WARFARE.

“ TAKE UP THY CROSS, AND FOLLOW ME ! ”  
 Heard ye the call divine ?  
 Soldier ! brace on thy panoply !  
 Advance thy Captain’s sign !  
 Conquering to conquer forth He goes :  
 By thy weak arm his might can crush his proudest foes.  
 With Truth’s unsullied baldrick gird  
 Upon thy mailed side,  
 The Spirit’s glaive, thy Leader’s word ;  
 Let Virtue’s corslet, tried  
 In strife and furnace, guard thy breast ;  
 And let Salvation’s helm thy dauntless brows invest.  
 But most, upon thy martial arm  
 Take Faith’s imperious lance,  
 To quench the fiercest of our foes,  
 Amid the deadly ranks of sin.  
 Then forth on thy valiant way  
 Speed on, thy steps prepared to move reveal’d to  
 Saw’st thou the waters foaming high ?  
 ’Tis Passion’s restless sea :  
 Heard’st thou the storm that swept the sky ?  
 ’Tis stern Adversity.  
 Heed not—true勇士’s hollows, cleft,  
 Shall fence with crystal hand and thy left.

Saw'st thou the broad and arid plain?  
 No sheltering leaf is there,  
 No fount, where scorch'd and fainting Pain  
 Beneath the sultry glare  
 May slake his lips. Nor fear, nor fly:  
 Heaven's stores shall ope for thee, when earth and wave deny.  
 Greater and mightier far than thou,  
 The hosts that bar thy way:  
 Yet let not that high spirit bow:  
 A loftier Power than they  
 Conducts thy march; before Him driven  
 Melts Anak's Titan horde, and rampire wall'd to heaven.  
 True, dark Ingratitude is there,  
 And Disappointment cold;  
 And mean Suspicion, from his lair,  
 Unwinds his viper fold.  
 Yet fear not—He whose knight thou art,  
 With energy divine can nerve thy human heart.  
 True, Earth, in treacherous charms arrayed,  
 With eye too wildly sweet,  
 Would seek to her unhallowed shade  
 To lure thy pilgrim feet.  
 Yet yield not.—She who woos thy vows,  
 With crown of bleeding thorn enwreathed thy Master's brows.  
 Say not, thy yoke is hard to bear!  
 But look on Him who bore  
 For thee a weightier load of care,  
 And then repine no more.  
 His yoke is light: His ways are rest:  
 They that endure with Him, with Him too shall be blest.  
 Fear not, and thou shalt overcome!  
 Yea, through His love who led;  
 With palm of more than conquest's bloom  
 Twine thine unhelmed head.  
 Mid white-rob'd hosts of fair renown  
 The morning star shall shine first jewel of thy crown.  
 Fear not! in victory thou shalt stand  
 Upon the glassy sea,  
 And chant, with heaven's own lyre in hand,  
 The psalm of the free:  
 "Sing to the Lord! the fight is done!  
 The fearful foe is whelm'd! the rest eternal won!"

Pp. 213—216.

From the press we shall content ourselves with one extract, for it will be a long one. We shall be forgiven, however, for giving at length a relic of the late E. Sch. Heber.

#### THE CHARACTER OF NICODEMUS.

Nicodemus was one of the teachers among the Jews, and a Pharisee of great reputation for his learning and piety. He is described in the Gospel as a ruler, or magistrate, and as a member of the high court of Sanhedrim, or parliament; and the ancient books of the Jews are full of strange and improbable stories as to his wealth, his magical and occult powers, and the wonderful manner in which his prayers were answered by God. His substance was calculated as sufficient to furnish him with food for seven years; his daughter's marriage-bed was, in ostentation, filled up with purses of money; his

liberality was esteemed to be as unbounded as his means of being liberal; and so great was his reputation for piety, that his prayers were, on more than one occasion, believed by the Jews to have wrought miracles, and called down rain from heaven. These stories are, doubtless, improbable; nor do they rest on any better authority than the traditions of the Rabbins and the Pharisees; but, wild as they are, they prove, at least, the high estimation in which he was held, inasmuch that the riches of Nicodemus, and the subsequent misfortunes of his family, became a sort of proverb, to express the excess and the uncertainty of worldly prosperity.

A grave, and learned, and wealthy, and renowned man, with so much to hazard from any change, and so naturally disposed to favour the present state of things, was not likely to be forward in embracing a new religion, or one which was only recommended by so poor and so young a teacher as our Lord. Besides, as yet, not one of those with whom Nicodemus was accustomed to associate—none of those whose good opinion he chiefly valued—none of the Jews—none of the rich—none of the learned—had ventured openly to confess their suspicions that this strange Galilean whom they persecuted, was, after all, that Messiah which should come into the world; and Nicodemus, it is possible, had joined as loudly as the rest of his brother magistrates, in discountenancing the new prophet, and his forerunner, John, and in deriding the poor fishermen and silly women, who believed in the miracles which Jesus performed.

It is probable, nevertheless, that this ruler of the Jews had been, for some time, uneasy in his mind. It was impossible for a man so well acquainted with the law and the prophets, not to observe that Jesus of Nazareth did all the works, and displayed all the tokens, which Moses and the prophets had foretold of the Messiah; and his rank and leisure gave him every opportunity of learning the particulars of our Lord's miraculous birth, and of the circumstances by which his early life was rendered remarkable. He had, doubtless, heard from the Herod family themselves, the visit of the Wise Men of the East, and the fears which that visit excited. The Star must have been seen by all Judea; and he himself, perhaps, for he was of advanced age, was one of the doctors who had admired the understanding and answers of young Jesus in the Temple. At all events, the manner in which St. John the Baptist proclaimed him the Lamb of God, was known to all Judea and Galilee; and the wonderful works which Jesus wrought, were of a kind not to be concealed, nor to be performed by any man, unless the power and presence of God were with him.

As these reflections recurred daily with increasing strength, to the mind of Nicodemus, his perplexity must have increased in proportion. He would consider with himself, whether, if Jesus were really the Christ, the Messiah that was expected by the Jews, he were justified in delaying to fall down and worship him—if he were really the Lamb of God who was to take away the sins of the world, what might be his punishment if he neglected this great salvation?

Such meditations might frequently occupy his mind; but to obey the conviction gradually implanted in his soul, involved the sacrifice of much reputation,—great danger to his rank and esteem in society,—and, when the temper of the times was considered, the loss of his property, and, perhaps, of life itself. Nicodemus was not one of those who are ready to abandon riches and reputation for the sake of God, and to enter naked into the kingdom of life; he durst not own Christ publicly, yet he could not help believing on him; and after, it may be, much inward struggle between his love of the world and his conviction of the truth, he has recourse to the more prudent of cowardice—he comes by night to Jesus, and professes himself a disciple privately.

In his manner of doing this, and in the conversation which followed, may be perceived much of that pride of rank and riches which was likely to possess the mind of a nobleman;—nurtured that confidence in his own learning and in his own virtues, to which the Jews were but too liable;—and in our Saviour's subsequent discourse, may be seen the humbling both these feelings in the heart of his new disciple, is, in our

Nicodemus, perhaps, was of opinion, that when so mighty and so wise a man as he was, came to Christ, and owned himself his disciple, the Prophet would be willing to accept so eminent a convert on his own terms; that he would not insist on his submitting to the usual and public ceremonies of his faith; but that in private, and without revealing his secret, Jesus would gladly admit him to far more favour and confidence than those poor Galileans, who were, as yet, his principal followers. Nor, had Jesus been a deceiver, a mere human teacher of righteousness, would he have scrupled at a measure so evidently conducive to his interest; nor, in such a case, would even that haughty compliment have been improper, with which the ruler opened his visit.

"Rabbi, we know that thou art a teacher come from God; for no man can do the miracles which thou doest, except God be with him." These were, undoubtedly, flattering words from the wealthy and the powerful; but on the Son of God no such lip-righteousness would impose. Interrupting him in his unfinished speech, he discovers at once his knowledge of what was passing in the mind of his visitant, and reminds him that he had not yet gone through those precious pledges of sincerity and repentance, which alone could admit men to familiarity with Christ. With remarkable earnestness, while reading his visitant's soul, he detects the blended pride and cowardice which struggled with his faith, and made him only half a Christian; he replies, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

Nicodemus, as a learned Jew, must have been well acquainted with the meaning of "the kingdom of God," and he must have been no less so with the phrase, "being born again," which was a common expression, both among the Jews and Gentiles, to signify that inward and entire change of heart and habits, of which baptism was the outward symbol or pledge, and which both Jews and Gentiles required from those, who were candidates for admission into the higher privileges and mysteries of their respective forms of worship. The heathens themselves had the custom of sprinkling with water those who gave themselves up to the worship of any of their gods, and the person who submitted to this ceremony, was said to be born again, and to become the child of that deity to whom he consecrated his after life. The Normans, when they set a slave at liberty, called that ceremony, the "regeneration" of the slave; and the same name was given by the Jews to that baptism by which heathens and idolaters, and excommunicated persons, were admitted to the profession of the laws of Moses.

Our Saviour's meaning was (and Nicodemus could not but understand it), to reprove his visitant for thus privately confessing a faith in which he ought to have gloried, and to remind him, that if he sought to be a disciple of the Messiah, he must first go to his apostles, and be baptised. But this, however, little suited the ruler's inclination. To make so public a profession of an unpopular faith, was discreditable, and might be dangerous (for baptism, by a tradition of the Jews, was always performed in the day-time, and before witnesses). To humble himself, and receive the pledge of adoption from a publican like Matthew, or such mean Galileans as John, or James, or Peter, was, to a ruler, shocking, and in the eyes of a Pharisee, and doctor of the law, an almost impious degradation. And to own himself a sinner and impure, to profess that his whole nature required a change, and to undergo that ceremony, which was the pledge of confession and forgiveness, to repentant idolaters, or publicans, or heathens, appeared to a self-righteous man, a strange and unnecessary prostration of great talents, and of surprised and disappointed pride is perceptible in his reply, "How can a man be born again when he is old? Can he enter a second time into his mother's womb?"

He thus endeavours to evade the import of our Saviour's words; and he urges, in answer to this con-  
his privileges, as a native Israelite and  
vours to persuade Jesus, that a  
bility, could have no need of  
and habits, of which baptism

of our Saviour's words;  
age, his high character,  
Abraham; and endea-  
onsequence, and respecta-  
entance and change of life  
How can a man be born again

when he is old?" Dost thou suppose that at my age, a doctor of the laws and a master in Israel, I want any change of this sort? What tedious ceremonies or probation can I submit to, old as I am? How long wilt thou keep me in the same dependence and humility which we expect of children, or heathen converts? What yet is wanting to a descendant of Abraham like myself? Can I make myself any more a child of promise than I am already? "Can I enter a second time into my mother's womb?" from which former birth I became an heir of Israel, and the countryman, perhaps the kinsman, of the Messiah! "Verily, verily," our Lord again replies, "I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." As if he had said—Alas! old man, many things are necessary to make thee a child of God, of which thou hast, as yet, but little notion: not only is the outward sacrament of regeneration by water required, but a great and spiritual change, altogether distinct from those privileges on which thou layest so great a stress, of the birthright of a Jew, and thy descent from Abraham. "That which is born of the flesh is flesh." From thy mother's womb, of which thou talkest, thou hast only derived a fleshly life; those Jewish promises which thou inheritest, and wherein thou boastest thyself, are all of a worldly nature, and flesh and blood cannot inherit the kingdom of God. "That which is born of the spirit is spirit," and the birth of the spirit only can introduce thee to the spiritual privileges in which the kingdom of God consists. "Marvel not that I say unto thee, ye must be born again;" nor dream, that because thou art born a Jew, thou hast, by that national birth, an exclusive title to the kingdom. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the spirit." As if he had said, Canst thou direct, or comprehend the course of the wind of heaven? Canst thou command its free and blessed breezes to visit the Jews alone? Yea, thou knowest not whence it cometh, nor whither it goeth; but thou hearest the sound thereof—that sound which is gone forth into all lands, and as far as the ends of the earth. Can earthly wisdom find it, or can the works of man produce it? No, it bloweth where it listeth; and Jew and Greek, Pharisee and Idolater, are born of the spirit, they know not how, and are purified by its invisible influence, which is known only by its effects, and the fruit that it generates.

The surprise of Nicodemus was now no longer feigned or querulous: that the privileges of the blood of Abraham should be accounted for nothing, and that the revelation of God's will should spread, like the wind, from one corner of heaven to the other—these, to a Pharisee, were indeed unexpected truths, and he replies in wonder, "How can these things be?" Yet, in truth, these very circumstances were all foretold by the prophets as proofs of the Messiah's coming: and it was foretold, that the gathering of the Gentiles should be to Him: it was foretold, that His coming was like a refiner's fire, to renew the hearts of his people: and the ignorance which Nicodemus displayed as to these signs of the times, is a satisfactory proof how much the Pharisees had left off the study of the Scriptures for the vanity of traditions, and the useless scruples of outward forms of devotion or reverence. They pored over the commentaries of the Scribes, till they forgot Isaiah and Moses: they washed their cups, and strained the net of their glories, of which they were so proud, from their eyes. Well then might Christ exclaim, "How can these things be?" "How canst thou, a master in Israel, and art thou not: thou to learn and to be taught? thou to whom the outward being able to understand the Scriptures is so necessary?"

This wise and powerful man, rejected as a convert by baptism and repentance, lest the loss of station, wealth,

my disciples, how far art thou, coming are thus new and strange, from of the kingdom of God."

perhaps, well-meaning man, was sought himself too pure to need dare to avow his faith publicly; would be the consequence.

long as our Saviour lived, Nicodemus had never sufficient courage to join his disciples,—but when he saw the fulfilment of His prophecy, and beheld the Son of man lifted up like the serpent of Moses, as he had foretold in the concluding part of their conversation, this proof of His divinity overcame his doubts, and we behold him coming boldly forward to celebrate His burial with a late, though sincere repentance. How much must he then have lamented his own tardiness,—how much have hated himself for that cowardice, which was ashamed of the Messiah, while he might have gazed on His countenance, and listened to His words; and how greatly must he have feared, lest his day of grace was gone by for ever!—Pp. 44—55.

Here, then, we should take our leave of Mr. Dale; but, for the credit of criticism, we cannot do so without finding fault; and, therefore, as we cannot pick a hole in his book, we will in his Preface. It seems that the “Iris” was first announced under the title of the “Offering,” to which it was objected that it interfered with the appellation of another work of the same class, which has been for some time before the public, and a squabble accordingly ensued between the publishers of these literary rivals. From the Preface to the “Iris” it appears that they of the contrary part were not over civil in their mode of proceeding, and spoke in no measured terms of the “piracy” of their title. As no unfair dealing was intended on the part of the proprietors of the “Offering,” the title was readily given up, and would have been so without any dispute; though, for our parts, we cannot see what reason there was for complaint with the party who conceived themselves aggrieved. However similar the titles of the two works might have been, for they were very far from identical, their objects are so entirely distinct, that one could not, by any probable chance, have been mistaken for the other. As well might Mr. Ackermann impeach the honesty of the *Juvenile Forget Me Not*, as the proprietors of the *Friendship’s Offering* talk of injunctions to their brethren of the *Iris*. Such, however, was the case; but what in the world, we would ask, have the public to do with the matter? Does any one person, from Cornhill to Lamb’s Conduit Street, barring always those immediately concerned, care one sixpence whether the admirable volume, edited by Mr. Dale, be called the *Offering* or the *Iris*? We do not certainly: and, though we shall read the *Friendship’s Offering*, and possibly notice it in common with the other Annuals in our next Number, yet we do not think it will sell a single additional number by offering an unequal competitor for a portion of the public patronage.

After the *Amulet* was written, and just as we were going to press, *The Amulet* came to hand. The character of this work, which has now reached its fifth volume, is well known to our readers; so that it will be unnecessary to say any thing of that head. Indeed, we have only time to take a very rapid glance at its contents, which, however, is sufficient to convince us that it is decidedly the best volume

which the editor has yet produced. The embellishments, twelve in number, are exquisite; and the work is got up in a style which does infinite credit to the taste and liberality of the publishers. We extract a Sonnet by the Hon. Mrs. Norton,

Oh! for the time—the happy sinless time  
When first we murmur'd forth our infant prayer,  
Listened with reverence to the church-bells' chime—  
Gazed on the sky, and deemed that God dwelt there!  
That time is past—burdened with sin and care  
No more we hear those holy deep-toned bells;  
But as their echo trembles on the air,  
So in our sorrowing minds remembrance dwells,  
Rising reproachful from the deepest cells—  
Breathing of those fine days ere passion's sigh  
Remorse and sorrow, (sad the tale she tells)  
Polluted the petition sent on high;—  
When we knelt sinless,—and our God alone  
Was in the prayer that rose to his Almighty throne.

ART. III.—*The Evidences of Christianity: Stated in a Popular and Practical Manner, in a Course of Lectures, delivered in the Parish Church of St. Mary, Islington.* By DANIEL WILSON, A. M. Vicar. In Two Vols. London: Wilson. 1828. Vol. I. Pp. 550. Price 12s.

WE are known to be no very ardent admirers of Mr. Daniel Wilson's theological system and ecclesiastical views; we are known to entertain no very high value for the turgid pretensions of the party to which he has attached himself; and we have no hesitation in expressing our most unqualified disgust at his recent political conduct, which, since he has deemed it of sufficient consequence to deserve a somewhat elaborate public apology, is fair matter of public discussion. Every honourable sympathy of the heart is outraged, when we behold any fellow man resigning, in one moment, and without the pretext of a new reason, old and important principles, to gratify an individual or a faction; but let the apostate be a MINISTER OF THE GOSPEL—we attempt not to express what is but too inexpressible.

But we have no intention to enter here on Mr. Wilson's public conduct. This is not the place to do so. In the above brief remarks, if we consult not the reputation of the author, we consult that of his work. We have made this statement solely with the view of showing, that those commendations, which we may think the volume under our consideration deserves, are not the result of any prepossession, but really extorted from us by the merit of the subject.

We believe the feeling of the public is rather against evidences of Christianity. Of the truth of God (and there are many), there is not perhaps one treatise, from Luther's colossal "Credibility," to the pithy and vigorous manuals of Erskine, and Soame Jenyns, which does not of itself produce the question in debate. Their



mode is totally dissimilar ; but they are not so much conducive proofs as *aliter* demonstrations. Prove the authenticity and credibility of the Scriptures, and you prove their inspiration ; therefore Christianity is true. Prove Leslie's, &c. criteria to hold of the Christian facts, and Christianity is true. Prove that the first Christians endured the excess of persecution for our present story, and Christianity must be true. Prove the incalculable superiority of the Christian tone of morals to every other, and contrast it with the humble exterior of its first promulgators ; a higher hand is again evident, and Christianity is true. Above all, let its effects be put to personal experiment, let the inquirer begin by doing the will of God ; he shall know of the doctrine whether it be of God ; he shall know that Christianity is true. One of these arguments is enough with a candid mind ; with the disingenuous, all combined are inefficient. It is on this account, that Christians overlook books on the evidences as superfluous, and sceptics despise, without reading them ; and thus the subject, except in the case of a few works, backed by eminent names, is much neglected, much more than it ought to be, by those who believe themselves commanded by inspired authority always to be ready to give a reason of the hope that is in them.

We do not think the pulpit altogether the most favourable latitude for the production of Christian evidence. The very subject presumes some education, some knowledge of the laws of evidence, some acquaintance with sceptical objections. Now these particulars necessarily do not hold universally in a promiscuous congregation. Towards the end of the seventeenth century, the deists were becoming a conspicuous body, and their writings were gaining a considerable diffusion among the educated classes. It was considered necessary to refute them from the pulpit. The consequence was, that many half-learned Christians became acquainted with objections which would otherwise never have reached them, without fully understanding the minister's refutation ; while the unlearned departed as they came, without the acquirement of a single idea on the supremely important subjects on which they came for instruction. This course, undoubtedly, afforded great advantages to the Methodists ; who, every where proclaiming the natural corruption of man, and the necessity of a renovation through the sacrifice of a Mediator, and the grace of a Sanctifier, indicated the very disease which human nature always feels, and the remedy after which she is perpetually seeking. Had these great doctrines been more prominently exhibited in the Church, the extravagances of the first apostles of Methodism would have found fewer and less respectable followers ; indeed, the evidences of Christianity, in a popular sense, would have stood on higher ground. For it by no means follows, that the unlearned peasant, though incapable

of feeling the force of a logical or historical demonstration, is a blind believer, or unable to give a reason of the hope that is in him. We have seen illustrious instances to the contrary: and it is these very doctrines, which, in their exact accommodation to the wants of his spiritual nature, and their perfect adaptation to the tranquillization of his fears, stamp upon his soul the impress of the Divinity which has revealed them. Again, an exclusive attention to the evidences of religion detracted from the claims of the religion which it proved. It was to little purpose to sift testimonies and confute objectors, where the very object to which the evidences were ancillary, was studiously detained in the back ground.

Meanwhile, an opposite, but equally exclusive system was producing like injury among the proselytes of Methodism. Their uneducated teachers, favoured by human corruption, readily put an Antinomian construction on the important article which Wesley had enforced in a very different sense. The exertions of the clergy were now called to oppose a new enemy. The necessity of Christian morality was every where insisted on; but the foundation was too little noticed. Hence some of the popular discourses of the middle of the last century are Addisonian essays, in which the *religious* character of duty is lost sight of. The necessity of a return to a free and full declaration of "the whole counsel of God" scarcely became generally admitted, before events in France again gave the subject of the evidences a new and unparalleled interest, and the pulpit again resounded with antiseptical disputation.

The fruits and the fall of the French infidelity have preached the most eloquent of sermons on its value, and the clergy now seem generally to admit, that a full and liberal developement of the whole Christian scheme is most agreeable to right reason, and the practice of the inspired teachers. The evidences of Christianity bear their proportion, but only their proportion, in the plan of popular instruction. The peasant is no longer confused with an unintelligible nomenclature, and the man of education no longer returns dissatisfied with the brevity and want of profundity which the very circumstances impose on a preacher, in treating a point of Christian evidence.

Mr. Wilson has struck out of the path which modern prudence, instructed by former failures, has pursued. He has sought popular instruction in treating the subject of evidences with no inconsiderable prolixity; and popular attention by a series, or rather several series, of argumentative propositions. How far he has succeeded in the pulpit we know not; with his printed production we are alone concerned, and our opinion upon the merits of *that* we shall briefly state to the reader.

Originality is not the excellence of Mr. Wilson's work; indeed it is,

of all works which we have seen on the subject, the least original: and truly, originality, in this instance, is not very easily attained, or likely to be attended with much advantage to the sum of Christian testimony. But what Mr. Wilson loses in originality he compensates in comprehensiveness; indeed, his work, with the sole exception of the insurpassable first volume of *Horne's Introduction*, is the most comprehensive we ever met with. Each argument of eminent importance is canvassed: not at the length, nor with the depth and precision of demonstration which so happily characterizes the work of Horne; but still clearly, satisfactorily, and with a popularity of style which renders the book agreeable to readers of little leisure or slender learning on this subject, and also makes it accessible to the young, for whom it is, in great measure, designed. The declamatory character of the language is not so favourable to pure argument as a less artificial manner; but allowance must be made for public discourses, and perhaps this very circumstance may be an attraction where something attractive is desirable. In one respect, indeed, the design of our author is highly praiseworthy. The nature of this we shall detail in his own words.

The real character of the gospel; its remedy for the wants and misery of man; its revelation of a stupendous scheme of redemption by the Son and Spirit of God, ought not to be concealed in such addresses. It is the author's firm opinion that much injury has been unconsciously done to the cause of Christianity, amongst the class of persons to whom he is referring, by complimenting away the peculiarities of revelation; by debating the evidences as a merely intellectual question; by treating as a slight matter the evil of unbelief; and by keeping out of sight the main blessings of redemption, and the temper of mind in which these should be inquired into and received. The author thinks, that secret infidelity will never be effectually checked amongst us, and pure Christianity revived, till the infinite importance of practical religion pervades more apparently the whole manner in which we endeavour to establish our people in the evidences of the gospel.

\* To avoid, indeed, minute details, to keep on firm and tenable ground, to shun topics really doubtful or unessential, and to connect all our practical addresses with clear historical testimonies—in short, to convince the understanding, whilst we aim at the heart—is the obvious dictate of prudence in every treatise on the Evidences—which the author hopes he has not overlooked. Pref. viii. ix.

We think he has succeeded. It is almost indifferent from which Lecture we make our selection: Each is concluded by an earnest and forcible appeal to the heart, and a direct practical application of arguments apparently the driest and most abstract. We take from Lecture II. the following excellent observations on that absurd but most current opinion that men are not accountable for their belief. After exposing the unphilosophical spirit in which infidels in general approach the Christian question, our author proceeds:

I may go further, and urge those before me who are in danger of being seduced by the scoffer, to consider what is their own temper of mind when they are most disposed to listen to such suggestions. Is it not, young man, when you

are living without prayer, without teachableness of heart, without purity of conduct, without practical concern for religion, that these objections have the greatest weight with you? Whereas when you were modest and unassuming and devout and virtuous, (that is, when you were in a right temper of mind,) you disregarded the flimsy sophistry of the ungodly.

Stop, then, in your career. You have been listening to other teachers than reason and true wisdom; you are in danger of being drawn still further aside from the paths of salvation. Stop ere you have hardened your neck and there be no remedy. Stop ere God give you up to your own devices. Let me remind you that at the last day you must give an account of the temper of heart in which you have inquired into Christianity, as well as of every other part of your conduct. There are sins of the mind, as well as of the appetites and passions. Flatter not yourselves by saying that conviction is not in your own power, that if arguments fail to persuade, you are free from any further obligation, that you are not accountable for your belief.\* For the question then will be, not whether you were convinced of the truth of Christianity, but whether you might have been convinced, had you cultivated from the first a right state of mind. The question then will be, not whether you entertained doubts about the Christian religion, but whether you took the only practical way of removing them by purifying your life, and approaching the subject of revelation in a meek and lowly mind. The question at that last dread tribunal will be, whether you acted up to the light you possessed, or might have possessed; or whether, on the contrary, trifling with religion, violating conscience, and provoking the judicial anger of Almighty God, you brought on yourself that obduracy which no arguments could reach, nor persuasions move. Pp. 54—56.

In the fifth Lecture the subject of the authenticity of the Scriptures is thus naturally, beautifully, and forcibly applied :

Let me for one instant observe, in conclusion, that it was THE LOVE OF CHRISTIANS TO THE BIBLE, which has furnished us with the accumulated testimony which we have been reviewing. Can we fail, then, to admire that care of Divine Providence, which made the spontaneous dictate of the Christian's gratitude for redemption, the means of pouring down upon us a stream of proofs of the record by which it was conveyed? Had the cold and theoretical Christianity which now prevails, been all that the first converts knew, our religion would have expired at its birth. It was the holy ardour of love—it was the emotion of gratitude for the discoveries made in the authentic scriptures—it was the astonishment excited by the mysteries of redemption; by the agony of the cross, the glory of the resurrection, the consolation of the divine Comforter—it was the light and grace shed upon the miseries of mankind by the Sun of righteousness, which made the Bible what it was to the first Christians. This fixed it in their hearts, entwined it around their first principles of action, and connected it with their habitual language and doctrine. And it is to this we owe, under God, the copious testimonies on which our faith now rests.

Let the detail of these testimonies, then, bring us back to that simplicity of love from which they flowed. Let us delight in our Bibles. Let the discovery of our lost estate, and the proffers of exuberant grace in the sacrifice of Christ, which are there made to us, move and bear away our hearts. If professed Christians had any just measure of this devout temper, they would not need such courses of Lectures as I am now attempting. The obvious arguments for the authenticity of the sacred scriptures, would so fall in with their conviction of the excellency of the gospel, as at once to kindle admiration, obedience, joy.

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\* The dangerous and most irrational and unsound dogmas which have been publicly uttered on this subject by persons, who, from their political station, have the opportunity of gaining the ear of their countrymen, appear quite lamentable to the considerate Christian.

The scoffs of unbelief would no more affect them now, than the scorn of Celsus or Porphyry did the first Christians. They would only see, in the bitterness of adversaries, whether ancient or modern, and in the admissions they are compelled to make, further reasons for adoring that mysterious providence which, after employing the love of friends, overrules also the wrath of enemies to the establishment of his own word! They would ascribe to its true cause, an indifference to holiness and truth, that perverse ingenuity which can overlook the most luminous evidence, to follow some cloudy sophism—which can adhere, amidst the blaze of evangelical light, to the darkness and uncertainty of human imaginations.

Unmoved by such fearful examples of disobedience against conscience, the sincere Christian will be only anxious to love his Bible more, to transcribe it into his heart and life with greater fidelity, and rise by the means of these proofs of authenticity, to that spiritual elevation of faith and joy in God, and of holy obedience to his will, which it is the end of all external evidences to produce.—Pp. 166—168.

Mr. Wilson takes a survey of the French philosophy and its effects, and then states the following lamentable facts:

It is partly a result of this spurious philosophy, and partly the effect of other causes, that the Christian religion has been too frequently passed by and slighted in our literature; in our projects of education, in our schemes of benevolence, in our plans for diffusing useful knowledge, even where it is far from being expressly disavowed. It has come to be a received maxim with many, that the peculiarities of the Christian faith, its vital truths, its elevating hopes, its mysterious benefits are, as if by common consent, to be kept out of sight. Our piety rises no higher than natural religion. All beyond is bigotry and superstition. A temporizing policy like this blights with a deadly indifference all the bloom of Christianity, robs it of its peculiar glory, and reduces it to the cold detail of external morals. The channels of public information are poisoned. A pernicious neutrality prevails. Education is divorced from religion. Knowledge is accounted sufficient to restrain the passions and purify the heart. The hope of eternal life in Christ Jesus, the fall of man, the redemption of the cross, the grace of the Holy Spirit, are forgotten, eroded, opposed, maligned. Unless therefore heavenly wisdom utter her voice loudly in the streets, and plant the standard of Christianity, as the centre of holiness and truth, in the openings of the gates, and amidst the crowds of our youthful population, we must expect the more daring invasions of human pride, and the weakening, in the next age, of the venerable and sacred bulwarks of our common faith.—Pp. 21, 22.

We are happy to state that Mr. Wilson has not fallen into a mistake very common with the party to which he belongs,—the negation of a natural religion. On the contrary, he very wisely rests the beginning of Christian evidence on such a religion; and in so doing, he is only treading the steps of the apostles.\* To say that there is no religion antecedent in point of time to revelation is not to exalt revelation, but rather to discredit it; since that very revelation gives natural religion the most express recognition. To say that no visible effects of natural religion were manifested before the promulgation of Christianity, argues not the non-existence, but simply the insufficiency

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\* Paul and Barnabas tell the people of Lystra that God left not himself without witness. (Acts xiv. 17.) Paul argues from natural religion to the Athenians, (ibid. xvii.) and the two first chapters of the Epistle to the Romans assume this as the basis of their argument.

of such a religion. And insufficient we must allow it to have been, or a revelation would not have been sent to supersede it. Yet there were minds before Christ which *did* exhibit the genuine fruits of natural religion, partially, indeed, darkened and qualified by human blindness and corruption: but the same may also be predicated of many Christians. To take natural religion for our rule after a revelation is come into the world, would be as absurd as it would be to walk by lamp-light after sun-rise; but to deny that it ever existed or does exist, because its uses are superseded to us, would be no less absurd. It would be, in fact, to deny the existence of the lamp, because the light of day has rendered it unnecessary.

Hume's famous argument is not originally, but very clearly and energetically, demolished by Mr. Wilson as follows:

The wonderful deeds then of the New Testament really occurred. To resist such accumulated evidence, borne by such witnesses, attested by all their contemporaries, admitted by their bitterest foes, corroborated by existing monuments and public usages, and strengthened by all the marks of truth in the accounts themselves—I say, to resist such evidence, not to speculative opinions, but to distinct matters of fact, is to overthrow the very foundations of truth, and to involve men in one bewildering maze of scepticism and absurdity.

And yet this is coolly attempted by modern infidels, not by going into an examination of our arguments, or by producing counter-evidence; but by general insinuations against the fallibility of human testimony; by asserting that miracles are contradictory to experience, and by alleging that the proof of remote history is weakened and extinguished by the lapse of time.

But what has the general fallibility of human testimony to do with the strong, unshaken evidence of upright men to specific events which fell under their own notice? For we are now only considering miracles as to the facts on which they rest. What the cause of them might be, that is, whether they are properly miraculous or not, we do not now inquire; we adduce testimony to the naked facts. Were the water-pots filled with water? Did it become wine? Here are two facts. Was Lazarus dead? Did Lazarus live again after four days? Was Bartimeus blind? Did he receive his sight? Was our Lord crucified? Did he live again on the third day? These are the questions.

Now what can general insinuations against human testimony avail in a case like that before us, when every caution has been taken against this very fallibility, and the evidence of twelve unimpeached beholders, with the suffrages of a whole nation, excludes all possibility of mistake? As well might we enter a court of justice, and, when a jury of twelve men upon their oath, under the direction of a learned and impartial judge, have brought in a verdict, upon the testimony of numerous credible witnesses, to a specific fact—whisper the fallibility of human testimony.

It is further objected, that these wonderful works are contrary to experience. To what experience? To that of the objector merely? Then he will shut out all facts of which he is not himself the eye-witness; and the Indian who should refuse to believe on any testimony the fact of water being frozen, would be in the right. But does the objector mean the experience of others? Then he must come to testimony. Thus his objection does not apply. Opposite experience is not necessarily contradictory. In order to oppose experience to miraculous facts, the objector should contrast the testimony of those who professed to have seen miracles, and considered them divine; to the testimony of those who, under similar circumstances, saw the same actions, and considered them not divine, but mere impostures.—Pp. 227—230.

Mr. Wilson does not appear equally felicitous in his statements of the argument from prophecy; he alleges passages which, probably, are no prophecies at all; and passages, too, which, most assuredly, whatever be their real character, bear no positive <sup>INDEPENDENT</sup> evidence of prophetic significance. He states that the name Emmanuel was, "as the angel expressed it," Jesus. (p. 302.) This a little consideration of the passage (Matt. i. 21—23) will shew to be a misconception. Emmanuel could never be "expounded" Jesus, because the two names have very different significations. Every tyro in Hebrew and biblical literature knows, that to say a person's *name is called*, is only a periphrastic way of saying that person *is*. One instance will be more than sufficient, and that relates to this very subject. (Isa. ix. 6.) "*His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace:*" where it is evident that not the *names* but the *nature* of the Object are intended to be conveyed. So Emmanuel is only a name declaratory of a nature, "God with us," God present in the flesh. He was to *be* God with us; but his *name*, also indicative of his office, but not of similar signification with his prophetic designation, was to be Jesus, *a Saviour*. Next Mr. Wilson tells us that the flight into Egypt was prophesied of by Hosea. (ch. xi. 1.) The words there are, "When ISRAEL was a child, then I loved him, and called my son out of Egypt." Even if there be a mystical sense in this passage, it can scarcely be used as *evidence*. No unbeliever, certainly, would admit it; Julian argued against Christianity from the ill-judged allegation of it: the substitution of Jesus for Israel is apparently violent, and both text and context direct us to well-known historical particulars. It may be said that the passage is alleged as prophecy by Matthew. (ch. ii. 15.) We more than doubt it. The verb πληρώω has no such necessarily restrained meaning. The Evangelists, as Jews, had a thorough and habitual recollection of their national scriptures; and the *literal* language of Hosea had an application so much more emphatic in the call of our Lord than in the call of Israel, that a Jew could scarcely have failed to notice it. Most commentators are of opinion that there was no prophecy. Heinsius, perhaps, has best illustrated the subject, in his Exercitationes Sacrae, by a quotation from Epiphanius. That father is combating the opposite errors of the Antidicomarianites and the Collyridians; the former of whom disparaged, while the latter worshipped the Virgin. He thus speaks of both: *ὡς καὶ κείνο τὸ παρά τισι τῶν ΕΞΩΘΕΝ ΦΙΛΟΣΟΦΩΝ ᾄδόμενον καὶ ἐν αὐτοῖς ΠΛΗΡΩΣΑΣΘΑΙ, ἐν τῇ λέγειν, αἱ ἀκρότητες ἰσότητες* or, as it might be translated, "so that the current sayings of some of THE HEATHEN PHILOSOPHERS, '*extremes meet*,' was FULFILLED in them." Now, as Epiphanius certainly never meant to say that the Heathen Philosophers *prophesied*

of two christian sects, there is no reason why the same verb πληρώω should not have the same sense in St. Matthew, which it undoubtedly possesses in the above-cited passage. It is an elegant allusion and adaptation, as if the Evangelist had said, "so that, the figurative declaration of God in Hosea, 'out of Egypt I have called my son,' became, in this instance, a literal fact." "Iva, no scholar need be told, is not always causal, and has, with the subjunctive, frequently the same force as *ὥστε* with the infinitive. The education of Christ at Nazareth is also stated by Mr. Wilson to have been matter of prophecy: and he cites, in proof, Judges xiii. 5. 1 Sam. i. 11. Such citations, if possible, would weaken the cause of which Mr. Wilson is so able a champion. For what do they amount to? Samson and Samuel might be types of Christ, (though this is not universally acknowledged); but the passages referred to certainly belong to them and none other; and no infidel would listen, for a moment to such declarations as prophecies. Beside this, granting them to be such, they foretell, if they foretell any thing, not Christ's "education at Nazareth," but his being a *Nazarite*, a thing most essentially different, and which Christ never was. The citation by St. Matthew of "that which was spoken by the prophets, ὅτι Ναζωραῖος κληθήσεται," is one of the obscurest texts in the whole Bible, and not to be so soon disposed of. To us the most satisfactory interpretation appears to be this: Nazareth was *proverbially* a despised place, as is evident from Nathanael's question, *Can there any good thing come out of Nazareth?* "A Nazarene," therefore, would be, among the Jews, a proverbial term for a "despised and rejected" character. It is not said that any particular prophet had declared that Christ should be called a Nazarene, but that *the prophets* had so predicted,—that this was the tenor of prophecy. Now, certainly, the Holy Spirit "testified beforehand the sufferings of Christ," and, in this sense, the prophets had declared that he should be called a Nazarene, that is, that he should be despised and dishonoured. But on a point of such difficulty we would rather suggest than determine: much less would we say that the declarations concerning the sacred separations of Samson and Samuel are prophetic evidence of Christ's education at Nazareth. Again, Mr. Wilson adduces as evidence our Lord's "superhuman *prescience* in his comments on the ancient oracles." (p. 314.) "His exposition of the mission of John Baptist and of the types; the brazen serpent, the manna, and the Passover; his appeal to Moses; his assertion of the joy of Abraham at the prospect of his advent; his declaration concerning Jonah; his explanation of the stone which the builders rejected," are brought forward by Mr. Wilson as "proofs of our Lord's prophetic inspiration." This is a misstatement which we grieve to find disfiguring so respectable a work, and so important a



subject.\* They are, indeed, remarkable expositions; expositions of the most satisfactory kind; but a retrospective “prescience,” a “prophetical” view of the past, is a style of parlance which we cannot bring ourselves to comprehend.

We cannot conclude this article without *adverting* to another subject occasionally glanced at in Mr. Wilson’s pages. We desire no better language on this head than his own:

In the sixteenth century, when from a gradual corruption of the Christian faith, revelation was nearly lost, what was it that marked the decay? was it not morals depraved—superstitions multiplied—heathenism revived under the garb of Christianity—spiritual tyranny established—the pure worship of God forgotten—moral duties exchanged for vows and pilgrimages and austerities—secularity, selfishness, moral apathy, vice triumphant? And what was it that recalled men to the truth of essential religion? Was it unaided reason? Was it not the Book of Revelation re-opened, re-published, re-appealed to by the magnanimous zeal of the Reformers and Martyrs?—P. 83.

I dwell not on the features of the eastern antichrist, as painted in the book of Daniel, and the kindred language of St. John, because I hasten to notice what more immediately presents itself before our eyes, the great western apostacy. Let us first see how it is delineated by the prophetic pencil of Daniel. We there find it set forth as a seducing power, that was to arise after the conversion, downfall, and division into ten sovereignties of the fourth, or Roman empire—little, in comparison of these others as to secular authority, but claiming and obtaining an universal spiritual authority over the body of the western kingdom, acquiring and maintaining this through policy and craft, procuring a voluntary surrender of power from really superior sovereigns, and using it to become a leader to others in apostacy, persecution, and various kinds of opposition to the truth.

With these criteria, I compare St. Paul’s description in the New Testament of the apostacy, or falling away, when “the man of sin should be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God; whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish—God sending them a strong delusion, that they should believe a lie.—The mystery of iniquity,” adds the apostle, “doth already work; only, he who now letteth, will let, until he be taken out of the way.” In this delineation, I find the same distinctive features as in the description of the prophet, with the additional marks of blasphemous usurpation of the place and authority of God—a mystery of iniquity, which was already insinuating itself when the apostle wrote, but which was let or hindered, by the jealous authority of the Roman empire, united then under one potent government; but which would be revealed when the downfall and dismemberment of that empire should remove the obstacle to its development.

The same great apostle resumes the subject in his first epistle to Timothy, and foretells that in “the latter times, some should depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats”—particulars all falling under the same heads as those before enumerated.

We next come to the closing visions of prophecy in the Revelation, and, lo, the same corruption as in the prophet, the same times assigned to it, the same geographical and chronological position in the map of prophecy, lead to the confirmation of all our previous notions, and add many other decisive indications. The apostacy is here described as a power having a mouth speaking great things, and even blasphemies; it makes war with the saints; it has horns like a lamb, but speaks as a dragon; it doth great wonders, and deceiveth those that dwell on

the earth. It is called "Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth." It is further depicted as a sorceress, "decked in purple, and scarlet, and gold, and precious stones, and pearls : drunk with the blood of the saints, and with the blood of the martyrs of Jesus"—working by other governments, who "agree to give unto her their strength and power"—and thus becoming the fountain head of corruption ; and inducing the "kings of the earth to commit fornication with her." Moreover, the place is now absolutely fixed ; "the city of the seven mountains ; the great city, that reigneth over the kings of the earth"—the head of the fourth empire. The time also is more expressly limited to the period when the dismembered kingdoms of the Roman empire agree to give their power into her hands. The duration also, is defined to be twelve hundred and sixty prophetic days, or years—a period already assigned in the book of Daniel, and confirmed in the Revelation, by six or seven repeated declarations.

What spiritual power it was, that arose in the city of Rome after the fall of the empire, uniting in itself all these marks and indications, I need not tell you. Let the corruptions of doctrine and precept, the usurpation of the rights of conscience, the prohibition of the free use of the scriptures, the spiritual establishment of idolatry, the principle of working by craft, meretricious splendour, and religious delusion—the energy of error—together with the persecutions which have characterized for so many centuries the church and bishop of Rome, expound the divine prophecies.

Such a combination of tokens, verified before our eyes in a spiritual apostacy, which has existed unchanged in all its characters, for nearly twelve centuries, is a proof of prophetic inspiration of the most illustrious kind ; at the same time that it explains and develops the mystery of the divine providence, which the actual state of Christendom exhibits—nay, it turns the most painful and oppressive view which the sincere Christian can take of the declension of the church, into the strongest confirmation of his faith.—Pp. 354—358.

On all this we have only one question to ask Mr. Wilson. After this eloquent and argumentative writing, how does he satisfy his conscience in his late political tergiversation ? Behold, drawn by his own vivid pencil, dipped in the colours of divine prophecy, the system, the principles, which he now deems it "*expedient*" to admit to a full participation in the legislature of this Christian country !

**"HEATHENISM IN THE GARB OF CHRISTIANITY—SPIRITUAL TYRANNY—SECULARITY, SELFISHNESS, MORAL APATHY, VICE TRIUMPHANT,—A SEDUCING POWER, ACQUIRING AND MAINTAINING AUTHORITY THROUGH POLICY AND CRAFT—PROCURING A VOLUNTARY SURRENDER OF POWER FROM REALLY SUPERIOR SOVEREIGNS, AND USING IT TO BECOME A LEADER TO OTHERS IN APOSTACY, PERSECUTION, AND VARIOUS KINDS OF OPPOSITION TO THE TRUTH—WORKING BY OTHER GOVERNMENTS, WHO AGREE TO GIVE UNTO HER THEIR STRENGTH AND THEIR POWER, AND THUS BECOMING THE FOUNTAIN HEAD OF CORRUPTION,—CORRUPTION OF DOCTRINE AND PRECEPT,—USURPATION OF THE RIGHTS OF CONSCIENCE,—PROHIBITION OF THE FREE USE OF THE SCRIPTURES,—A SPIRITUAL ESTABLISHMENT OF IDOLATRY—A PRINCIPLE OF WORKING BY CRAFT—A MERETRICIOUS SPLENDOUR AND RELIGIOUS DELUSION—THE ENERGY OF ERROR, WHICH HAS EXISTED UNCHANGED IN ALL ITS CHARACTERS FOR NEARLY TWELVE CENTURIES ;"—this is the system which Mr. Daniel Wilson now believes it expedient to infuse into the**

councils of legislation! The mysterious perils, confided by our cautious governors to Mr. Wilson and their select friends, were, it seems, so tremendously grave, that they might cheaply be bought off with the above enumeration!

It is painful to be obliged to connect such remarks with a work of such decided merit as that before us—but the perilous state of present affairs requires all who value their religion and their church to “cry aloud and spare not:” to shew that bad faith, self-contradiction, and mischief the most extensive, run through the whole texture of the late ruinous measure: and take every opportunity of exhibiting, most especially in the language of its advocates, the character of that system which is now engrafted on British policy.

With these remarks we conclude our notice of Mr. Wilson's work, sincerely recommending it to the notice of our readers, for its popular, comprehensive, and practical character, and its eloquent and energetic condemnation of those opinions which have the present good fortune to number its author among their political advocates.

## LITERARY REPORT.

*Sacred Poems: containing Poetical Illustrations of Scripture; the Pampeiro, or Tempest of La Plata; the Human Hand; the Hand Divine; the Infant's Death.* By the Rev. CHARLES FREDERICK WATKINS. London: Rivingtons. Salisbury: Brodie and Dowding. 1829. pp. xx. 120. Price 7s. 6d.

IF a true devotional feeling could be considered as apology for want of a high poetical fervour, Mr. Watkins might rank amongst the great names he has enumerated in his Preface. But there is so much about his volume, as a subscription work, to disarm criticism of her offensive weapons, that we decline offering an opinion which justice might strictly demand. Nevertheless, it may be characterised as a very respectable performance. There are some truly original remarks in the Preface, which we extract for their originality.

It is the fault of the generality of sacred Poems in our language, that the thoughts and conceptions of the authors are beneath

the dignity of the subject: or that the expressions they use are derogatory to the occasion.

There are some, indeed, to be excepted from this censure; Pope's Messiah; a part of Dryden's *Religio Laici*; and one or two of his minor pieces; the noble Poem of Sir John Davis on the Soul; not to speak of Milton, and others, who have introduced fictitious characters and actions in the course of the drama.

Whether the present Poems can claim the eulogium which *Episcopius* passed upon those of *Grotius*, must be left to others to determine. I am satisfied with the approbation bestowed upon them by my learned and venerable Diocesan, and other highly esteemed and talented individuals; which affords me the greatest confidence and encouragement in submitting them to the notice of the public; at the same time keeping in mind, that a variety of tastes will occasion a variety of opinions upon every subject.

If any objection be made, it ought, in propriety, to be confined to the quality of the performance, and not to the nature of the work. For though many religious persons profess to discard all poetry from their reading, they only prove thereby either

that they possess a defective organization, or that their sentiments are not in unison with those of true piety. If the former, they cannot help it; if the latter, then may we ask, why is poetry applied by the inspired writers—especially by the sweet Psalmist of Israel—to the loftiest and most heart-felt strains of devotion, in all its branches of prayer, and praise, and thanksgiving?

Was not the creation commenced with the harmonious strains of angels; and will not poetry be used by the redeemed, when the world shall have passed away? Is there not harmony and grace observed in the structure of all the works of God; in the plans and operations of his providence; in those of redemption likewise? And is it not an inconsistency to object to, nay, not to approve of, a harmony and grace of numbers, in the mention and celebration of those works?

The minor pieces which stand first in this collection, are specimens of Poetical Illustrations of Scripture; many more of which I purpose, with Divine permission, to publish at some future season, if these should prove successful.—Pp. xvi.—xviii.

The "Infant's Death" is not included in the title-page, but has been added since it was printed. It is founded on feelings which every father can appreciate. Whatever may be its defects as a composition, it does great credit to the writer's heart. The sweetness of the ideas in the following concluding lines makes up for all offences against rhythm or rhyme.

— undivided from its source:

How low soe'er it falls, for various ends,  
To the same height it still again ascends.  
So "of His fulness we have all receiv'd,"  
Whilst he remains unsever'd, unbereav'd:  
His grace descending, fills our hearts with  
love,  
Which bursting forth, returns to him above.

Pp. 27, 28.

*Parochial Letters from a Beneficed Clergyman to his Curate.* London: Rivingtons. 1829. 12mo. pp. 301.

Ἀληθεύων ἐν ἀγάπῃ, is the motto prefixed to these letters by their worthy author, whose sincerity and kindly feelings are indeed manifested throughout the work. The letters are fifteen in number, embracing a variety of subjects from suggestions on minor

points of domestic economy, up to the great and all pervading question, which many well-meaning persons would fain persuade themselves is now set at rest. If we think some of these hints rather superfluous, (such for instance as those on *building a Parsonage*, which, addressed to a country Curate, who is as likely to construct a Cathedral, made us smile,) and do not take quite the same view of some other subjects, the benevolent and truly christian spirit which breathes throughout the volume, would amply atone for greater defects than any which its pages contain.

*The Opening of the Sixth Seal. A Sacred Poem.* (Rev. vi. 12—17.) London: Longman. 1829. pp. 179. Price 7s. 6d.

THIS volume, we understand, passed into a second edition a month after its publication. To such as weigh fame by the pound, and calculate merit according to a multiple ratio of impressions of any given sized sheet, this may appear like praise. But our poetical friend will not thank us for considering it as such; so we take the opportunity of saying something else in his favour, more available. And we cannot do so more flatteringly than by producing the following quotation to back us in our assertion, that the Poem contains much excellent writing, both as regards the mechanical and the intellectual parts of composition. It comes from the opening of Part II.

In the realms

Of space, innumerable worlds revolved  
In their ethereal orbits. Suns on suns,  
With their attendant systems, rolling pathed  
The interminable void;—yet not at will  
Roaming through ether, but in bounds  
prescribed

By GOD himself; each flaming sun around  
Held planetary orbs their mystic dance,  
That never had known change; worlds  
above worlds,

Countless as pearly drops that gem the  
mead

On vernal moor, lay pillowed on the sky,—  
And, in the centre of the wondrous whole,  
The Deity himself, benignant still,  
Guiding, protecting them, the spirit of life  
Transfused, and, omnipresent, reigned o'er  
all.

So they went on in harmony, and knew  
Each its prescribed course; and, as they  
    rolled,

Celestial music through the boundless space  
Incessant roamed, the music of the spheres,  
To mortal ears inaudible, but oft  
By listening seraphs, in their viewless flight  
On light's pure pinions, raptured heard;—  
    so they

In smooth, unerring course through ether  
    fled,

Rapidly rolling, and, with hallowed song,  
Together hymned sweet music to their God.

Pp. 49, 50.

We say not too much, when we give the writer credit for having brought before his readers, in this volume, specimens of his power as a poet of no every-day stamp. The subject we say nothing of. It is decidedly out of the reach of any poet. There are some playful and pretty minor poems added, of which our narrow limits preclude further mention here.

*Friendship's Offering: a Literary Album, and Christmas and New Year's Present for 1830.* London: Smith and Elder. pp. xii. 384. 12s.

A GRAND feature in the Annuals is their sound moral feeling, and their encouragement of those social and manly virtues, which are at once the ornament and the happiness of civilized life. We did not think it irrelevant with the plan of our journal to recommend the "Friendship's Offering" of last year on this particular ground; and so long as it continues to hold its present rank among the works of its kindred, we shall ever be glad to award the praise which it so richly deserves. On the present occasion, however, after what we have said in our review of "The Iris," we feel ourselves especially called upon to announce, that, whatever we may think of its title to its title, its title to literary praise falls nothing short of those of its competitors, which we have yet seen. Had it come to hand in time, we should possibly have coupled it with "The Iris" and "Amulet" in a more lengthened review. The embellishments are thirteen in number, and of very superior merit. As a specimen of the literary execution

we select the following from the pen of Dr. Bowring, as most congenial to our pages:—

#### GOD AND HEAVEN.

The silver chord in twain is snapped,  
The golden bowl is broken;  
The mortal mould in darkness wrapped,  
The words funereal spoken;  
The tomb is built or the rock is cleft,  
Or delved is the grassy clod;  
And what for mourning man is left?  
O what is left—but God!

The tears are shed, that mourned the dead,  
The flowers they wore are faded;  
The twilight dim hath veiled the sun,  
And hope's sweet dreamings shaded.  
And the thoughts of joy that were planted  
    deep,

From our heart of hearts are riven;  
And what is left us when we weep?  
O what is left—but Heaven.

P. 288.

*The Juvenile Forget Me Not: a Christmas and New Year's Gift, or Birthday Present for the Year 1830.* Edited by Mrs. S. C. HALL. London: Hailes. pp. viii. 229.

IT would be unfair to have noticed the labours of Mr. Hall in behalf of those of riper growth, who look forward to the anniversary of "Amulets" and "Forget Me Nots," without giving a passing glance at the more humble, but perhaps more interesting performance of his amiable partner. Her volume, as well as his, is decidedly far superior to that of last year; indeed there is much in its contents which would do no discredit to the "Amulet" itself; and the embellishments are truly enchanting. "My Brother" alone is worth the whole cost of the book; and "Bob-cherry" is worth three of "My Brother." Of the literary part of the volume we cannot speak too highly. The opening sketch by the late Mrs. Barbauld is inferior to few of the well-known productions of that amiable instructress, either in originality of idea, or utility of design; and the "Irish Cabin," by Mrs. Hall herself, is a most delightful *morceau*. We think the "rising generation" will not be backward in wishing many happy New Years to so agreeable and kind a caterer for their pleasure and improvement.

## A SERMON.

## ADVENT SUNDAY.

## ZECHARIAH ix. 9.

*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*

ONE of the greatest and most incontestable proofs of the divine authority and rank of Christ, is exhibited in the accurate fulfilment of the ancient prophecies in his person and his offices. It is a proof which infidelity cannot refute, and scepticism cannot justly disbelieve. It is a proof at once comprehensive and clear, determinate and irrefragable; one which must dissipate the clouds of error, and confirm the wavering mind of the unconvinced inquirer into the mysteries and truth of revelation. The comparison of the Sacred Scriptures is a task delightful and important, and one which will not fail to instruct the humble-minded Christian. It is true, that in the writings of the ancient prophets, there are yet many things to be understood; but there are also so many things adapted to the comprehension of the merest infant, that human reason may be satisfied, whilst it gives an opportunity to faith to exercise its most important duties. In the earlier portions of Old Testament history, the events which were to happen in the distant course of ages, are typified by ordinances and by rites, which required a greater stretch of foresight and of faith than was necessary, when the progress of events had prepared the heart of the believer for the wonderful and mysterious circumstances that attended the coming of the promised Saviour.

In the dim and clouded visions of the patriarchs of old, futurity was darkly shadowed forth; but, as the light of years broke in, by slow degrees, the prospect brightened; till, in the glorious twilight which preceded the rising of the Sun of Righteousness, truth was made clear, and the everlasting purposes of almighty wisdom were revealed in the effulgence of an almost actual presence. Thus gradually prepared for the consummation of their hopes, the faithful were enabled steadily to gaze upon the dawning splendour of the day-spring from on high, and to await with patience the developement of that complicated drama, whose foundation, and whose catastrophe had respect alone to the redemption of mankind, by the incarnation, the death, and the resurrection of Messias.

For some time, however, previous to the great event of Christ's first advent, the veil had been drawn between the present and the future; the eye of prophecy was closed, and inspiration ceased to act upon the minds of men. Yet so plain were the last utterings of the sacred Spirit, that those who ran might read. Prophecy had almost ceased to be mysterious; and its language was the language of an accurate depicter of what was no longer hid from his eyes, but which seemed to be revealed in the presence of an actual existence. Of this kind was the prophecy of Zechariah, whence the text is taken,

whose fulfilment, as recorded in the gospel for the day, at the distance of 561 years after the prediction, accords not only in the circumstantial details of the facts themselves, but in the very language and the style of the narration, with the exact delineation of the ancient seer.

There are many considerations connected with this prophecy and its fulfilment, which ought to take the firmest hold upon the heart of every one amongst us; for they will not only confirm our faith in the gospel, but afford to us a warning that no one, who thinks at all upon his present and his future state, can carelessly refuse to listen to. It is well known that the Jews, notwithstanding their right to be esteemed the peculiar children of the Lord, were a bigotted and unbelieving race of men who, to suit their own particular purposes, had corrupted the pure words of life by the tradition of the scribes. Captivated by the gorgeous panoply of human power—bewildered by the vain imaginations of temporal majesty—they had foolishly conceived, that Christ, the promised King, should come in the character of a temporal prince, surrounded by courtiers, and attired in all the magnificence of eastern splendour. They looked to him as to a mighty conqueror, and expected his arrival at the head of victorious armies, triumphing over all their earthly enemies, and restoring to their former rank the favoured sons and daughters of Jehovah. It was clear to them that the promised Messiah would appear in the character of a prophet, priest, and king; but when they read of him in prophecy, they either did not, or would not see, in what manner he was to take on himself those glorious attributes. “I will raise them up a Prophet,” was foretold to them by God himself, through the mouth of his servant Moses:—He was predicted also a Priest, by the parentage and office of Melchisedek; and in the language of the Psalmist, God had declared, “I have set my King upon my holy hill of Zion.” And Daniel speaks of the Redeemer of Israel in the following terms:—“There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” The dignity also of this almighty Sovereign was depicted by Isaiah. “The government,” says he, “shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of his government and peace shall be no end.” Such a priest, prophet, and king was Christ; although he did not come unto his people in the expected array of a triumphant warrior. To the sanguine minds of the ambitious Jews, the exalted titles of their Saviour could do nothing but awaken hopes of wealth, and grandeur, and dominion, pomp and magnificence; conquered realms, and captive nations.

It pleased, however, the eternal God to will it otherwise. His Son came not in power, but in weakness; born in poverty, nurtured in seclusion, and doomed to persecution; their promised Saviour, Priest, and King, “came unto his own, and his own received him not.” Foretold, as he had been, in the mystery of his birth, that he should come of David’s line, and should be born at Bethlehem; they saw in

him, when he had come amongst them, only the son of Joseph and Mary! But though the Jews were hard of heart, and slow to credit what the prophets had foretold of him, Christ had his office to take up, and his duties to perform. Rejected as the "carpenter's son,"—despised as a Galilean—buffeted as a blasphemer, he was still the Son of God, the King of Israel, and the Saviour of the world.

The temple which was standing at Jerusalem, then, was the second temple; and the prophet Haggai had foretold, that in it Christ should take upon himself the priestly office. And that he did so, will appear to all who have perused the Gospel for the day. It was moreover prophesied, that Christ should come in humility, although a king. Never was prediction more accurately descriptive; never was fulfilment more complete. Christ *did* come as a king; for "a great multitude spread their garments in the way; and others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest." And not alone in this was the prophecy completed; for in accordance with the words of Zechariah, and *that it might be fulfilled which was spoken by him*, Christ *did* come unto his city riding upon an ass, yea, even (for that is the meaning of the word and in this place) upon a colt the foal of an ass."

Whether the Jews were, or were *not* convinced, by the exact accomplishment of these prophecies, the Scriptures were fulfilled, and the word of God established beyond the power of contradiction. Christ, therefore, came unto his city: and, as the narrative of the Evangelist proceeds, unto his temple. And what was this advent, but an advent which had been foretold by the inspired Malachi, nearly five centuries before? "The Lord," says he, "whom ye seek, shall *suddenly* come to his temple." And Christ's coming was a sudden one; for he went, says St. Matthew, "into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves." Severe and awful denunciation! severe, indeed, in its succeeding act of power; and awful in its influence on the readers of the Gospel! Such was the advent of our Saviour to the Jews, when he first took upon himself the power he was endowed with, and asserted in his own, and in his Father's name, the majesty of the King, and the sanctity of the last and great High-Priest.

How was it that this simple sentence, "*It is written*," should have had such influence on the intoxicated minds of those profane and wicked traders in the courts of Salem? but that, by an instinct, unaccountable, they themselves at once perceived, in him who spake it, the King of Salem, and the Priest of God? It was the feast of the passover; and the oxen, and the sheep, and the turtle-doves, were intended for the great and annual sacrifice; but when Christ saw that, regardless of the need of these his creatures, the impious dealers had profaned the use of them, making gain of his Father's offerings in his Father's house, with an indignant brow, and an unsparing hand,



he drove out those wicked men, and cleared the holy courts of avarice and profanity. "The splendour and the sanctity of the former temple was but a fading glory; and though enriched by all the devout liberality of Solomon, yet when Christ, "the desire of all nations," had once appeared, then might all true Israelites (in the second temple) lift up a joyful voice, and say, "A greater than Solomon is here."

But it was not alone to prove the truth of Gospel history, by comparing it with the records of the prophets, that the present text has been selected. It is one peculiarly appropriated to the season which we this day commence: when we are reminded, by all the sacred services of our holy church, and by the particular application of the Scriptures to the great event we shall shortly celebrate, of the second coming of our Saviour—of the greater advent of the Messias, who was sent. As proving the inspiration of the word of God, we have hitherto considered the striking passage now before us; let us then apply it, as the apostle tells us, for our "correction and instruction in righteousness."

The word advent, as may be inferred from what has already been said, simply implies an arrival, or coming of any person. As applied to the Jews, it signifies the coming of their promised Messias, in the person of Jesus Christ, who was foretold by every prophet, and typified by every ordinance, from the days of Adam, to the days of John the Baptist. To us who live in these latter days, when Christ has not only not to come, but has already been long acknowledged as our incarnate Lord, the word advent cannot be applied in the same manner as to the people who lived under the dispensation of the Law. It is applied, in the services of our church, to the time or season immediately preceding the nativity of our blessed Saviour, wherein good Christians are reminded of that great event, and prepared by especial ordinances for the celebration of it, in the way becoming those who have been baptized in his name, and who look to him as the great Captain of their salvation. It is therefore incumbent upon all of us, to think seriously, at this season, upon our vocation and calling; to prepare our minds for rightly reflecting upon the incalculable benefits which Christ's incarnation has procured us; and by a diligent course of active duties, to fix our hopes and prospects upon *that name by which alone we can be saved.*

II. The passages of Scripture set apart for our consideration in the Gospel for the day, supply us with a most important lesson on the duties of the Sabbath, and the pure worship of our Maker. We there read, that Christ drove out those who sold and bought in his Father's temple. Now, no one will suppose it probable, that any one of us would dare to profane this holy place, by trafficking and merchandise, by buying and selling, by erecting stalls for oxen and for sheep, or by opening marts for the purposes of usury. But it may, it is to be feared, be laid to our charge, that, though not actually trading in the church, we are too apt to neglect the worship of God, even in his holy tabernacle, for the service of the world. If by suffering our thoughts to wander after the mammon of unrighteousness; if, when we should be asking for the bread of life, we are thinking of our well-stored garners; if, instead of seeking to lay up riches where

neither moth nor rust doth corrupt, we are counting over in our minds our stores of wealth, our oxen, and our sheep; if, instead of thinking on the reverence which is due to Him who gave us all things, we are foolishly wandering after our possessions; judge, I pray you, my brethren, whether we shall not merit the denunciation of our Lord: "*It is written, My house shall be called the house of prayer; but ye have made it a den of thieves!*" Can we for an instant think, that He who inhabiteth eternity, who made the earth and all things that are therein, and who owns the cattle that are on a thousand hills, will listen to the forced and heartless prayers of him, who has set his heart upon worldly things, and who comes to worship, not for love of God, but fear of man? But let us come into the congregation of Christ's church with pure hearts, and with clean hands, free from the charge of robbery and avarice, and the prayers we offer "will rise before our Master as a sweet-smelling savour, and the lifting up of our hands as an evening sacrifice." Thus shall we make use of those holy words which we have this day heard.

III. But there is a sense in which the word advent may be used, which appears more especially adapted to the present season, and our own future condition. It is told to us in the words of life, that there shall be a *second advent* of the Son of God: when, no longer despised and persecuted, no longer rejected of men, no more a wanderer, seeking in humility a place where to lay his head, Christ shall descend from heaven with a shout. As was the coming of the Priest unto the temple in Jerusalem, so will be the coming of the Judge unto the tribunal of the universe. It is written for our instruction, and we may profit by it. For we are, as respecting this second advent, what the Jews were as did regard the first. It was prophesied to them, that their Messiah should come; it was foretold, that he should come suddenly unto his holy temple; and that he would assert the character of King and Prophet; but their hearts were hardened, and their eyes were blinded, and they could not see, neither would they understand. But Christ came unto them when they did not expect him; and visited them when they were least prepared. So it may be with us. We have the pages of the Gospel to refer to—we have the very words of Christ himself, if we will but read them—and he has told us, that he will once more come unto the earth, not in the capacity of a persecuted man, but as an impartial Judge! So it is written, and a few years will reveal it all.

"But who," in the language of Malachi, "may abide the day of his coming, and who shall stand when he appeareth?"

My brethren, you must ask your hearts this question, and must answer it for yourselves. May you have grace to answer it effectually, and to consider that as Christ will certainly come down to judgment, he will assuredly drive out from his presence the guilty sinners, as he did the money-changers from his temple in Jerusalem. It is not a vain or idle tale that I am telling you. Had I the tongue of an angel, or the pen of an evangelist, I could not tell you plainer than you will find it told in the pages of the Gospel. The fashion of this world must pass away, and happy they who shall abide unto the end. But that we may abide, it

will be necessary for us to do those things that belong unto our peace. Let us remember, seriously and solemnly, that the great event foretold to us in Scripture, must take place; and that we ourselves must take a part in it. We may be apt, on reading over the eventful pages of the Holy Scriptures, to blame the blinded Jews, because they would not see. But let us feelingly reflect, that, though we were not present when Jesus came unto the temple, *we shall be present when he comes to judgment.* You and I, and all that dwell in their mortal body on the earth, or that sleep in the dust and the darkness of the grave, must one day stand before the judgment-seat of Christ! And he that would present himself before that judgment-seat, in hope and confidence of a confirmed pardon, must do more than merely listen to the mention of the fact. There is a long day to live before that time shall come—there is the valley of the shadow of death to be passed through, and the temptations and the trials of the world to be overcome. And let us not expect that the grave should hide us from the wrath of God, even if we descend into its awful dungeons with a calm and painless step. We must rise from its chambers in the gloom of a despairing conscience, or in the glory of a hopeful soul; to be condemned to everlasting torments, or to be admitted to eternal joy. “Wherefore, my beloved brethren, be ye steadfast, ~~un~~moveable, always abounding in the work of the Lord;” remembering, that the “night is far spent, and the day is at hand.” Let us, therefore, “cast off the works of darkness, and let us put on the armour of light;” that in the last day, when Christ shall come in his glorious majesty, “to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth for ever and ever.”

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## MISCELLANEOUS.

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*The RUBRICK of the CHURCH OF ENGLAND, examined and considered; and its USE and OBSERVANCE most earnestly recommended to all its Members, according to the intent and meaning of it. By THOMAS COLLIS, D.D. of Magd. Coll. Oxon. London, M.DCC.XXXVII.\**

“Nothing can be called little, which conduces, in any degree, to so great an end, as is the decent and orderly performance of the public worship of God.”—*Directions given by Edmund, Lord Bishop of London, to the Clergy of his Diocese, A. D. 1724.*

“It is too notorious, that the Book of Common Prayer is very little understood by some, and very negligently used by others, even of our own Communion.”—*Bennet's Preface upon the Common Prayer.*

“I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also. Let all things be done decently and in order.” 1 Cor. xiv. 15, 40.

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\* We make no apology for reprinting the Essay, of which we have here given the commencement. It is as valuable as it is scarce; and contains much useful and interesting information.

THERE being so many mistakes daily made in the performance of our Church, notwithstanding its Rubrick was so carefully drawn up, and distinguished by a red character (and therefore so called), as it is still printed in a different one, as a likely provision to prevent them; it may not be altogether unserviceable to point them out, that the strictest observers of its directions may soon be convinced how unheedinglly and customarily they have been led on, to act expressly against its rules and intentions.

The late reverend author of *Decency and Order in Public Worship*, has but too justly taken notice in Sermon III. "That it would make the heart sick to behold that deadness in devotion; that indecency in gesture which prevail every where, and which in most places are the effects of downright ignorance. Even in cities and towns amongst the people of better capacities, many mistakes and gross improprieties are found, which, if they were thoroughly informed of, he is persuaded that they would with thankfulness and delight acknowledge and correct them."

As it is highly improper for an officiating person to be always informing his congregation of these manifold escapes; it has been deemed more advisable to place them in such plain and particular views, that they may soon be directed how to behave through all its offices; as they are there most judiciously and orderly enjoined whenever they can best attend the perusal of them.

*The Book of Common Prayer and Administration of, &c.*

That which makes and denominates our Liturgy, truly and properly, a book of *Common Prayer*, is, that it was compiled and enjoined by public authority, as the joint addresses of a whole congregation sending up their devotions with united hearts and affections to the throne of grace. The word *common* is the same as *public*. *Common* or *public* supplications are opposed to private ones, in the prayer ascribed to St. Chrysostom; where is meant, our having by God's grace and favour addressed ourselves unto him, in the public service of the Church.

It is likewise *common* to *all* people, and uttered by the *common* voice of the whole Church, which does in several places at the same time, and in the same words, offer unto God its bounden service; that the unity of the mystical body of Christ should be testified by this uniformity and agreement in public prayer; glorifying God with one mind and one mouth; which is said to be so prevailing with our Almighty Creator.

*The Order for Morning and Evening Prayer, daily to be said and used throughout the Year.*

The natural carelessness and inattention in the great business of Religion, makes it highly necessary that there should be stated times constantly and regularly returning, for the exercises of religious worship; which otherwise would be in great danger of being very seldom performed, if not entirely laid aside. For which reason the Church has mentioned, concerning the service of it, "That all Priests and Deacons are to say daily the morning and evening prayer, &c. as it is agreeable to divine canon, in the delivery of God's own law."

"Now this is that which thou shalt offer upon the altar; two lambs of the first year, day by day continually. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even." Exod. xxix. 38, 39. "And thou shalt say unto them, This is the offering made by fire, which ye shall offer unto the Lord: two lambs of the first year without spot, day by day, for a continual burnt-offering. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even." Numb. xxviii. 3, 4. And to stand every morning, to thank and praise the Lord, and likewise at even. 1 Chron. xxiii. 30. The same command is there from St. Paul, Coloss. iv. 2, "Continue in prayer, and watch in the same with thanksgiving," i. e. Have your daily constant hours of prayer; and use all diligence to have your hearts intent upon that performance; and with petitions for supply of your wants, join your thankful acknowledgements for what ye have received.

*The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel.*

The word Church, from the derivation of it, signifies the Lord's House, i. e. a place set apart for Christian service, and answers to the Synagogues of the Jews.

*And the Chancels shall remain as they have done in times past.*

Chancels were so called, as they were separated from the Church by *Cancelli*, i. e. a sort of rails or lattice-work, that were placed about the Courts of Judicature in the Roman government. The general way of late has been to lay our Churches quite open to the Communion-table; that what is usually called the second service, may be read there whether there is any Communion or no.

And here is to be noted that such ornaments of the Church, and of the ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of Edward VI. viz. "That in the saying or singing of mattins, or evening song, baptizing or burying, the minister in parish churches, or chapels annexed to the same, shall use a surplice. And in all Cathedral Churches and Colleges; Archdeacons, Deans, Provosts, Masters, Prebendaries, and Fellows, being Graduates, may use in the choir, besides their surplices, such hoods as pertain to their several degrees, which they have holden or taken in any University within this realm." But in other places every minister shall be at liberty to use any surplice or no.

"It is also seemly that Graduates, when they do preach, should use such hoods as appertain to their several degrees. And whensoever the Bishop shall celebrate the Holy Communion in the Church, or execute any other public administration; he shall have upon him, besides his rochete, (rochete is a robe of black satin, which is now worn over the chimere, which chimere is a lawn garment with close sleeves), a surplice or alb, and a cope or vestment, i. e. a Priest's vestment, with a clasp before, and hanging from the shoulders without sleeves; a sort of mantle made very rich by embroidery: and also his pastoral staff in his hand, or else borne or holden by his Chaplains."

The pastoral staff is made in the shape of a shepherd's crook, to denote that the Bishop is a shepherd over the flock of Christ.

"Upon the day, and at the time appointed for the ministration of the Holy Communion, the Priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration;" that is to say, a white alb plain, with a vestment or cope. An alb is very little different from our modern surplices; it being a long, plain, white linen garment; but made fit and close to the body, like a cassock tied round the middle with a girdle or sash, and close-sleeved, to prevent any hindrance in the consecration or delivery of the elements. And where there be many Priests or Deacons, there so many shall be ready to help the Priest in the ministration as shall be requisite, and shall have upon them likewise the vesture appointed for their ministry, that is to say, albes with tunicles: which tunicle is a silk sky-coloured coat without sleeves, made in the shape of a cope.

These ornaments of the Church and ministers were alterable by a special clause, at the latter end of the Act of Uniformity 1mo. *Eliz.*

Provided always, and be it enacted, that such ornaments of the Church, and of the Ministers thereof, shall be retained and be in use, as were in this Church of England, by the authority of Parliament, in the second of Edward VI. until other order shall be therein taken, by authority of the Queen's Majesty, with the advice of her Commissioners appointed and authorized, under the seal of England, for causes ecclesiastic, or of the Metropolitan of this realm. And also, that if there shall happen any contempt or irreverence to be used in the ceremonies or rites of the Church, by the misusing of the orders appointed in this book, the Queen's Majesty may, by the like advice of the said Commissioners or Metropolitan, ordain and publish such further ceremonies or rites as may be most for the advancement of God's glory, the edifying of his Church, and the due reverence of Christ's holy mysteries and sacraments.

Such an order was accordingly taken by the Queen, 1564; her Articles being set forth in the 7th of her reign. She, with the advice of her Ecclesiastical Commissioners, particularly the then Metropolitan, Dr. Matthew Parker, publishing these following directions:—

*Item.*—In the ministration of the Holy Communion, in Cathedral and Collegiate Churches, the principal Minister shall wear a cope, with gospeller and epistoler agreeably; and at all other prayers, to be said at the Communion-table, to use no copes but surplices.

*Item.*—That the Dean and Prebendaries wear a surplice, with a silk hood, in the choir; and when they minister to wear their hoods.

*Item.*—That every Minister saying any public prayers, or ministering the sacraments or rites of the Church, shall wear a comely surplice, with sleeves, to be provided at the charge of the parish.

These are authentic limitations to all such ornaments as were in use 2 *Edw.* But there are no copes worn at present in any Cathedral or Collegiate Church, in the ministration of the Holy Communion, except in the Churches of Westminster and Durham. Notwithstanding the 24th Canon likewise orders, that in all Cathedral and Collegiate Churches, the Holy Communion shall be administered upon principal feast days, sometimes by the Bishop, if he be present, and sometimes by a Canon or Prebendary; the principal Minister using a decent cope, and being assisted with the Gospeller and Epistoler, according to the advertisements published, Anno 7 *Eliz.*

The 17th Canon further ordains, "That all Masters, &c. and such as are Graduates, shall agreeably wear with their surplices such hoods as do severally appertain unto their degrees."

Canon 25. "Such hoods as are agreeable to their degrees."

Canon 34. "Except he be either of one of the Universities of this realm, and has taken some degree of school in either of the said Universities."

Canon 41. *i. e.* Who shall have taken the degree of a "Master of Arts at the least, in one of the Universities of this realm."

Canon 58. "Furthermore such Ministers as are Graduates shall wear upon their surplices at such times, such hoods as, by the orders of the Universities, are agreeable to their degrees, which no Minister shall wear (being no Graduate) under pain of suspension."

If the wearing of a proper hood was not thus required by the Canon, yet it would show very little respect to such degrees if any officiating person, especially in choirs, should ever be seen without them.

It cannot very well be expected that little parishes should be ready to furnish out hoods for every degree: however, the Minister who constantly officiates should not fail of putting one on according to his own. And in great Cures, where persons of different degrees frequently officiate, there ought to be hoods provided for *all* occasions. In abundance of old Churches there is no convenience of a Vestry, or Vestiary, *i. e.* an apartment joining to it, where the Priest's vestments and holy utensils are kept; and where all parish business should be debated and executed: it would save a great deal of squabbling at the Communion-table, where not a few idle warm disputes are but too apt to arise. It is likewise more convenient for the surplice and hood to be put on and off there, rather than in a reading desk; but if a Vestry be wanting, it is less trouble, as well as more decent, to put them on and off in the chancel, and not in the pew.

*At the beginning of a Morning Prayer, the Minister shall read with a loud voice, some one or more of these sentences of the Scriptures that follow, and then he shall say that which is written after the said sentences.*

There is no time could conveniently be fixed here when the Services should begin; but be that as it will, whenever it is once settled, let the Minister, be sure, keep so exactly to it, that the parish may not have the least reason to complain of any uncertainty about it. There are, alas! but too many to be met with in most parishes that seldom fail of coming in till after the general confession: but were not these, to the disturbance of the rest of the congregation, brought into the neglect of so principal a part of their duty, by their having been forced to wait longer than the usual time upon some special request or other? Whereas, if every officiating person would but strictly keep to the time appointed, such who had less while to spare would more likely be at the beginning of the service, than others who should set them better examples.

Before we enter upon our public prayers, or expect that the Almighty should hear us speaking to him, our Church has reasonably ordered, first, to hear him speaking to us in such sentences as will encourage and incite us to a due performance of the rest of our duty. After the Minister has therefore staid such a discretionary while, till

the noise of the people's coming in, and the clattering of the pew doors are pretty well over, and the congregation ready for the discharge of it, he shall begin, and use one or more of these sentences as he shall judge most proper for the season.

The 2d, 3d, 4th, 5th, 7th, 8th, and 9th, are so for the Ember weeks; for Lent; for the Rogation days, or other days of fasting or abstinence; as they were selected to bring sinners to repentance. We may learn thence, too, that the kingdom of Christ is set up in our hearts, and meet there with acceptance for the contrite, and encouragement for the sorrowful. And any of the others, at other seasons, as shall seem most meet to him. The first of all is a very comfortable instruction to the ignorant, and the rest of them we find yielding pardon and forgiveness to the rebellious and disobedient: setting forth to us that we all stand in need of a merciful correction; and that a frank acknowledgement of our vileness and disobedience is required from us, as the most certain means to cleanse us from all unrighteousness.

It is expressed, too, that he shall say them with a loud voice, *i. e.* with a clear, distinct, and audible one: the word *loud* not signifying there that it should be any way strained, or kept up beyond its strength; but that it should be raised and adapted to such an extended elevation, above the ordinary course of reading, as he shall feel to be most agreeable to himself, in order to make it the more edifying to his congregation.

In the Common Prayer Book, printed in the year 1660, the Rubrick before the *Te Deum* runs thus:—

And to the end that people may the better hear, in such places where they do sing, there shall the lessons be sung in a plain tune, after the manner of distinct reading; and likewise the epistle and gospel.

By such a melodious, even tuneable performance, every word meets with its due proper sound; and such a lively method is found, too, of greater force in exciting the people to fervour, and keeping up their spirits to the height of devotion, as having every advantage of exerting itself much beyond the plain manner of common reading.

If such care is taken, then, that every one should be able to hear the service read, with what more than ordinary concern must it be observed, that in the churches of Worcester and Lincoln, the choir manner should be degraded into the *parochial*, and instead of its being gloriously performed by persons that have been bred up at the Universities, and have, as it were, appropriated themselves to chanting, that those who read there cannot be heard by half the congregation: whereas if they were to officiate as other ministers do in other Cathedrals, they would then raise their voices to such an exalted harmonious pitch, as in rehearsing the whole service differently, through its different offices, it would cause them to be heard at the greatest distance. And here it cannot but be observed too, that instead of the choir way being ordered to dwindle into the parochial, it would be highly useful, and much more serviceable to minister and people, for the parochial way, especially in the great churches, to be raised up, in some measure, to the choir.

The Right Reverend the Bishop says in his directions again, p. 7, that "It is much to be wished that greater regard were had in making



choice of persons for the sacred function; and particularly that, in the education of those who are designed for the ministry, the right forming of the voice were made one special care from the beginning in our schools as well as universities;" the alteration or variation of it being required in so many places.

If such care were taken, it would no doubt prevent many a county tone or twang, that seldom or never leaves the person that ever carries it with him from school.

There is a free singing-school established in Christ's Hospital, for the better education of the poor children there. The statutes of the greatest foundations in Oxford require too, that the candidates for their benefactions shall be able to sing *in plano cantu*: and at Corpus Christi College they are still tried so to do.

The Sentences, the Exhortation, and the Absolution,<sup>d</sup> which are directed and spoken to the people, should be uttered differently from that which becomes the Confession, the Lord's Prayer, and those other parts of the Liturgy, which are directed and spoken to God.

The same cadence is not to be used through the whole Confession, because some parts of it are far from being a full and complete sentence. Those, therefore, which are not, should be read with the voice kept up, as the Suffrages are required to be, and the Minister's part through the whole Benedictus and Litany.

Next comes on the Exhortation, in which we have the particulars of that which is to be done in all the prayers, psalms, and lessons that follow. Whilst this is reading, let every one listen to every part of it, and be attentive to its sense; it being so solemn, and such an enlivening preparation to all that comes after. How indecent, as well as absurd, then is it for any one to repeat it after the minister; and yet how many are there, that are guilty of such a practice, to his offence, as well as the concern of others!

*A General Confession to be said of the whole Congregation, after the Minister, all kneeling.*

There ought to be a pause here. Nay, some space allowed, before it is begun; till the noise which is occasioned by a different posture is over, and all the people prepared reverently to repeat after the minister, as directed by the end of the Exhortation,—with an humble voice, saying after him. But how apt are some to break in upon him here too, beginning the sentences before he has done! Nay, at a certain chapel, the congregation begin every sentence *with*, though it is to be said *after* the minister.—(*To be continued.*)

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#### TERAPHIM.

MR. EDITOR,—I beg to refer such of your readers, as are desirous of information on this subject, to Selden de Diis Syris, with Beyer's Additamenta, and to Witsius's *Ægyptiaca*; in both which books the Teraphim are treated of at large.

I subjoin some extracts, from different authors, for insertion in your *Christian Remembrancer*, if you think they will be acceptable to B. Clericus, or any of your readers.

1. *As to what the Teraphim were.*

*Selden. Syntag.* 1. c. 11. "Imagines illas quas furata est Rahel, Ebræi vocant *Teraphim*. Genes. c. xxxi. comm. 9. Pro Diis esse habitas, testis est Laban. *Quare*, inquit ille, *furatus es Deos meos*, Jacobus adloquitur. .... Utrum autem ut Diî colerentur Teraphim, utcumque Diî dicti, an verò divinationis tantum instrumenta haberent, vetus est inter magistros controversia. .... Ben-Uzielis et Onkelos per *Tzilmēnaia* in Genesi atque alibi vertunt Teraphim. Tzilmēnaia verò *figuras, effigies*, seu *imagines* significant: Arabs item in dicto Genesis loco *الامنام* habet pro Teraphim; *idola, simulachra*, seu *μορφώματα*."

*Godwyn—Moses et Aaron*, lib. iv. c. ix. Vox *תרפה* in genere notat *perfectam hominis imaginem*: .... in specie autem notat *εἰδωλον, idolum*, confictum ad hominum privatum usum in ædibus propriis, sic ut appareant fuisse idololatrarum *penates*, sive *Lares*. .... Usus horum idolorum fuit, ipsa tanquam oraculum consulere de iis rebus, quæ pro præsentī ignorabantur, aut futuræ erant. Ex qua causa ab astronomis consiciebantur sub constellationibus certis ut essent idonea influentiis cælorum, à quibus vocalia reddebantur.

*Witsii Ægyptiaca*, lib. viii. c. ii. (from Spencer, I believe.) "Teraphim simulacra quædam parvula, seculis antiquissimis frequenti in usu, in sacris primum ædificulis seposita; quæ spiritus cujusdam, sæpius impuri, præsentia animata, oracula funderē solebant: larium instar et penatum domesticorum."

*Ibid.* lib. ii. c. xiv. "Salomo Jarchius in 2 Reg. xxiii. 24. Teraphim fuerunt imagines quæ loquebantur per artes magicas. Qui faciebat cas opus habebat respicere horam certam, et annum certum convenientia ad id."

*Mede's Works*, Vol. I. Disc. xxxvi. "Teraphim, among the idolaters, was answerable to the Urim and Thummim of the holy patriarchs. Both were ancient. .... Both, also, were *Oracles*. for the Jews and others agree that Teraphim were small images, made under a certain constellation, which they used to consult in things doubtful and things future, supposing they had power to this effect received from heavenly influence; .... and, therefore, Ezek. xxi. 21, we read that the King of Babylon, among other divinations, consulted also these of Teraphim .... and Zech. x. 2, 'Surely (saith the text) the Teraphim have spoken vanity,' &c. .... Besides, from this like use of Teraphim with the holy Urim and Thummim, we may read Ephod and Teraphim joined both together as things of like kind. As Hosea iii. 4, 'The children of Israel (saith the Lord) shall remain many days without a king, and without a prince, and without an offering, and without an image, and without an Ephod and Teraphim.' Yea, of so near a nature was this Teraphim unto the Urim and Thummim, that Micah, he that had an house of gods, when he had made an Ephod, because he had no Urim and Thummim, he put Teraphim instead thereof; as we may gather, Judges xvii. 5; and in chap. xviii. we may see also that when the children of Dan inquired of the Lord concerning their journey, it pleased him to give answer by the idolish Teraphim. So we may gather, likewise, that the Israelites, after Jeroboam's schism, having no Urim and Thummim, used Teraphim in the Ephod; and therefore it is that Hosea threatens that they 'shall be without Ephod and Teraphim.'"

It appears from Witsius, that Spencer was of the same opinion as Mede in respect of the transaction referred to in Judges xviii.; viz. that the Lord gave answer by the Teraphim. Witsius, lib. ii. ch. xi. of the *Ægyptiaca*, combats this opinion, I think successfully. He says, very truly, "Nullo verbo asserit sacer textus Deum per Teraphim responsum aliquod edidisse;" and, "Quæ sacerdotis verba, qui Dei verba esse dicit et quidem per Teraphim prolata, is aliquid Scripturæ addit."

Upon Hosea iii. 4, which Mede refers to, I will direct your readers to a note in D'Oyly and Mant's Bible, from Bishop Horsley:—

*Without an image, and without an Ephod, and without Teraphim.*] These are mentioned as principal instruments of idolatrous rites; and the sum of the fourth verse is this, that, for many ages, the Jews would not be their own masters; would be deprived of the exercise of their own religion, in its most essential parts; not embracing the Christian, they would have no share in the true service; and yet would be restrained from idolatry, to which their forefathers had been so prone.

Brown, also, in his *Historical Dictionary*, says, on this passage, "The Jews, in their present dispersion, are without images and Teraphim, as they profess great detestation of idolatry." That God should give answer by idolatrous instruments to his people, as Mede supposes, seems most improbable.

*Shuckford's Connec.* Vol. I. Book V. "Laban . . . had his Teraphim, in our translation *Gods*, which Rachel stole from him; but we have no reason to suppose that these were image-gods; it is more probable that they were little pillars, or stones, which had the names of their ancestors inscribed upon them. As they erected larger pillars to their deities, so they made smaller and portable ones in memory of their ancestors, which were esteemed by them much as family pictures are now by us; and that made Rachel so fond of taking them when she went away from her father's house, and Laban so angry at the thought of their being taken from him."

*Bryant's Analysis of Ancient Mythology*, Vol. III. p. 321. "As the worship of Lehana, or Selene, prevailed so much at Carrhæ, or Haran; we may form a judgment from the name of the person, by Moses called Laban, of the nature of his idolatry. We may presume that he was so named from this worship, and that it consisted in an undue reverence to the arkite emblem Labana. It is, moreover, highly probable, that those images which are supposed to have been invented by Terah, and from him named Teraphim, the same which Laban worshipped, were *lunar amulets*, or types of the ark in the form of a crescent."

## 2. *As to the manner in which the Teraphim were made.*

*Schedius de Diis Germanis*, p. 569. "Elias in Thishi refert ex capite R. Eleazar. Mactabant hominem primogenitum, cujus caput torquendo præscindabant, vel ungue secabant; Caput vero abscissum sale et aromatibus condiebant, scribebantque super laminam auream nomen spiritus immundi, qua supposita capiti ejus, ponebant illud in pariete, incendentes coram eo candelas et adorantes coram eo. Atque cum istiusmodi loquutus fuit Laban. Labanis autem Dii vocabantur Teraphim, Gen. xxxi. 9. . . . Quidam tamen putant, non fuisse caput humanum, sed statuum humana forma factum ab astrologis, ut cœlestis influentiæ capax futura prædiceret, ut R. D. Kimchi et R. Abenezra notant. R. M. Ben-Maimon in more Nevochim, l. iii. c. xxx, sic ait; 'ædificaverunt palatia et posuerunt in eis imagines, et dixerunt, quod splendor potentiorum stellarum diffundebatur super illas imagines, et loquebantur cum hominibus et annuntiabant eis utilia.'"

Godwyn, Aaron et Moses, de Teraphim, Note 1, observes, on the above account of R. Eleazar, "Hoc redolet *ψευδολογίαν* isti genti familiarem."

## • 3. *As to the Reason of Rachel's taking the Teraphim.*

*Brown's Dictionary of the Bible*, Article Teraphim.—"To transfer her father's good fortune to herself and family, or in order to worship it, Rachel stole her father's teraphim."

*Whiston's Josephus*, Bk. i. c. xix. 9.—“The reason why Rachel took the images of the gods, although Jacob had taught her to despise such worship of these gods, was this, that in case they were pursued and taken by her father, she might have recourse to these images, in order to obtain his pardon.”

*Selden*, de Diis Syria Syntag. 1. c. 2.—“Inter causas etiam, cur Rachel eas (imagines) sustulerit, hanc unam recensent (*i.e.* Aben-ezra and Kimchi) ne scilicet Labani illarum inspectione innotesceret, per quod iter illa abierat.”

*Witsius*, *Ægypt*. lib. ii. c. xi.—“Quo illa (Rachel) animo patrios Teraphim furata sit, quum sacra historia non exponat, nemo nisi hariolando dixerit. Sunt qui volunt pio id eam fecisse animo, ut sublatis superstitionis instrumentis patris ab idololatria avocaret. Alii metui attribuunt; quasi, verita ne a loquacibus illis imagunculis mariti clandestinum iter proderetur, illas secum sumere quam id discriminis adire maluerit. Pererio Maximè probatur, quod quia pretiosa fuerint, ex auro puta aut argento, eas sibi vindicaverit, partim pro mercede qua maritum suum Labanus avaritiose fraudaverat, partim pro dote sibi et sorori suæ debita.”

*Ibid.* lib. i. c. viii. xvii. *Spencer* speaking of Rachel—“Patri suo Labani sua suffurata Teraphim est, non sane ut patris studia ab idololatria avocaret, vel ne eorum inspectione cognosceret ille quonam iter institueret Jacobus: id enim si egisset Rachel, potuisset eos multo minore negotio ac discrimine vel in via defodere, vel in Euphratis profluentem abjicere. Verum affectu religioso, vel, si navis, supersticioso, icunculas illas prosecuta, id præprimis operam dedit, ut ex omnibus quæ familiæ suæ charissima erant ejus potissimum Teraphim possideret.”

Most of the above reasons are assigned in the note from Bishop Patrick, and Stackhouse in D'Oyly and Mant's Bible. Gen. xxxi. 19.

#### 4. From whence the derivation of Teraphim.

*Simonis Lexicon*.—תִּרְפִּים m. unde pl. תִּרְפִּים nomen *Simulacrorum*, sic dictorum, quod ea de rebus dubiis et occultis *percontarentur* et *consulerent*, a rad. Syr. תִּרְף *percontatus est*, coll. Ezech. xxi. 21, Zach. x. 2. (Alii Deos penates intelligunt, fortunæ commodioris præsides et largitores, qui ad amplificandam et

tuendam rem domesticam colebantur, a rad. תִּרְף *bonis commodisque vitæ affluxit*, . . . commoditas fortunæ et vitæ. v. Ludov. de Dieu, &c.) Quid vero (he adds) propriè fuerint, incertum est, quamvis plurima eruditorum de illis exstant scripta.

Kircher derives it from *Serapis*; Godwyn from Seraphim; Spencer from the same. Witsius argues against both these derivations, and seems to prefer that of Ludovicus de Dieu before them. He says,

“Si conjectura standum, non video cui cedere debeat illa doctissimi viri Ludovici de Dieu. Constet, inquit, ex Gen. xxxi. 19. imagines Teraphim a Syria ortum ducere. Videntur autem ex hoc loco; et 1 Sam. xix. 13, fuisse Dii Penates, qui ad tuendam amplificandamque rem domesticam colerentur. Hoc sensu referri posset ad Arabicum תִּרְף *uberem et affluentem reddidit*. Quam significationem in lingua Æthiopica habet, ubi significat *restare*; *reliquum esse*, Matt. xiv. 20, inde לֵב תִּרְף, abundantia cordis, Matt. xii. 34. Hinc forte תִּרְפִּים Dii qui rem familiarem abundare faciunt.”

Beyer, in his *Additamenta to Selden's book*, mentions some further derivations. *Selden* mentions that the LXX. render Teraphim in Ezech. xxi. 21, by γλυπτά; in Genesis by εἰδωλα; in Judges by θεραφεῖν; in Historia Michal et Davidis κενωτάφια; Hosea. Ἀηλοῦς, (quo vocabulo Urim etiam iis vocatur 1 Sam. cap. xxviii. quod per Ἀηλωσιν eadem mente, Exod. xxviii. vertunt); Zach. vero τοῦς

ἀποφθεγγόμενος. Aquila (he adds) teste Hieronimo, vertebat per μορφώματα, nonnunquam per φωτισμούς. Targum Hoseæ מְחַוִּי Mechavi, id est, *annuntientas* vocat.

I am, Sir, your obedient Servant,

U. Y.

For other information upon the above subject we scarcely need to refer our readers to Calmet, sub voce Teraphim.

### PRO-POPERY SOPHISTRY.

MR. EDITOR,—My present subject is a sophism which has been much circulated in Parliament, and in private society; to wit, that the late measure would have the effect of *increasing Protestantism* (your readers start, but let them hear *how*, and they will be still more surprised) by gaining the open conversion of those nominal Papists, who, being Protestants in heart, were withheld by *honour* from declaring themselves to be such, till the antipopish restrictions should be repealed.

The antecedent absurdity of such a proposition I shall establish presently. Meanwhile let one short consideration engage us. Assuming the sophism to be true, “when he that letteth is taken away,” as soon as the restraint is removed the effect would, of course, follow. There would be no necessity for one day’s “honourable” hypocrisy. Now has one popish nobleman, knight, or burgess declared his conversion? No. A gentleman, with whom I lately conversed, stated that no fewer than six popish gentlemen in Ireland affirmed to him that they waited only the repeal of the disabilities to declare for Protestantism. (Hibernian secrecy this, by the by.) But I do not find that any one of the party has put his promise in execution. Here, then, the sophism is experimentally refuted. The expectation is proved unfounded. And no wonder, when we come to investigate its merits.

You, Sir, are a *Christian* Remembrancer, and you may naturally expect that I should argue this matter on Christian grounds; and this, if you will allow me the space, I will presently do. But I must crave your indulgence, if, in exposing the complications of the present sophism, I first touch upon those false laws of honour on which it is professedly founded. Without regarding the proselyte under a religious view, I will, for the present, simply suppose him governed by those maxims which sway the class of society to which he belongs.

However tergiversation and inconsistency may seem countenanced by high example, they have not, even now, lost their infamous complexion even among men of mere honour. I have heard the coryphæi of the apostasy, and much more the obsequious and contemptible slaves of it, most severely censured by consistent men of their own present opinions. I have heard them treated as men devoid of *honour*. Indeed, they have themselves frequently taken credit for the sacrifice they have made in losing the consideration of society. Why then should the exterior papist, restrained by *honour* from avowing his disbelief under unfavourable circumstances, avow it under favourable? If he has a motive for concealment under restriction, he has no motive

for avowal under qualification. Religion he must have none, by our supposition. He would therefore only hazard the honour and reputation of which he is so zealous, without even receiving the inducements which have operated on his parliamentary friends, the *quid pro quo*.

But further, I cannot perceive (not being on the "enlightened" side of the question) what honour has to do with the matter. If a man changes his religious opinions, he does so from motives altogether superior to all codes of honour, which last would never restrain him in such cases. But how easy would it be to separate that change from every appearance of unworthy motive, and even at no sacrifice whatever! Why should not the converted nobleman absent himself from the House of Lords? Why should the converted gentleman offer himself for a seat in parliament? Neither would be worse off by this abstinence than he was before his conversion: none could then doubt the purity and sincerity of his motives.

And now, Sir, let us take up the subject on christian considerations. A sincere man, educated in the Romish Communion, becomes, from conviction, a member of our Reformed Catholic Church. I can conceive but one motive which might prevent an avowal of his principles, and that motive is not justifiable, though it is one which might operate on the weakness of human nature,—temporal fear. This it was which kept Joseph of Arimathea a "secret" disciple: this it was which induced Cranmer to sign a recantation which his heart abhorred. Both were sincere, but their faith was not perfect. Now whatever may be the case of a poor Irish peasant, surrounded with the bloodhounds of Popery, it will never be contended that an Irish nobleman or gentleman could have been in any danger in consequence of conversion: in fact, it was not so much as pretended. If then it be an undoubted duty to "witness a good confession" at any hazard, it would not only not be a duty, but it would be an act of the grossest hypocrisy and the most gratuitous unaccountable rashness, not to profess where there was no motive of concealment; for false honour could be no bar to a religious man, and we have seen that even this, demanded no sacrifice.

But perhaps some of the Papists were only men who had been educated as such, and cared little for either Popery or Protestantism. A system of exclusion gave these men opportunities for working on the minds of their wretched instruments, the Popish population of Ireland. Remove the exclusion, says the sophist, and you take the handle from the engine. I believe most of the active Irish Papists are of this description; BUT HAVE THEY BECOME PROTESTANTS? No, happily for us. Let us always, at least, see our enemies. Our betrayers would never have succeeded, if they had not worked under *masked batteries*. Such a remedy would be worse than the malady. O'Connell and Shiel among the FRIENDS of the Protestant Church! *Dí, talem avertite casum!*

A CATHOLIC OF THE CHURCH OF ENGLAND.

## HYMN

*For the Twenty-first Sunday after Trinity*

## SEMI-CHORUS.

Who is he, whom God shall stay  
 Safely through life's narrow way?  
 Who, 'mid danger, woe, and sin,  
 Foes without, and guilt within,  
 Powers of darkness and of ill,  
 Shall maintain God's battle still?  
 Who, through life and death, shall be  
 More than victor—who is he?

## SEMI-CHORUS.

He whose weapons have been given  
 From the armoury of Heaven!  
 Armour of unpierced mail,  
 Never through the fight to fail!  
 He shall quell the dragon's power,  
 Seeking whom he may devour;  
 He shall triumph in the day  
 When heaven and earth shall pass away!

## CHORUS.

Stand then, Christian! stand thy ground,  
 With Truth's unfailing girdle bound;  
 Let holiness thy breastplate be;  
 Thy sandals, Peace and Charity;  
 Unyielding Faith, thy shield; God's word  
 Shall guard thee as a two-edg'd sword:  
 Thy helm, Salvation; Prayer thy might—  
 On, mail-clad Christian, to the fight!

*St. Abbs.**R. P.*

## DAVID—"A MAN AFTER GOD'S OWN HEART."

MR. EDITOR,—The only place where David is so described in terms is in Acts xiii. 22, in St. Paul's address to the Jews of Antioch. "And when He (God) had removed him (Saul), He raised up unto them David to be their king; to whom also He gave testimony, and said, I have found David, the son of Jesse, a man after mine own heart, who shall fulfil all my will." The words "after mine own heart," are not to be found in the Old Testament. The passage referred to in the margin of the Bible is Ps. lxxxix. 20, but this passage is only "I have found David my servant: with my holy oil have I anointed him." The margin in the Psalms refers to 1 Sam. xvi. 12; in this passage all that is said is, "And the Lord said, Arise, anoint him: for this is he." I do not know how the words above mentioned are accounted for as being in St. Paul's address—the notes and comments which I possess do not notice it. But the fact is, as is stated, that he was a man after God's own heart—this appears from different passages.

The first thing we read of David, as appointed to be king, is in 1 Sam. xv. 28, where Samuel said to Saul, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine that is better than thou." In chap. xxvi. 1, the Lord said unto

Samuel, "Go, and I will send thee to Jesse, the Bethlehemite: for I have provided me a king among his sons." 3, "And thou shalt anoint unto me him whom I shall name unto you." 6, 7, When Samuel looked on Eliab, the Lord said to him, "Look not on his countenance nor on the height of his stature; for the Lord looketh not on the outward appearance, but the Lord looketh on the heart."

David, therefore, was chosen to be king because his heart was right—was such as fitted him to be king in Saul's stead—he was, therefore, "a man after God's own heart,"—he was the description of man God desired as king of his people. We read also in 1 Kings xv. 11, "And Asa did that which was right in the eyes of the Lord, as did David his father." Here David is commended as doing what was right in the eyes of God: and he who does so, must be a man after God's own heart—a man whom God approves. Again, in 1 Kings xiv. 8, it is written respecting Jeroboam, "Thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes." Again, in 1 Kings xv. 3, respecting Abijam, "his heart was not perfect with the Lord his God, as the heart of David his father:" and in ver. 5, "David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite."

The character of David in these passages fully entitles him to the commendation in Acts xiii. "A man after God's own heart."

As to any objection respecting the matter of Uriah the Hittite, no misconception can possibly take place; for in the last quoted passage his conduct in that affair is excepted from his general conduct, and as such is censured; and in the place where it is fully related, God marked it as a sin against him—and many of David's Psalms shew how painfully he felt the remembrance of his crimes during his life. To bring forward this matter as exemplifying the character of a man after God's own heart, as has oftentimes been done, is evidently absurd and contrary to the express words of the history of the transaction—God regarded it as sin and punished it as sin; David ever repented of it as sin; it is represented as such by his historian, and noticed as a stain upon his character.

But it is not so much in reference to his private character, as to his character as king, that David is so highly extolled; this will appear from the contrasts made to him. In 1 Sam. xv. 28, when Samuel declares that David was better than Saul, we find Saul's fault was that of not destroying their and God's enemies, as God commanded him; it was an intimation that David would not have regarded the people's wishes nor his own, but have executed the commission thoroughly on which he was sent. We find no where a reproach against David, that he disobeyed any express ordinance of God to him as king of Israel. In 1 Kings xiv. 7, 8, 9, we find Jeroboam reproved for not performing the commandment of God as prince or king of Israel, "Thou hast not been as my servant David, &c. but hast done evil above all that were before thee: for thou hast gone and made thee other gods and molten images to provoke me to anger, and hast cast me behind thy back." Jeroboam is reproached for encouraging idolatry, and for not opposing it according



to the commandment of God as David did. Again, in 1 Kings xv. 3, where Abijam is opposed to David, Abijam is reproved for the sin of idolatry in following after Jeroboam his father. Again, in the same chapter, ver. 11, where Asa is commended as doing what was right in the eyes of the Lord as David did, the instances mentioned are, "He took away the Sodomites out of the land, and removed all the idols his father had made;"—and in like manner, in the following verse, his putting down idolatry is spoken of to his praise. In ver. 14, it is remarkable that Asa's heart is said to have been perfect with the Lord all his days, notwithstanding the high places were not removed. In the next verse it is mentioned that he brought all the things which his father had dedicated, and himself had dedicated, into the house of the Lord. It is plain that the perfectness of Asa's heart, here referred to, is spoken of in reference to his perfectness in maintaining the worshipping of the Lord and banishing idolatry. Again, in 1 Kings ix. 4, "If thou wilt walk before me, as David thy father walked, to do according to all that I commanded him," &c. "then will I establish thy throne," &c. 6, "But if thou shalt at all turn from following me, you or your children, and will not keep my commandments, and my statutes, which I have set before you, but *go and serve other gods and worship them*, then I will cut off Israel," &c. Here it is evident the commendation of David has respect mainly to his opposition of idolatry and maintenance of the true worship. Again, in 1 Kings xi. 4, "It came to pass when Solomon was old that his wives turned away his heart after other gods: and his heart was not perfect as was the heart of David his father." It is plain here, also, that the perfectness of David had reference chiefly to his maintenance of the true worship, and not following after idols—and so in the seven following verses it may be seen. As also in 1 Kings xi. 37, 38, compared with 1 Kings xiv. 7—10, where we find the prophet speaking, in the name of God, to Jeroboam, "I will take thee, and thou shalt reign and shalt be king over Israel—and it shall be if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in my sight, to keep my statutes and commandments as David my servant did; that I will be with thee," &c. In chap. xiv. where the prophet denounces his fall, he says, "But thou hast not been as my servant David, but hast done evil above all that were before thee: for thou hast gone and made thee other gods and molten images," &c. It is plain that David is referred to in respect of maintaining the true worship of the Lord, and as opposing and putting down idolatry.

From all which places it is plain that God's commendations of David have reference, chiefly at least, not to say directly and solely, to his observance of the true worship, and the opposing of idolatry. And when one recollects that the great object of God's government of the Jews was to establish the true worship of himself, the highest praise that any king under him could be deserving of, with reference to the immediate object of God, making them a peculiar people, and under his immediate rule, was to be strict in the maintenance of that object—the maintenance of the worship of the Lord, the true God—and the abolishing of idolatry by whatever ways God commanded.

However, it must be confessed, that the commendation of the writer

of the first book of Kings is general, "that he (David) turned not aside from any thing God commanded him, save only in the matter of Uriah the Hittite;" and indeed his history entitles him to general commendation. The only matters recorded against him, as incurring God's displeasure, are, this matter of Uriah, and the numbering of the people mentioned in 2 Sam. xxiv. Why it is said "save only in the matter of Uriah," we have not any thing to guide us, because that of numbering the people was an act recorded against him as a sin which was punished by God. And his conduct in respect of Nabal he himself acknowledges as sinful; but he was here prevented from carrying his purposes into effect, and he returns thanks to God that he was so prevented. As this was not carried into effect, the mention of it might well be omitted; but it may appear strange that the remarkable case of numbering the people should not have been mentioned; however, we may have no means of knowing why it was not. The case of Uriah was a very glaring case. In respect of numbering the people, there was no law against it. It has been supposed that the offence in this case lay in his numbering the people without taking the ransom commanded by God in Exodus, but it is not said he did not do so. The ransom commanded in Exodus xxx. had reference to the numbering God then commanded to be made; and from Joab's expostulation it was understood among them, in all probability, that no numbering of the people ought to take place without the commandment of God, though there was no law expressly prohibiting it. It arose, doubtless, from vanity, and perhaps from a temporary forgetfulness that, "by strength shall no man prevail," and that "there is no king saved by the multitude of an host;" and it seems that God in his providence allowed him to be led to it, as an occasion of punishing him and his people together; for it is said, "And again the anger of the Lord was kindled against Israel, and he moved David against them," (or, David was moved against them—or Satan moved him against them; for all these renderings are adopted:) so that this act and the punishment of the people for their sins are connected together; and David being thus led, being a judgment on the people, might always be considered in this light, more than as a personal offence in David, and as such might be passed by.

But, indeed, such exceptions as that made in Kings, in summing up a character, are not to be taken too strictly; for it is not the object of the writer, even in such cases, to mention every failure in duty, but he is led naturally to mention only such as were considered remarkable blots in the character of the individual, and as such remembered against him. Acts, which his countrymen or posterity looked upon with a less unfavourable judgment, or perhaps buried in oblivion, as not to be mentioned against him, the historian may well pass by. This was probably the case of David in respect of numbering the people; it being in point of fact a judgment upon the people. Though a personal failure in David, his defect might be forgotten in the consideration of the just judgment on his offending people; and in the act itself, no personal injury was done to any one, or meditated against any one; neither was it, as far as appears, a breach of any express commandment forbidding such a thing to be done.

## MONTHLY REGISTER.

### SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE, AND THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

EXETER.—The Anniversary of the above Societies took place in this city on Thursday, September 10, when an admirable sermon was preached in the Cathedral by the Rev. Dr. Collyns, Rector of Stokeinteignhead, and Head Master of the Exeter Free Grammar School. After divine service, the Annual Meeting was held, as usual, at the Guildhall, to receive the Reports of the respective Committees, and to appoint officers for the ensuing year.

The Right Rev. the Lord Bishop of Exeter took the chair; and, after reading the customary prayers in his Lordship's very impressive style, said he should proceed at once to carry into effect the objects of the meeting, by reading the Report of the Society for promoting Christian Knowledge, which stated that there had been distributed, from the Committee's depository at Exeter, during the last year, exclusive of many thousand religious papers and cards for schools, 1347 Bibles, 2033 Testaments, 3197 Common Prayer Books, 1036 Psalters, and 24,317 Books and Tracts—making a total of 31,922, being an increase on the distribution of 1828 of 5879 religious publications, and including 330 copies of the Scriptures, 278 copies of the Liturgy, and 2834 Books and Tracts, which have been issued, either gratuitously, or at very reduced prices. The demand for the Scriptures is not less than at any former period; and the large issues of Prayer Books afford a satisfactory evidence, not only of the religious disposition among the poor, but of the attachment to and communion with the Church. The total number of the Society's publications distributed throughout this extensive and populous diocese, by the several Committees, as far as returns have been made, is 72,831, exceeding by more than 6,000 the distribution of any preceding year. The Teign-

mouth depository has fully answered every expectation; and it is with pleasure, therefore, that this Committee announce that a similar depository has now been formed at Exmouth, where they are assured that the facility thus afforded for obtaining the Society's publications is of essential benefit. "In a small district," says the Exmouth Report, "there have been sold at the depository, within a few months, 736 Books and Tracts, including 143 copies of the Scriptures, and 269 Prayer Books; and, from their observation upon the effects produced by their own local depository, they can give their testimony to the assured success<sup>2</sup> of the plan recommended by the Exeter Committee." The reduced rate at which the Society furnishes its members with books, must cause a considerable loss, which continually increases in proportion to the large issues which are made, and the more extensive, therefore, the distributions, the greater are the claims of the Society for that assistance, without which the mere payments from the members must be inadequate to the demands made on the Society's funds. The example set by this and the Bodmin Committee, of a free donation by the Parent Society, has been followed by some of the District Committees: Honiton has given 30%; Plymouth, 20%; and Dartmouth, 10%; and the Diocesan Committee has again presented 50%. The Committee have made several small grants, on the application of the Parochial Clergy, of books for the use of schools, and copies of the Scripture and Liturgy, to be re-sold at still further reduced prices; and at Torquay they have remitted in books one moiety of 8l. which had been collected at the chapel by the Rev. Algernon Grenfell. The Report then alludes to various grants made to different Parochial Lending

Libraries, fifty-three of which are established within the Diocese—a number far short, the Committee trust, of what a few years more will exhibit; also to a grant of 10*l.* aided by a donation of 25*l.* from the Rev. Archdeacon Bull, towards the formation of several sets of books and tracts to be placed in the different wards of the Devon and Exeter Hospital. Between the audit of April 1828, and that of April 1829, there have been distributed—Bibles, 60,668; Testaments and Psalters, 79,164; Common Prayer Books, 151,702; other bound books, 115,927; small Tracts, 967,443; Books and Papers (gratis), 230,000—Total, 1,604,904. Of these, it is gratifying to observe, that a considerable number, amounting in value to 2000*l.* has been issued for the religious instruction of the Army and Navy. But it is not to the mere distribution of books, however large, to which the Committee would invite the earnest attention of the public; the several modes in which the funds of the Society have been otherwise applied towards the high purposes of promoting Christian Knowledge, assuredly deserves the sincere and thankful notice of the members. The wants and interests of Ireland, and the publication of the entire Scriptures in the common Irish language—the efficacy of the recently-established Bishoprics in the West Indies, and the instruction of the vast slave population in the doctrines and precepts of the Gospel, and the endowment of the two new Scholarships, bearing the name of Bishop Heber, in that important Missionary establishment, Bishop's College, Calcutta, cannot fail to excite a lively interest in the minds of every one who feels the value of the religion he professes. And if, (in the words of the Report from the West Cornwall District) it be the bounden duty of this opulent and powerful Christian nation to promote the knowledge and practice of pure Christianity throughout all her extensive posses-

sions, our exertions are loudly called for in behalf of a Society, where funds are devoted to diffusing the doctrines and precepts of the Gospel in every way, throughout the vast extent of the British empire. •

The Lord Bishop having concluded this Report, said he would immediately proceed to that of the Sister Society; and it would save time by both being taken into consideration together. His Lordship then proceeded to read the Seventh Annual Report of the Exeter Diocesan Committee of the Incorporated Society for the Propagation of the Gospel in Foreign Parts; from which we have room only for a very short extract.

It commences, by observing that it is impossible to peruse the interesting statements contained in the Society's Report—to trace the long, laborious, and perilous visitations of the Colonial Bishops,—and to listen to the urgent appeals which are made, both for the ministration of religion among our own countrymen, in their separation from their native land, and for the advancement of Christian truth among the many heathens subject to our dominion, without feeling how much it becomes the duty of a christian people to afford the necessary means for these several and important interests of religion. The charge on the Society's expenditure, for Newfoundland, Nova-Scotia, and Canada, amounted in 1828, to 25,000*l.* The check which the Society's proceedings received in the Eastern sphere, from the continual absence of episcopal authority, is now removed by the embarkation from England of a fourth Bishop, as governor of the Indian Church. The Missionary College, near Calcutta, continues to engage the anxious attention of the Society; the buildings have been enlarged, some new scholarships have been founded, and the Institution promises to answer the objects contemplated, as an important establishment for the means of propagating the Gospel among the heathen.

## ANNUAL REPORT OF THE HALIFAX DIOCESAN COMMITTEE.

YOUR Committee is not able to report to its members any considerable feature in its proceedings during the past year. It has, in that time, answered the demands which District Committees and individuals have made upon its depository, by various supplies of the sacred volume and of other religious books. It is trusted, therefore, that a better, and more lasting, and more widely extended, record of its operations may be found in the different closets of its members, and in the chambers of the poor and others, where its vouchers may be seen, than any which a report of this nature could supply. When, indeed, the character of the books and tracts recommended by the Society for Promoting Christian Knowledge is taken into view, all must allow that a committee, which can detail above 11,000 copies of the Bible and of other religious books dispersed within the last twelve months, may justly expect knowledge to have been proportionably increased;—it must be granted that it prefers a reasonable claim to the hearty co-operation of all who would be humbly instrumental in the turning of many unto righteousness.

The Committee have pleasure in communicating to its friends the valuable accessions which have been made to the catalogues of the Parent Society. A volume of Sermons on the interesting subjects of "sickness, sorrow, and death," by that valuable practical writer, the Reverend Edward Berens, with "an address to the attendants on the sick, by the Rev. J. D. Coleridge," have been added. A most valuable piece of Biography, the life of the pious James Bonnell, Esq. accomptant-general of Ireland, in the reign of King James, which has been long out of print, has been reprinted; an instructive story of "Penitence," selected from that excellent clergyman's manual, "Dr. Warton's Death-Bed Scenes," and "a Manual for Soldiers, by the Rev. R. G. Curtois," are also among the works recently admitted; and the whole of the Society's books and tracts are under a course of revision, in which antiquated phrases in

many have been amended, and in all an endeavour has been made to convey the soundest instruction in the most popular language and the most acceptable form.

Our correspondence with the Parent Society has been most satisfactory, and our thanks are due to that venerable board for their having recently supplied the town of Halifax with a parochial lending library of above 200 volumes at their most reduced prices. The sum of 70*l.* currency has been raised, independently of the funds of this Committee, by the charitable subscriptions of the benevolent towards this object; and a decent book-case has been erected for their preservation in the vestry-room at St. Paul's, where the officiating clergy of that church will henceforth be ready immediately after divine service, on Sundays, Wednesdays, and Fridays, to issue the works to such as may apply for them.

Since the last report, forty-one packages of Bibles, Books, and Tracts have been sent, several of them gratuitously, from our stores.

Bibles of various sizes and prices to the number of 236; Testaments to the number of 227; Common Prayer 346; other bound books 973; half-bound books and tracts 10,138—in all 11,920; amounting in cost to upwards of 350*l.*, have been issued.

With respect to the funds we may observe, that our debt to the Parent Society has been considerably diminished during the past year, and that the balance at present due to it is only 20*l.*

|                                                                       | £   | s. | d. |
|-----------------------------------------------------------------------|-----|----|----|
| Books to the value of . . . .                                         | 300 | 0  | 0  |
| Remitted within the year . .                                          | 252 | 0  | 0  |
| On hand, to remit by next packet, a bill of . . . . .                 | 100 | 0  | 0  |
| Cash towards the purchase of another bill . . . . .                   | 35  | 0  | 0  |
| Which will enable us at any time to reduce our debt to                | 75  | 0  | 0  |
| Value of books on hand, about                                         | 250 | 0  | 0  |
| Amount of debts due from various committees and individuals . . . . . | 121 | 5  | 7  |

This statement will be considered encouraging, as will also that which

we are enabled to make of the improving state of the school, which is supported among us by the liberal grants of the Provincial Legislature and the English Society for the Propagation of the Gospel. The number of boys in daily attendance is 202. The number of girls 87. Ten masters have been trained at the school in the last ten months, who, after having

become qualified to diffuse the benefits of the national system of education, have been settled in different stations.

The progress during the past year, of our Sunday Schools, under the most flourishing auspices, should not be unnoticed. There are at present assembled, each Sunday, an average of one hundred children of each sex.

*Eighteenth Annual Report of the NATIONAL SOCIETY for promoting the Education of the Poor in the Principles of the Established Church.*

THE object of the National Society, and the methods by which it endeavours to promote the education of the poor, are so well known, that the report for the Annual Meeting is necessarily confined to a brief detail of the most interesting events in the past year. During this period, very few circumstances have occurred to produce anxiety or regret in the minds of the Committee, but many which were calculated to inspire feelings of the most gratifying kind. The suspension or cessation of a few schools established many years since, and a small but gradual reduction which has of late taken place in the amount of the Society's annual subscriptions, are included in the former description. The first, although a matter of regret to the Committee, is a consequence they were prepared to expect from the varying circumstances of parishes, the change of incumbents, and the death or removal of individuals on whom the schools mainly depended for support; but they are happy to add that the decrease thus occasioned in the number of schools, is far more than compensated by the union of *sixty additional places during the past year*. With regard to the diminution of the Society's resources, this is a circumstance which, they trust, will be speedily obviated by renewed exertions on the part of their friends.

But a far heavier calamity than this has befallen the Society since the last annual meeting, in the decease of that revered Prelate, who had watched over

its concerns from the time of its first formation. The wisdom and prudence, the benevolence and zeal, which marked the whole of his public life, were eminently displayed in his connexion with the National Society, which owes to his memory a debt of gratitude for seventeen years of unremitting attention to its interests.

Among the causes of thankfulness and encouragement which the Committee have to acknowledge, may be numbered the general prosperity of the Institution, a growing persuasion in the public mind of its usefulness and importance, the large addition made to the Society's funds by the bequest of a charitable individual, together with the continuance and increase of that good spirit which has so long actuated the parochial clergy in promoting the religious education of the poor.

The Committee have also to acknowledge the prompt attention that has been paid by the Secretaries of district societies in general, to the papers of inquiry which have been addressed to them. Returns made from two-thirds of the places having schools in union previously to the last report, gave the following numbers:—

|                                |         |
|--------------------------------|---------|
| Sunday and Daily—Boys . . .    | 100,477 |
| Girls . . .                    | 74,136  |
| Sunday only . . . . Boys . . . | 51,089  |
| Girls . . .                    | 51,547  |

Total . . . 277,249

Adding one-third for the places from which no accounts had been recently received, the total of children would be about 360,000. The inquiry recently, made, would enable the Committee to carry this result to a greater degree of accuracy; but as a few returns are still wanting, the publication of a new list of schools is delayed till next year, when an accurate account of the Society's connexions will be laid before the public.

From the valuable suggestions received at the Anniversary of the Society of Secretaries last year, it has been determined that a general inquiry into the state of Sunday and other Church-of-England schools shall be made *every fifth year*; and that information shall be periodically sought for of the actual increase or decrease in the number of children educated under the Establishment.

The subject which next presents itself to notice, is the state of the Central Schools. The average number of boys on the books during the last year, has been 357, and of the girls, 206; the latter being an increase on several preceding years. Since the last report, 233 boys, and 182 girls have left the schools, a large majority of whom, viz. 179 boys and 102 girls, could read the Bible, write, cipher, and give a reasonable account of the chief truths and duties of Christianity, as taught in the Church Catechism, and proved from Holy Scripture.

Thirty-eight masters, and fourteen mistresses, have been admitted for instruction from schools in the country; forty-three schools have been provided with permanent masters or mistresses, and seventeen with assistants and monitors for a limited period; and six boys and girls have been received from schools to be trained as monitors; making a total of one hundred and eighteen schools which derived advantage from the Central School during the past year. Two of the mistresses, and one of the masters,

who have obtained permanent appointments, received their education as children in the Central School. A master and two mistresses have been admitted for instruction from the New-foundland School Society, and one master has been recommended to a situation in Jamaica, at the request of the Lord Bishop of the diocese.

The Committee have now to report on the condition and appropriation of the funds intrusted to their care. They desire to record their unfeigned sense of obligation to the individual, whose piety and benevolence have been made instrumental in promoting the best interests of many thousands of the poorer members of our church. In August last, information was received, that James Tillard, Esq. of Petham, near Canterbury, had by will given "to the National Society in London, for Promoting the Education of the Poor in the Principles of the Established Church, and to encourage building schools in the metropolis, or within three miles round, for infant children of the labouring poor, 20,000*l.* in trust to be applied to the purposes of the said charity." Accordingly, after deducting the legacy duty, 18,000*l.* was received, and immediately invested in the 3 per cents. Other legacies, of which notices have been received during the year, are from Mrs. E. Shields, of Brentford, 19*l.* 19*s.*; from Mrs. E. Horne, of Evesham, 100*l.*; and an equal bequest from F. Waring, Esq. lessee of the premises in Baldwin's Gardens, on which the Central School stands.

We refer our readers to the Appendix, p. 19, of the Report, for a summary view of the extensive good this excellent Society is promoting. The whole of the Report is well put together, and reflects no little credit upon the Secretary, by whom we presume it was drawn up. It may be procured at Messrs. Rivington's. See our *Literary Report*, p. 611.

## POLITICAL RETROSPECT.



**DOMESTIC.**—The revenue accounts of last quarter present a melancholy picture of the universal decay that has taken place in every branch of our national wealth, affecting our own consumption in a very material degree. The defalcation in excise duties amounts to 400,000*l.* upon the corresponding quarter in 1828; upon the whole year, this head of the revenue exhibits a deficiency of a million, exclusive of 150,000*l.* Irish tea duties, brought during the current year, for the first time, to the account of the English excise, and this decrease has been progressive. There is a great, but not a gratifying increase in the customs, as it arises entirely from the duty on imported corn; 1,322,800*l.* for the duty on foreign grain during one quarter of the year, and the greater proportion of that already consumed, proves the excessive diminution of our own harvest, and consequent impoverishment of the agricultural classes. The whole deficit of the year, closing the 5th of last month, compared with that ending at the same period in 1828, amounts to 146,422*l.*, and that including the above enormous corn import duty. In every other branch of the revenue there is a lamentable falling off.

The agricultural operations of the season are going forward with unremitting exertions; the farmers, availing themselves of the propitious weather during the last few weeks, to complete the ingathering of their crops, and ploughing up the land, proceeded immediately to re-sow it. The ground for the most part works well, although owing to the wetness of the season, it is inclined to be grassy. That part of the harvest remaining to be cut in the month of October, has proved better than could, from previous circumstances, have been anticipated. Much of the barley has been secured in a very good condition, and the oat has been got in well and turns out good in quality, though not large in quantity. The under-crop of grass has been very luxuriant;

it might be almost said too much so, having frequently proved a serious obstacle to the agriculturist's exertions. He has, in numerous instances, when a short interval of dry weather has occurred, found himself unable to derive any material advantage from it, from the difficulty of separating the barley and the large portion of grass that had grown up amongst it, to prepare them for the barn or rick, notwithstanding unceasing toil and great expenses have been incurred in daily turning the swathe. The second crop of clover has, in many situations, proved abundant; but has, in some parts, been injured by the same unpropitious weather that has damaged our grain. The appearance of an abundant crop of turnips has proved very fallacious; in some good and warm soils, where they have been sown and hoed just at a fortunate interval, they have flourished, though unusually backward; but in many places the root has not grown in proportion to the head. The partial failure of this crop has had some influence on the price of sheep, which, as well as the larger cattle, have experienced a flatness and reduction in the late country fairs.

Ireland still continues in the same state of insubordination; bands of ruffians traversing the country, threatening the lives and property of the peaceable and respectable inhabitants, and continually skirmishing with the police stationed in the disturbed districts. A meeting has been convened in Dublin to organize a petition for the introduction of poor laws into the country; in every respect a most desirable object, tending not only to tranquilize the country by increasing the ties between all classes of society, but to diminish absenteeism, and to prevent our own island from being deluged with crowds of peasantry coming over to deprive the English labourers of the work they have been accustomed to derive their support from, and which, from the difference in their mode of life, they cannot afford to do



at an equally low rate with the Irish workmen.

The state of the church in Ireland, whether we regard the spiritual operation of her institutions, or the security of her temporalities, has been placed in circumstances of great difficulty and danger by the late bill, which recent events in that part of the kingdom have proved to be most unhappily misnamed *the Relief Bill*. As might have been naturally expected, the friends of the Protestant cause, which can never be separated from the civil and religious freedom of the country, have taken alarm, and feel desirous of pursuing such measures of defence as their present situation requires. All seem agreed, that the united energies of the Protestants are the only means that can be relied on, and that their attempts must be directed to endeavour to rouse and stimulate these into action. With this view a meeting was held at Cork a few weeks since, the earl of Mount-Cashel in the chair, and a long string of resolutions passed, the wisdom of which we must be allowed to doubt. We admit with the noble earl, that the unbeneficed clergy, both in England and Ireland, are a neglected and necessitous, but most important body of men; that both the church and the country owe far more to their labours than is commonly supposed, and of course, that something ought, and before long must be done for them; but we tremble for any hasty measure, especially such as may originate with parties without the church, who can neither estimate the value, nor judge of the mode of relief most likely to benefit this large and useful portion of the clergy. Reasonable alarm may also be felt at any attempt at interference from an administration which has already done so much for the injury of that church to which they outwardly belong, and which, there is just cause to fear, are more ready to undermine than to support her. In this crisis, every true friend of the establishment should be found at his post, and on the alert for her advantage, to prevent the adoption of any hasty and violent measures, however

flattering they may appear at the first glance. All great changes ought to be gradual; the working of one step should be proved before another is attempted. A careful examination of history proves, that in every established church which has experienced a decay or dissolution, these events may be principally traced to pluralities and non-residence of the clergy: so that the entire abolition of these would amend every great evil that exists in our establishment, and small ones must exist in every human institution. These are measures in accordance with the spirit of our church, and only require a more complete application of principles adopted and partially employed for ages. The theory has been approved by all judicious men, and acted upon by many good men, without that compulsion with which the law ought to enforce it. Let the state admit of none of these in any shape or to any degree whatever, and every other evil will cure itself. Any attack upon the revenues of the church, which is a primary object with most reformers, would directly accelerate her ruin. Constituted as society now is, the duties of the higher ranks of the clergy as imperiously deserve ample revenues as those of the lower ones do adequate compensation; but the abolition of pluralities would provide for at least five thousand of the latter, without the least injury to the former, for no man can be justly entitled to the remuneration for that duty which he does not perform, and which he cannot receive but by extortion, and the oppression of him by whom they are performed. The temptations to non-residence would be proportionally removed, and the church would be raised to a degree of eminence and security she has not possessed for ages.

**RUSSIA AND TURKEY.**—The treaty of peace between these countries has been officially ratified at Adrianople, and the Turkish empire in Europe may be said to exist no longer. The terms are sufficiently hard, but the relative situations of the contending powers were such, that, whatever the one chose to demand, the other was

obliged to yield. Russia is to keep the principalities of the Danube, until the indemnity for the expenses of the war is paid; and as this amounts to between five and six millions, the Sultan, in the present exhausted and impoverished state of his kingdom, can have but very slight expectations of ever seeing them return under his authority. This and the stipulation of a free navigation for the Russian men of war and merchantmen to and from the Black Sea, are the leading articles in the published treaty; but it is supposed, that there are secret and more severe conditions, which are not laid before the public, stipulating for the dismantling of the fortresses of Silistria and Schumla, and effectually crippling the Turkish navy. With respect to Greece, the Russian cabinet is said to have considered it as absolutely necessary, that its boundaries should extend to the Gulfs of Arta and Volo. The Russian army was to commence its retreat on the 28th of October, beginning with the evacuation of Adrianople; but their garrisons are to remain in Sizeboli and Bourgos for another year, even though the army shall have re-passed the Balkan. An insurrection of the

Pachas in the ceded provinces has been easily quelled, the Pacha of Scutari being the only one enabled to keep the field; and as General Geismor has been sent in pursuit of him, it is probable, that before this his resistance is at an end. In general, the inhabitants seem gratified at this prospect of a change of masters, hoping for more prosperous days than they experienced under Turkish misrule and tyranny.

Whilst these negotiations were pending, the fortress of Schumla, still closely pressed by the besiegers, was carried by assault, after the most dreadful slaughter on both sides, particularly among the Turks, who defended the place with the greatest obstinacy under the direction of the Grand Vizier, who fell, with all his staff, prisoners into the hands of the Russians. Almost at the same time, Count Paskewitch defeated a Turkish army at Beiburt, the chief advanced post of Trebizonde on the south side, and commenced operations against that ancient city, a Russian fleet attacking it in conjunction with him on the sea side: so that the war has proved equally unfortunate to the Porte in both Europe and Asia.

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## ECCLESIASTICAL INTELLIGENCE.

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### NEW CHURCHES.

The following Churches have been consecrated:

**GOLCAR**, St John, in the Parish of Huddersfield, by the Archbishop of York.

**HAMMERSMITH**, St. Peter, by the Bishop of London.

**KIRKSTALL**, St Stephen, in the Parish of Leeds, by the Archbishop of York. This Church is calculated to afford sittings for 1000 persons.

**MACCLESFIELD**, St. George, by the Bishop of Chester. This elegant edifice was originally built for a congregation of Dissenters, but is now a Church belonging to the Establishment.

**VEREWOOD**, in the Parish of Cranbourne, by the Bishop of Bristol. It will hold 200 persons.

The following Churches are nearly ready for consecration:—

**CHELTHENHAM**, Suffolk Square.

**OULTON**, near Leeds. This Church is to accommodate 600 persons. The late Mr. Blayds bequeathed 4000*l.* in the 3 per cents. for its endowment.

**WIVELISCOMBE**, Somersetshire.

The Church of the "Holy and Undivided Trinity" at **GOSPORT** has been re-opened. It contains 300 additional free sittings.

The foundation-stone has been laid of a New Church at **BIRKENSHAW**, in the Parish of Birstall, Yorkshire; and at **NEW MILLS**, in the Parish of Glossop, Derbyshire.

## CLERICAL APPOINTMENTS.

| <i>Name.</i>              | <i>Appointment.</i>                             |
|---------------------------|-------------------------------------------------|
| Bird, Charles .....       | Head Mastership of Leominster Gramm. School.    |
| Carver, James .....       | Chapl. to the City of London Lying-in Hospital. |
| Dunningham, John .....    | Head Mastership of Cuckfield Gramm. School.     |
| Newbold, F. S. ....       | Head Mastership of Macclesfield Gramm. School.  |
| Norton, W. A. ....        | Domestic Chapl. to the Right Hon. Lord Crewe.   |
| Powell, William Frederick | Domestic Chapl. to H. R. H. the Duke of Sussex. |

## PREFERMENTS.

| <i>Name.</i>           | <i>Preferment.</i>                                                     | <i>County.</i> | <i>Diocese.</i>                                         | <i>Patron.</i>                                                                                      |
|------------------------|------------------------------------------------------------------------|----------------|---------------------------------------------------------|-----------------------------------------------------------------------------------------------------|
| Arden, Francis E. {    | Gresham, R.<br>and Paston, V.<br>to Burrough, R.                       | {              | Norfolk Norwich                                         | { Rev. J. Spurgin<br>Lord Visc. Anson<br>W. Repton, Esq.<br>& Rev. F. E. Arden<br>John Buller, Esq. |
| Buller, Richard ..     | Lanreath, R.                                                           |                | Cornwall Exeter                                         |                                                                                                     |
| Campbell, A. M. ... {  | National Society's Ch.<br>and Little Steeping, R.<br>to Paddington, C. | {              | Middlesex London<br>Lincoln Lincoln<br>Middlesex London | { Abp. of Canterbury,<br>and Bp. of London<br>Lord Gwydyr<br>Bishop of London                       |
| Carter, William ..     | Weston, V.                                                             |                | W. York York                                            | { Governors of Sed-<br>berg Gramm School                                                            |
| Cleveland, Henry ..    | Barkston, R.                                                           |                | Lincoln Lincoln                                         | { Preb. of N. Grantham<br>in Cath. Ch. of Sarum                                                     |
| Cockburn, W. D. D. {   | Dean of Cath. Ch. of York<br>to Weaverthorpe, V.                       | {              | E. York P. of D. & C. York                              | { D. & C. of York                                                                                   |
| Cotterill, J. H. ... { | Newcastle-under-Line,<br>St. George's, C.                              | {              | Stafford Lichfield                                      |                                                                                                     |
| Crosthwaite, John {    | Barlavington, R.<br>and Egdean, R.                                     | {              | Sussex Chichester                                       | Earl of Egremont                                                                                    |
| Green, Charles ....    | Burgh Castle, R.                                                       |                | Suffolk Norwich                                         | Lord Chancellor                                                                                     |
| Gurdon, Philip .. {    | Southberg, R.<br>to Hackford, R.                                       | {              | Norfolk Norwich                                         | { Rev. P. Gurdon<br>T. T. Gurdon, Esq.                                                              |
| Hampden, J. ....       | Hinton Martel, R.                                                      |                | Dorset Bristol                                          | Earl of Shaftesbury                                                                                 |
| Hill, Wm. Charles ..   | Fremington, V.                                                         |                | Devon Exeter                                            | Rev. W. C. Hill                                                                                     |
| Holt, T. B. ....       | Golcar, C.                                                             |                | W. York York                                            | Vic. of Huddersfield                                                                                |
| Mack, W. Bumpstead     | Horham, R.                                                             |                | Suffolk Norwich                                         | Rev. W. Mack                                                                                        |
| Mills, Thomas ....     | Great Saxham, R.                                                       |                | Suffolk Norwich                                         | Trustees                                                                                            |
| Moore, William .. {    | Brimsfield, R.<br>with Cranham, R.                                     | {              | Gloucester Gloucester                                   | Mrs. Pitt                                                                                           |
| Neate, Arthur .... {   | Alvescott, R.<br>and Shilton, V.                                       | {              | Oxford Oxford                                           | Rev. T. Neate                                                                                       |
| Parr, T. G. ....       | Vicarial Stall in Cath. Ch. of Lichfield                               |                | Stafford                                                |                                                                                                     |
| Remington, E. S. {     | Burntwood, C.<br>to Winkworth, V.                                      | {              | Derby                                                   | { Vic. of St. M. Lichf.<br>Dean of Lincoln                                                          |
| Sams, J. B. jun. ..    | Fakenham, R.                                                           |                | Suffolk Norwich                                         | Duke of Grafton                                                                                     |
| Shillibeer, John ..    | Wadenhoe, R.                                                           |                | Northam. Peterboro'                                     | Robert Roberts, Esq.                                                                                |
| Stockwell, J. S. .. {  | North Newington, V.<br>with Little Knoyle, C.                          | {              | Wilts Sarum                                             | { Preb. of Beminster<br>secunda in Sarum C.                                                         |
| Sworde, J. .... {      | Thetford, St. Cuth. C.<br>— St. Peter's R.                             | {              | Norfolk Norwich                                         | Earl of Albemarle                                                                                   |

## CLERGYMEN DECEASED.

|                       |                                          |                         |                                                                         |
|-----------------------|------------------------------------------|-------------------------|-------------------------------------------------------------------------|
|                       | Lassington, R.                           | Gloucester. Gloucester. | Sir W. Guise, Bart.                                                     |
| Cheston, J. B. .... { | and White-Lady-Ashton, V.                | Worcester. Worcester.   | { B. Johnson, Esq. as<br>Trust. for R. Berke-<br>ley, Esq. a R. Cath.   |
| Crowther, Samuel {    | Christ Church, V.<br>and St. Leonard, R. | Middlesex London        | { Governors of St. Bar-<br>tholomew's Hosp. &<br>D. & C. of Westm. all. |

| Name.               | Preferment.                                                                                                       | County.                | Diocese.                   | Patron.                                                                                      |
|---------------------|-------------------------------------------------------------------------------------------------------------------|------------------------|----------------------------|----------------------------------------------------------------------------------------------|
| Daubeny, F. H. ..   | { Bexwell, R.<br>and Crimplesham, V.<br>and Tyd, St. Giles, R.                                                    | { Norfolk<br>Camb.     | { Norwich<br>Ely           | { Bishop of Ely                                                                              |
| Davies, Henry ..    | { Kinver, C.<br>and Peterchurch, V.                                                                               | { Stafford<br>Hereford | { Lichfield<br>Hereford    | { Trustees<br>Bny's Hospital                                                                 |
| France, John ....   | { Little Brandon, R.<br>and New Buckenham, C.                                                                     | { Norfolk              | { Norwich                  | { F. R. Reynolds, Esq.<br>Parishioners                                                       |
| Gresley, William .. | { Seals, R.                                                                                                       | { Leicester            | { Lincoln                  | { Rev. W. Gresley<br>Bishop of Salisbury.                                                    |
| Guard, John ....    | { Preb. in Cath. Ch. of Sarum<br>and Pembridge, R.                                                                | { Hereford             | { Hereford                 | { Corp. Chr. Coll. Oxf.                                                                      |
| Johnson, George ..  | { Hinton Blewett, R.                                                                                              | { Somerset             | { B. & Wells               | { Rev. G. Johnson                                                                            |
| Penrose, John ..    | { Fledborough, R.<br>and Thorney, V.                                                                              | { Notts.               | { York                     | { Earl Manvers<br>George Neville, Esq.                                                       |
| Puddicombe, S. ..   | { Lanreath, R.<br>and Morvall, V.                                                                                 | { Cornwall             | { Exeter                   | { John Buller, Esq.<br>Lord Chancellor                                                       |
| Trist, Jeremiah ..  | { Veryan, V.                                                                                                      | { Cornwall             | { Exeter                   | { D. & C. of Exeter                                                                          |
| Vaughan, E. T. ..   | { Foston, R.<br>& Leicester, St. Martin, V.                                                                       | { Leicester            | { Lincoln                  | { T. H. Lamb, Esq.<br>Lord Chancellor                                                        |
| Watson, Robert ..   | { South Bradon, sin. R.<br>and Barlavington, R.<br>and Egdean, R.<br>and Hardham, R.                              | { Somerset<br>Sussex   | { B. & Wells<br>Chichester | { Earl of Egremont<br>Sir C. F. Goring, Bt.<br>Bishop of Salisbury.                          |
| Wickham, Thomas     | { Preb. in Cath. Ch. of Sarum<br>North Newington, V.<br>with Little Knoyle, C.<br>and Yatton, V.<br>with Kenn, C. | { Wilts<br>Somerset    | { Sarum<br>B. & Wells      | { Preb. of Beninster<br>secunda in Cath. C. Sar.<br>Preb. of Yatton in<br>Cath. Ch. of Wells |

## UNIVERSITY INTELLIGENCE.

## OXFORD.

The Rev. Dr. Jones, Rector of Exeter College, has been the second time nominated as Vice-Chancellor, by letters from the Chancellor of the University, and approved by Convocation. The Vice-Chancellor has nominated, as his Pro-Vice-Chancellors, the Rev. Dr. Hall, Master of Pembroke; the Rev. Dr. Jenkyns, Master of Balliol; the Rev. Dr. Rowley, Master of University; and the Rev. Dr. Gilbert, Principal of Brasenose.

The nomination of the Rev. William Kay, M. A. Fellow of Lincoln College, as a Public Examiner in *Disciplinis Mathematicis et Physicis*, has been approved in Convocation.

The Rev. Edward Field, M. A. Michel Fellow of Queen's, and the Rev. James Garbett, M. A. Fellow of Brasenose, have been nominated Public Examiners; the former in *Disciplinis Mathematicis et Physicis*, the latter in *Literis Humanioribus*.

Mr. Charles Williams, B. A. Scholar of Jesus College, has been elected Fellow of that Society.

Congregations will be holden for the purpose of granting Graces and conferring Degrees on the following days in the present Term:—

|                    |                    |
|--------------------|--------------------|
| Oct. Saturday, 10. | Nov. Thursday, 12. |
| — Thursday, 15.    | — Thursday, 19.    |
| — Thursday, 22.    | Dec. Thursday, 3.  |
| — Thursday, 29.    | — Thursday, 10.    |
| Nov. Wednesday, 4. | — Thursday, 17.    |

## DEGREES CONFERRED.

## DOCTORS IN CIVIL LAW.

Rev. Llewelyn Lewellin, M. A. late Schol. of Jesus Coll. Principal of St. David's Coll. Lampeter, S.W. and Preb. of St. David's.

Rev. Charles Burton, Magdalen Hall.

## MASTERS OF ARTS.

Rev. M. H. G. Buckle, Fell. of Wadham Coll.  
William Jacobson, Fell. of Exeter Coll.

## BACHELOR OF ARTS.

Lewis Tomlinson, Wadham Coll.

The Rev. Charles Burton, Bachelor in Civil Law, of St. John's Coll. Cambridge, has been incorporated as a Member of Magdalen Hall.

The following Noblemen are entered at Christ Church: Lord Conyers Osborne,

Lord de Tabley, Lord Boscawen, Marquis of Waterford, and Hon. G. F. R. Harris.

## MARRIED.

At Christ Church, Middlesex, the Rev. William Stone, M. A. Fell. of Brasennose Coll. and Rector of that Parish, to Louisa Toogood, only daughter of the late George William Downing, Esq.

At St. Ebbe's Church, Oxford, the Rev. Henry Bellenden Bulteel, Fell. of Exeter Coll. to Eleanor, youngest daughter of the late Mr. Sadler, of the same city.

## CAMBRIDGE.

On the first day of Term, the following gentlemen were elected University Officers for the year ensuing:—

## PROCTORS.

Rev. Henry Kirby, M. A. Clare Hall  
Rev. Edward John Ash, M. A. Christ Coll.

## TAXORS.

Rev. Wm. Hodgson, M. A. St. Peter's Coll.  
Rev. Henry Howarth, M. A. St. John's Coll.

## MODERATORS.

Rev. W. H. Hanson, M. A. Caius Coll.  
Joshua King, Esq. M. A. Queen's Coll.

## SCRUTATORS.

Rev. William Okes, M. A. Caius Coll.  
Rev. Thomas Musgrave, M. A. Trin. Coll.

Rev. John Gibson, M. A. Sidney Coll.—  
*Sen. Regent.*

Mr. Lewis William Sampson, of King's Coll. has been admitted a Fellow of that Society.

The Rev. William Carus, B. A. Thomas Williamson Peile, B. A. Charles Perry, B. A. and James Prince Lee, B. A. of Trinity Coll. have been elected Fellows of that Society.

The Rev. W. M. Heald, M. A. of Trinity Coll. has been appointed Chaplain of that Society, in place of the late Rev. John Stevenson, M. A.

The Rev. E. A. Smedley, M. A. of Trinity College, has been also appointed Chaplain of that Society, in place of the Rev. N. W. Gibson, M. A.

## DEGREES CONFERRED.

## MASTER OF ARTS.

Rev. Henry Browne, Corpus Christi.

## BACHELORS OF ARTS.

Rev. William John Aislabie, Trinity Coll.  
Thomas Boodle, Trinity Coll.  
Benjamin Thomas Williams, Clare Hall.  
William Perkins, Pembroke Coll.  
Abel Chapman, Queen's Coll.  
W. Charles Holder, Eumman. Coll. (Comp.)  
Vicessimus Knox Child, Sidney Coll.

## NOTICES TO CORRESPONDENTS.

"A Country Curate" and "M. A." who both write on the same subject, will find their wishes met by the reprint which is commenced in our present Number.

"M." is not forgotten.

"K." in our next.

"G. B." has been received.

## ERRATA IN THE LAST NUMBER.

|                                |                 |
|--------------------------------|-----------------|
| Page 628, line 23, for objects | read objections |
| 631, 18, — disgust.            | — dissent.      |
| 21, — predicted                | — predicated    |
| 31, — propositions             | — proportion    |
| 617, 1, — Barron               | — Barrow        |

# THE CHRISTIAN REMEMBRANCE.

DECEMBER, 1829.

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## REVIEW OF NEW PUBLICATIONS.

ART. I.—*Essays on some of the Difficulties in the Writings of St. Paul, and in other Parts of the New Testament.* By RICHARD WHATELY, D.D. Principal of St. Alban's Hall, Oxford, and late Fellow of Oriel College. London: Fellowes. 1828. Price 9s. 8vo.

HAVING introduced Dr. Whately's *Essays on the Peculiarities* of the Christian Religion to the favourable notice of our readers, we now proceed to an analysis of the able work before us, with undiminished, yea, rather with increased and increasing admiration of the learned Principal of St. Alban's Hall. His energies have gathered strength from the "*Difficulties*" of his subjects; and whilst discussing some of the most mysterious points of theology, which have been the fruitful source of unseemly warmth and furious invective, (for when combatants fight *in the dark*, what their blows lose in precision they gain often in violence), he has afforded us an edifying example of the *gentleness* of the wisdom that is from above, united with an honest love of truth, and a Christian *earnestness* in contending for the faith. He is profound without obscurity; zealous without enthusiasm; fearless, yet not rash; religious, yet not methodistical; evangelical, yet not Calvinistic; learned, yet not pedantic; original without heresy, and decided in his views, without the bitterness which is wont to characterize the haughty maintainers of the dogmata of Calvin. We "wish him good luck in the name of the Lord," and we hope to enjoy repeated opportunities of paying our respects to him; and whilst we sincerely congratulate the University of Oxford in the possession of such a preacher as Dr. Whately, we beg leave to remind the excellent Principal of St. Alban's Hall of the enviable position which he commands in that venerable seat of sound learning, and how infinite are his obligations to use the talents with which he is blessed, for the perpetual inculcation of orthodox theology upon the waxen minds of those fortunate students, who may have the

opportunity and the taste to hear the pastoral addresses of our late Fellow of Oriel.

The work upon our table contains nine Essays upon the following very important and interesting topics:—"1. On the love of truth. 2. On the difficulties and the value of St. Paul's writings generally. 3. On election. 4. On perseverance and assurance. 5. On the abolition of the Mosaic law. 6. On imputed righteousness. 7. On apparent contradictions in Scripture. 8. On the mode of conveying moral precepts in the New Testament. 9. On the influence of the Holy Spirit."

The corruption of human nature, and the perverseness of our hearts, are fearfully manifested by the reception which has been given to the "good tidings," published by our Redeemer to a ruined world. *That* reception, indeed, is amongst the testimonies to the truth of our holy faith, for it is a signal fulfilment of one of the memorable prophecies of its divine Founder; yet, who can contemplate the heresies, the schisms, the discord, the violence, the clamours, the invectives, the enmities, the factions, of those multifold sects, who "name the name of Christ," without alternate feelings of commiseration and of shame? "*Quis talia fando temperet a lacrymis?*" Instead of construing the word of God with attention to the known and admitted canons of honest interpretation; instead of receiving the engrafted word with the meekness and the docility of children; we torture the oracles of heaven till they speak our preconceived notions; we *discard* what we cannot misconstrue; we warp the rule of faith to meet our crude prejudices; and we arm ourselves with the ingenuity of a *special pleader*, that we may make what we list of the word of the Most High; and the end of our intellectual tricks is to convert all truth into nothing. How, then, are these evils to be remedied? By an honest love of the truth. *Here*, therefore, our excellent Essayist lays the sure foundation of his superstructure. Ancient philosophers, poets, and politicians, never so much as dreamt of inquiring into *the truth* of the popular religions, because they well knew that there was no evidence for the existing superstitions: "truth, and belief in the truth, seem, in this matter, to have scarcely entered their minds."

Pilate accordingly seems to have been perplexed by our Lord's reply, stating that he had come into the world for the purpose of bearing "witness to the truth." \* \* \* \* \*

"What is truth?" he replied; as much as to say, "What has *truth* to do with the present business? I wish for information as to your claims and objects;—what sovereignty is it that you pretend to, or aim at; and you tell me about *Truth*; what is *that* to the purpose?"—Pp. 6, 7.

It is the honourable distinction of Christianity, on the other hand, that *she* appeals to incontrovertible evidence, and challenges the most

rigid investigation of her claims to the venerable character of truth. We are to "prove all things," and to hold fast only that which is right. "Do Christians, then, in this respect, shew themselves worthy of their peculiar advantages?"

The professors of such a religion ought not merely to believe it in sincerity, but to adhere scrupulously to Truth in the *means* employed on every occasion, as well as in the *ends* proposed, and to follow fearlessly *wherever* Truth may lead.—P. 9.

Hence, then, arises the necessity of self-examination as to this point. Accordingly our learned author lays down some directions to guide us in this inquiry, and points out the several modes of self-deceit by which men are misled in their convictions. He first endeavours, however, to answer some objections, which have been raised against the habit of cultivating this love of truth for its own sake, "with a steady thorough-going adherence to it" in all inquiries, for which we are compelled to refer our readers to the pages under review.

We are not ignorant of the reception with which our author's lucubrations will be greeted by ninety-nine men out of a hundred, who flatter themselves that they have already sought for truth *with success*; "for every one must, of course, be convinced of the truth of his opinion, if it be properly called *his* opinion." Yea, any man may believe *any* thing that he is willing and *inclined* to believe: there is no power more mighty than the force of prejudice.

It makes all the difference, therefore, whether we *begin* or *end* with the inquiry as to the truth of our doctrines. To express the same maxim in other words, it is one thing to *wish to have Truth on our side*, and another thing to wish sincerely to be *on the side of Truth*. There is no genuine love of truth implied in the former. Truth is a powerful auxiliary, such as every one wishes to have on his side; every one is rejoiced to find, and therefore seldom fails to find, that the principles he is disposed to adopt,—the notions he is inclined to defend, may be maintained as true. A determination to "*obey the Truth*," and to follow wherever she may lead, is not so common. In this consists the genuine love of truth; and this can be realized in practice, only by *postponing* all other questions to that which ought ever to come foremost,—"*What is Truth?*" The minds of most men are *preoccupied* by some feeling or other which influences their judgment, either on the side of truth, or of error, as it may happen, and enlists their learning and ability on the side, whatever it may be, which they are predisposed to adopt.—Pp. 23, 24.

Dr. Whately, therefore, points out the prejudices which stand in the way of truth; they are said to be "an aversion to doubt;" "the desire of *originality*, heightened sometimes into the love of paradox;" "excessive deference for authority;" and "the tendency to look, in the first instance, to the *expedient*."

"This is the sin," writes our Essayist, speaking of the last-mentioned obstacle to truth, "which most easily besets those who are engaged in the instruction of others; and it besets them the more easily, inasmuch as the consciousness of falsehood, even if it exist in the outset, will very soon wear away. He who does not begin by preaching what he thoroughly believes, will speedily end by



believing what he preaches. His habit of discriminating the true from the false, the well-established from the doubtful, will soon decay for want of assiduous exercise; and thus inured to the sacrifice of complete sincerity to supposed utility, and accustomed to support true conclusions by *any* premises that offer, he will soon lose, through this faulty practice, even the power of distinguishing what conclusions are true."—Pp. 30, 31.

Dr. Whately concludes his first Essay with some cautionary maxims against the temptations to be swayed by the *expedient* rather than by a love of the truth. He wisely admonishes his readers never to advance an argument, or to acquiesce in any when advanced by another, which they know or suspect to be unsound or fallacious, "however true the conclusion may be to which it leads; however convincing the argument may be to those it is addressed to; and however important it may be that they *should* be convinced." He earnestly warns us not to countenance any erroneous notion, "however seemingly beneficial in its results;" nor "to suppress any clearly-revealed gospel truth, through apprehension of ill consequences;" nor, lastly, to entertain any dread of the progress of *any* truth.

We must not imitate the bigotted papists who imprisoned Galileo; and step forward, Bible in hand, (like the profane Israelites carrying the ark of God into the field of battle,) to check the inquiries of the geologist, the astronomer, or the political economist, from an apprehension that the cause of religion can be endangered by them. Any theory on whatever subject, that is really sound, can never be inimical to a religion founded on truth; and any that is unsound may be refuted by arguments drawn from observation and experience, without calling in the aid of revelation. If we give way to a dread of danger from the inculcation of any scriptural doctrine, or from the progress of any physical or moral science, we manifest a want of faith in God's power, or in his will, to maintain his own cause. \* \* \* The part of a lover of Truth is to follow her *at all hazards*, after the example of Him, who "came into the world that He might bear witness of the Truth."—Pp. 36, 37.

Our author's Essay "On the difficulties and the value of St. Paul's writings generally," has infinitely delighted us. There is, indeed, as he has well observed, a striking analogy between the treatment to which St. Paul was himself exposed during his ministry, and *that* which his works have met with since. Persecuted by the Jews; vexed by the perverseness of his own converts; driven from city to city by the implacable fury of his enemies; derided by the scoffs of infidels, and misrepresented by the arrogant wilfulness of false brethren; "assaulted by the populace, punished by the magistrates, scourged, beat, stoned, left for dead;"\* he is a remarkable *type*, if we may be allowed so to speak, of the fate which awaited the writings which he left behind him.

No part of the Scriptures of the New Testament has been so unjustly neglected by some Christians, and so much perverted by others over and above the especial hatred of them by infidels, and by some description of heretics. Still may

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\* Paley's *Horæ Paulinæ*, p. 338.

St. Paul be said to stand, in his works, as he did in person while on earth, in the front of the battle; to bear the chief brunt of assailants from the enemies' side, and to be treacherously stabbed by false friends on his own; degraded and vilified by one class of heretics, perverted and misinterpreted by another, and too often most unduly neglected by those who are regarded as orthodox. And still do his works stand, and ever will stand as a mighty bulwark of the true Christian faith; he, after having himself "fought the good fight, and finished his course," has left behind him a monument in his works, whereby "he being dead yet speaketh;" a monument which his master will guard (even till that day when its author shall receive the "crown of glory laid up for him,") from being overthrown by the assaults of enemies, and from mouldering into decay through the negligence of friends.—Pp. 46, 47.

Our author has ably refuted the mischievous error of those writers, who have confined their attention to the histories composed by the evangelists, or to the discourses of our blessed Redeemer, as their principal storehouse of divinity, to the *disparagement of the Apostolic Epistles*. The four Gospels do not contain an account of the Christian religion, but "memoirs of the life of its Founder, who came into the world not to *make* a revelation, so much as to be the *subject* of a revelation." So it is with the Acts of the Apostles; the design of which work was, not to teach Christianity, but to give a history of its propagation. Our Lord's discourses, it should be remembered, never were meant to teach the *whole* truth, as afterwards revealed to his disciples; for the most important events connected with the Christian revelation had not then taken place. The mysteries of the gospel-scheme, the vicarious death of Christ, the true nature of redemption and of faith, "and all the circumstances of the Messiah's spiritual kingdom (which did not exist during his ministry on earth), his Apostles themselves could not collect, even after his departure," till inspired by the Holy Ghost, whose office it was to lead them into all truth.

Those, therefore, who neglect *their* inspired preaching, and will learn nothing of Christianity except what they find in the discourses of Jesus, confident that they *alone* contain the whole truth, are wilfully preferring an imperfect to a more complete revelation, and setting their own judgment above that of the Apostles.—P. 55.

Hence it is manifest, that our chief source of instruction, as to the doctrines of the Gospel, must be *the Apostolic Epistles*; "the most precious part of which treasure we have from the pen of St. Paul" (p. 59); from the study of which we must not permit ourselves to be seduced by any fear of misinterpreting their contents. That his writings are sometimes "hard to be understood," is a reason why we should read them more diligently, and explain them more assiduously. Doubtless, his words have been wrested to purposes of destruction; but so have *the other Scriptures*; and the *dangerous* effects of his doctrines may be admitted as a valid reason for their suppression, when men shall resolve to perish with famine rather than hazard the

dangers of intemperance: τοῦτο τε κοῖνόν ἐστι κατὰ πάντων τῶν ἀγαθῶν, πλὴν ἀρετῆς, καὶ μάλιστα κατὰ τῶν χρησιμωτάτων, οἶον ἰσχύος, ὑγείας, πλοῦτου, στρατηγίας· τοιούτοις γὰρ ἂν τις ὠφελίσσειε τὰ μέγιστα, χρώμενος δίκαιως· καὶ βλάψεν, ἀδικῶς.\*

Besides, the faithful dispensers of the inspired word should remember that it is their duty to declare "ALL the counsel of God," and to guard their hearers against the errors into which *others* may lead them.

If they chance to listen to some wild Antinomian fanatic, who cites perpetually texts from St. Paul, which they have never heard differently explained, how can it be expected that they should perceive and avoid the error? They know that St. Paul's writings are admitted as canonical and inspired; and they have not been taught that his language will bear any other interpretation than what they hear given; and the silence of their own pastor on the subject will have afforded them a presumption that he can suggest no other interpretation. And thus the wolf will scatter and devour the flock, which their shepherd has forsaken.—Pp. 63, 64.

Our limits compel us to omit much important matter contained in the admirable Essay before us. *How* St. Paul's writings are to be studied; *what* makes them so distasteful to those who decry him; and *why* Unitarians (as they are pleased *insinuatingly* to call themselves) so torture his expressions, and so depreciate his authority; we must forego the satisfaction of stating from the pages of Dr. Whately, though we cannot do him the injustice to withhold from our readers his eloquent peroration to this Essay, in which, having alluded to a modern work, entitled, "Not Paul, but Jesus," he thus expresses his sentiments:—

Next, after an able, and full, and interesting vindication and explanation of St. Paul's writings, the sort of work whose appearance ought most to be hailed, is a plausible attack on them; which, indeed, is the most likely to call forth the other. His labours can never be effectually frustrated except by being kept out of sight: whatever brings him into notice, will ultimately bring him into triumph; all the malignity and the sophistry of his adversaries will not only assail him in vain, but will lead in the end to the perfecting of his glory, and the extension of his Gospel. They may scourge him uncondemned, like the Roman magistrates at Philippi;—they may inflict on him the lashes of calumnious censure,—but they cannot silence him;—they may thrust him into a dungeon, and fetter him with their strained interpretations; but his voice will be raised, even at the midnight of unchristian darkness, and will be heard effectually;—his prison-doors will burst open as with an earthquake, and the fetters will fall from his hands; and even strangers to gospel-truth will fall down at the feet of him, even Paul, to make that momentous inquiry,—“What shall I do to be saved?”—Pp. 73, 74.

From this *general* defence of the Apostle of the Gentiles, our author proceeds to the consideration of certain doctrines, “particular views of which have mainly contributed to the dread, felt by many, of St. Paul's writings.” His *third* Essay, accordingly, discusses the

\* Aristot. Rhet. lib. i. c. 1. § 4.

doctrine of *election*, upon which there have ever been great divisions, and no little bitterness displayed by Calvinists on the one hand, and Arminians on the other; these zealous combatants have displayed, sometimes, their love of hypothesis rather than a love of each other; and have so fought the battle of *faith* as to manifest their utter forgetfulness of *charity*. It is, therefore, quite delightful to witness the spirit with which Dr. Whately has handled this thorny point. Whether the divine election be *arbitrary*, or has respect to men's foreseen conduct; *who* are the elect; and *what* election is; whoever wishes to learn, may consult the admirable Essay before us. Considering that the Levitical dispensation, to which St. Paul makes constant reference, was confessedly a shadow of the Gospel, our author contends that the condition of the Israelites was *analogous* to the condition of Christians; and that both dispensations being corresponding parts of one great plan, the benefits and privileges of each are bestowed according to a similar system in each.

He, who diligently looks to the analogy both of God's ordinary dealings with man, and of his former dispensation to the Jews, and who carefully interprets the New Testament by the Old, will be enabled to clear up the greater part of a difficulty, which has furnished matter of dispute among Christians for many centuries. By contemplating the correspondence between the Jewish and the Gospel-schemes, he will clearly perceive that there is no such distinction among Christians as the "Called" and the uncalled,—the "Elect" and the non-elect;—that the Gospel itself is a call to all who have heard it;—and that those who, instead of obeying it, wait for any further call, are deluded by the father of lies, who is watching for their destruction. He will perceive, that though all born in a Christian country, and initiated into Christ's church, are *arbitrarily* elected to this invaluable privilege, their salvation is *not* arbitrary, but will depend on the use they make of their privileges; those, namely, to which all Christians are called,—the knowledge of the Gospel,—the aids of the Holy Spirit,—and the offer of eternal life;—privileges, of which all are exhorted, but none compelled, to make a right use; and which will prove ultimately either a blessing or a curse to each, according to the use he makes of them.—Pp. 101, 102.

Our Essayist maintains, it will be seen, that as the divine election under the Mosaic dispensation was *arbitrary* (for the Jews were singled out from the midst of other nations, it is recorded, "*because God had a favour unto them*," ) so the members of the Christian church are *arbitrarily* selected and called to this privilege, out of the world, according to God's unsearchable will. It is further maintained, that as the calling and selection of the Jews was common, "not to *some* only, but to every one of that nation, whether he chose to avail himself of this promise, or to convert it into a curse by his neglect of it; so "every Christian is called and elected to the Christian privileges, just as every Jew was to his; but that it rests with us to use or to abuse the advantage;" that as the Israelites had the *offer* of the promised land, on condition of their obedience, and, therefore, many of them perished in the wilderness because they were rebellious;

so, "no Christian is elected to eternal salvation, absolutely, but only to the knowledge of the Gospel, to the privileges of the Christian church, to the offer of God's Holy Spirit, and to the promise of final salvation, *on condition* of being a faithful servant of Christ."—P. 97.

It is thus that Dr. Whately distinguishes between election to certain *privileges* and to *final reward*, and shews that it is one thing to be chosen to a blessing *absolutely*, and another to be favoured with the *offer* of one conditionally. Election is, indeed, *arbitrary*, and irrespective of foreseen faith and obedience; but election to gospel privileges does not necessarily lead to salvation. But, the predestinarian will appeal to the similitude of the potter and the clay to prove that God has from eternity decreed the salvation or perdition of each individual, without any other reason than his own pleasure. How adroitly our learned Principal not merely masks this battery, but converts it into a destructive engine against his opponents, the following extract is a proof:—

This similitude, as far as it goes, rather makes against them; since the potter never makes any vessel for the *express purpose* of being broken and destroyed. This comparison accordingly agrees much better with the view here taken. The potter, according to his own arbitrary choice, makes "of the same lump one vessel to honour and another to dishonour;" *i.e.* some to nobler, and some to meaner uses; but all, for *some* use; none with design that it should be cast away, and dashed to pieces: even so, the Almighty of his own arbitrary choice, causes some to be born to wealth or rank; others to poverty and obscurity;—some in a heathen, and others in a Christian country; the advantages and privileges bestowed on each are various, and, as far as we can see, arbitrarily dispensed; the final rewards or punishments depend, as we are plainly taught, on the use or abuse of those advantages.—Pp. 105, 106.

Oh, but what shall be said to the hardening of Pharaoh's heart? For our author's admirable reply to the Calvinistic argument usually drawn from the case of the King of Egypt, we must refer our readers to the volume before us, and particularly to page 107.

With regard to the metaphysical difficulties that have been raised upon the doctrine of election, we may observe, that they have originated, for the most part, from the unavoidable ambiguities of language, which end in a bewildering maze of fruitless logomachy. How erroneously men have inferred the *necessity* of human actions from God's certain foreknowledge of them; whereas an event, admitting of no doubt, is perfectly compatible with the *freedom* of the agent;—how the divine prescience of "contingent" or "uncertain" events has perplexed the scholar with difficulties "not its own," because it has been forgotten "that the same thing may be contingent and uncertain to one person, which is not so to another, since those terms denote no quality in the events themselves;"—is well stated in our author's *Essay on Election*, whom we beg leave to refer to Wollaston's *Religion of Nature*, sect. 5, pp. 185, 186, for a curious

illustration of his own argument, "Let it be supposed that you were fully acquainted with the inclinations of some man," &c. &c., as stated in p. 113 of the volume on our table; and we take this opportunity of summoning Dr. W.'s attention to the letter of "Theophilus," touching Art. VI. No. X. of the *Theological Review* of that portion of his Essay, which immediately follows the paragraphs that have just been mentioned.

The Calvinistic scheme, as expounded by its soundest advocates, "is reduced to a purely speculative dogma, barren of all practical results;" and, therefore,

The natural inference must be, that these doctrines are *not* such as we can reasonably expect at least to find revealed in Scripture; and if not so revealed, be they true or false, they can constitute *no part of the Christian faith*. \* \* \* Let it not be said, however, that, being at least harmless, it is unimportant whether they are inculcated or not; they are harmless, *to those* who adopt them in the sense and with the qualifications just mentioned; but it does not follow that they are harmless to others; \* \* \* they may prove a stumbling-block to those who do not hold them, by raising a prejudice against other doctrines,—some of the most important of Christianity,—when taught in conjunction with these, and represented as connected with them. \* \* \* Christianity may be loaded with a weight that sinks it; and the mischiefs ensuing will be justly imputable to the rashness of those who give occasion to them.—Pp. 121, 122.

The *fourth* Essay is upon "*Perseverance and assurance*:" in which the Doctor's *sound judgment* is displayed in a very favourable light. The impossibility of the ultimate failure of the elect, and their complete conviction of their safety, are mischievous and damnable absurdities, against which, with God's permission, we shall ever raise an uncompromising opposition. They are notions founded upon a wretched perversion of Scripture, and their issue can be nothing but arrogance of heart, or carelessness of life.

It should be remembered, however, that we may in our extreme caution against one danger, fall into the opposite. Presumptuous confidence, and careless security, are indeed evils to be carefully guarded against; but they are not the *only* evils to be apprehended:—despondency, and, what is more likely to occur, a deadness of the affections in all that relates to religion, and a total aversion of the mind towards it, may be generated, in some persons at least, by dwelling *too much* and *too earnestly* on the chances of ultimate failure.—P. 127.

Accordingly, our Essayist steers his judicious course mid-way between these opposite perils; a task of no ordinary difficulty,—*ἐν ἐκάστω γὰρ τὸ μέσον λαβεῖν, σόφον*.\* \* We beg leave to confine our panegyric, however, to the *general* argument, and the *substance* of this Essay; and we should certainly object to Dr. Whately's statement relative to the preference which "a thoughtful mind" would give to certain annihilation over "THE REMOTEST CHANCE of endless misery." (P. 129.) If there were not "*the remotest risk*" of perishing,

\* Aristot. Eth. Nichom. lib. ii. c. 9.

how could our spiritual *trial* be a warfare? or why should we be exhorted to "work out our salvation *with fear and trembling?*" Why should our care and diligence;—but we forbear to argue the point, convinced that Dr. W.'s phrase is a mere *lapsus calami*, which he will, on the first opportunity, correct. Confidence of success does, indeed, stimulate the soldier's exertions. "Possunt quia posse videntur." But a confidence, which should originate from a persuasion that he incurred not "*the remotest risk*" of falling, would have no such salutary effect; and we would address the Christian warrior, if sometimes with the cheering promise of victory, yet equally often with the prudent counsel of the King of Israel to the proud monarch of Syria, "Let not him that girdeth on his harness, boast himself as he that putteth it off." 1 Kings xx. 11.

We have scored the Essay on the *abolition of the Mosaic law* with many, *very* many marks of approbation, but our space denies us the gratification of adorning our pages with any quotations from thence. We heartily commend it to all who wish to have clear notions upon a subject which has been so greatly perverted, and so little understood. At the same time, we cannot go the full length of all the Doctor's positions respecting the abrogation of the Mosaic law, to which we may possibly recur on some future occasion; for the present it may suffice to profess ourselves of the number of those who believe, with Horsley, "*that it is a gross mistake to consider the Sabbath as a mere festival of the Jewish Church, deriving its whole sanctity from the Levitical law.*"\* The mention of this institution closes the history of the creation; it derived no part of its sanctity from the authority of the Mosaic code, and, therefore, it is unaffected by the abrogation of that code. "The worship of the Christian church," again to quote the words of Horsley, "is properly to be considered as a restoration of the patriarchal, in its primitive simplicity and purity; and of the patriarchal worship, the Sabbath was the noblest, and, perhaps, the simplest rite." We Christians have little or nothing to do with the precepts, the promises, or the threats of the Old Testament, relative to the *Jewish Sabbath*; but the observation of the Sabbath, which was instituted at the creation, and which, be it remarked, *was known to the Jews previously to the giving of the law*, is a part of Christianity;—"it was not only a general duty at the time of the institution, but, in the nature of the thing, of perpetual importance." When we read how God "rested on the seventh day," and "blessed the seventh day, and sanctified it;" what are we to understand, but that he THEN appropriated this day to religious exercises? "Therefore the Lord blessed the seventh day,

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\* Bishop Horsley's Sermons.

and set it apart." That is the true import of the word "hallowed it," says Horsley. "These words, you will observe (continues the learned Bishop), express a *past time*. It is not said, 'Therefore the Lord *now* blesses the seventh day, and sets it apart;' but, 'Therefore he *did* bless it, and set it apart *in time past*; and he now requires that you his chosen people should be observant of that ancient institution."\* The Christian Sabbath was of necessity transferred to some other day of the week, to distinguish it from the Jewish Sabbath, held on the Saturday; and if apostolical authority did not extend to *such an alteration as this*, they would have been rulers without power, and our Lord's promise of his perpetual presence with their order would be nugatory and unintelligible. We are utterly at variance with Dr. Whately on this topic. *We* love the truth as much as *he* can; and it is because we are persuaded that the truth is with us, that we write thus unhesitatingly, and we refer him to Horsley for a vindication of *our own* opinions, and the discomfiture of *his*.

The learned Principal's sixth Essay, "*On imputed righteousness*" and imputed sin, is a masterly exposure of the mistaken views which certain theologians have been wont to palm upon us as the doctrines of Holy Writ. That *the guilt of the actual transgression of Adam* is imputed to each of his descendants, who is literally guilty of having eaten the forbidden fruit, and *for that sin* is doomed to everlasting punishment, independently of any offences committed by himself; that *the very righteousness of Christ* is imputed to his faithful followers, because He performed what he did vicariously, *for* and in the stead of his people; so that His acts are considered to be *THEIRS*; is a fond fancy, unwarranted by Scripture, vainly absurd, and utterly impossible! Well may the laugh of the scoffer be raised against such idle notions; nor can we wonder to find the Socinian confirmed in his heresy, when the stupendous doctrine of the Atonement is identified with this miserable trash.

Christ, of his own accord, offered his life as "a ransom for many;" but when we are told of eternal punishment denounced against men for the actual sin of Adam, and this, not by their own *voluntary choice*, or by any act of their own, but by the absolute decree of the Almighty Judge, our ideas of the divine justice, whether drawn from reason or from Scripture, cannot but be shocked. When again we find Christ spoken of as suffering for us and in our stead, so that "by his stripes we are healed," though we cannot comprehend, indeed, this act of mysterious mercy, we do comprehend that "there is now no condemnation for them that are in Christ Jesus;" but that his suffering *in our stead* exempts his faithful followers from suffering in their own persons. But when men are told that the righteousness of Christ's life is imputed to believers, and considered as *their* merit, they are startled at the want of correspondence of this doctrine with the former, and its apparent inconsistency with the injunctions laid upon us to "bring forth the fruits of the Spirit" unto everlasting salvation;

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\* Bishop Horsley's Sermons.



because "God worketh in us both to will and to do of his good pleasure," while we are told that Christ has already fulfilled all moral obligations *in our stead*.—P. 195.

All this is admirable. The details of the argument we omit necessarily, though reluctantly, and proceed to the seventh Essay, '*On apparent contradictions in Scripture*.'

"The Doubts of Infidels, or, Queries relative to Scriptural Inconsistencies and *Contradictions*, submitted for elucidation to the Bench of Bishops, by a weak, but sincere Christian," is the title-page to one of Carlyle's infamous publications. The Deist, who rejects the authority of Holy Writ, from the *inconsistencies* detected therein, will find an able adviser in our excellent author.

The seeming contradictions in Scripture are too numerous, (he writes) not to be the result of design; and doubtless *were* designed, not as mere difficulties to try our faith and patience, but as furnishing the most suitable mode of instruction that could have been devised, by mutually explaining, and modifying or limiting, or extending, one another's meaning. By this (*these*) means we are furnished, in some degree, with a test of the truth or falsity of our conclusions: as long as the appearance of mutual contradiction remains, we may be sure that we are wrong; when we can fairly and without violence *reconcile* passages of opposite tendencies, we may entertain a hope that we are right.—P. 212.

Having given a list of seeming discrepancies in detail, Dr. W. adds,

That they are not to be regarded merely in the light of *difficulties*, but rather as belonging to the mode of *instruction* employed in Scripture. In teaching moral duties, there are good reasons for introducing, as we find is occasionally done, some maxims which, taken separately, and interpreted with literal strictness, are at variance with each other, but which, when taken in connexion, serve to explain and modify each other. Instructions thus conveyed are evidently more striking and more likely to arouse the attention; and also, from the very circumstance that they call for careful reflection, more likely to make a lasting impression. But there are additional reasons for adopting this mode of conveying to us the requisite knowledge concerning mysteries which are not directly comprehensible by our understanding. Since no language could convey to man, with his present faculties, in *proper terms*, a clear and just notion of those attributes and acts of the Supreme Being, which revelation designed to impart,—it was necessary for this purpose to resort to *analogical* expressions, which may convey to us, in faint shadows and figures, such a knowledge of divine mysteries as is requisite, and is alone within the reach of our capacity.

Now the disadvantage attending the use of such language is, that men are sometimes apt to understand it too literally, and to interpret what is said more strictly than was intended. And the best remedy against this mistake, is to *vary* the figures employed as much as possible;—to illustrate the same thing by *several different* analogies; by which means, these several expressions, being inconsistent, when understood literally, will serve to limit and correct each other; and thus, together, to convey more clearly the real meaning designed.—Pp. 217, 218.

The mariner who has to steer his passage through the untracked ocean, when it happens that he cannot have the exact line of his course pointed out, is often enabled to avoid any important deviation from it, by being acquainted with certain boundaries on each side of it, and by keeping his vessel between them. Certain rocks and land-marks may serve to furnish to his eye a kind of line,

which will secure him, as long as he keeps within them, from certain shoals or currents, which he is to avoid on one side of his destined course : but this is of no service in guarding him against the dangers which may beset him on the *opposite* quarter ; for *this* purpose, another line must be pointed out to him, in the same manner, on the *contrary* side ; and though neither of these lines is precisely that of the course he is to steer, yet an attention to both of them will enable him to proceed midway, in safety, and in the direction required. Even thus, it will often happen, that two apparently opposite passages of Scripture, &c. &c. &c.—P. 220.

Intimately connected with this subject is our author's eighth Essay, "*On the mode of conveying moral precepts in the New Testament*," and equally admirable the talent with which it is treated. We commend it heartily to the perusal of every man ; it will disabuse the sceptic of his prejudices ; it will afford new instruction to the Christian ; and it cannot but please the scholar for its style, and the logician for its argument.

Come we at length to the concluding Essay, "*On the influence of the Holy Spirit*." Having shewn that our Saviour's promise of perpetual residence with his disciples "even unto the end of the world," relates to something more than merely to a system of doctrines and motives, or to an abstract religious principle, and implies the real operation of a *personal agent* on the minds of believers ; having proved that good men among the Israelites of old spake as they were moved by the Holy Ghost, he points out the difference between the Christian church and her predecessor, in respect of spiritual endowments. Of the Christian church the Holy Spirit is the PROMISED and PERMANENT Comforter ; whereas under former dispensations his aid was neither *covenanted* nor *promised* ; (for in this sense we are to construe the phrase, that the Holy Spirit "was not yet"—*οὐπω ἦν*.)\* Much difference of opinion has ever existed about the nature of grace. Whilst some have pretended to inspiration, and laid claim even to miraculous gifts, others have thought that spiritual succour is afforded to Christians of the present day in a *less degree* than on the primitive disciples of the cross. Dr. Whately, therefore, endeavours to point out the *resemblances* and the *differences* between our condition, and that of the primitive Christians, so that we may form a correct notion of the spiritual influence to be expected by us ; avoiding, on the one hand, the fever of enthusiasm, and, on the other, the *ague* of graceless scepticism.

And this inquiry falls naturally under two heads ; viz. 1st, as to the different classes of gifts themselves ; and, 2dly, as to the *tokens* by which the presence of each is to be known,—the way in which each kind of spiritual influence is to be recognized.—P. 268.

The extraordinary gifts were not bestowed for the benefit of the

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\* "Given" is added by the translators.

possessor, but for the satisfactory conviction of his mind; the propagation of Christianity; and the edification of the church. These extraordinary gifts were *gradually* withdrawn, as they gradually became less necessary; and since they were generally conferred by the laying on of the hands of the Apostles,

The result must have been, that when all the Apostles had terminated their course on earth, all the channels must have been stopped through which this stream had hitherto flowed; and as the last generation dropped off, one by one, of such as had been thus gifted, this extraordinary manifestation of the Spirit became extinct.—P. 276.

This *extraordinary* manifestation of the Spirit constitutes one important difference between the early Christians and ourselves; but the corresponding point of resemblance is one of far higher importance; for we have no reason to suppose that that spiritual influence, which is conferred for the benefit of the individual Christian, is bestowed in any less degree, on sincere Christians, at the present day, than formerly. Now this surely is of incomparably higher importance than the miraculous gifts we have been speaking of.—P. 277.

So much with regard to the *character of the spiritual gifts themselves*. Our author next proceeds to the *signs* by which these two classes of gifts (the extraordinary and the ordinary) may be ascertained; and thence to notice some further points of difference and of resemblance between the primitive Christians and ourselves; whence he wisely warns us not to depreciate the gifts, which are within our reach, nor to set up a fond pretence to such as are not promised.

The doctrine of spiritual influence is beset with peculiar difficulties; and its perversion by the cant of one party, and the fanaticism of another, has, in no small degree, contributed to bring the Holy Scriptures, and particularly the writings of St. Paul, into unmerited contempt with such as have taken the extravagant conclusions of enthusiasm for the faith delivered to the saints. To such unhappy sciolists we recommend the pages of our excellent Essayist, though we confess that his idea, as to the motive which actuated our Lord in presenting himself in such a manner, that the two disciples, on their journey to Emmaus, might not recognize him, is too *fantiful* for our sober taste. Whilst the extraordinary gifts were ascertained "*by the stamp of some sensible miracle,*" the ordinary influence of the Holy Ghost,

There is every reason to believe, not only is, but always was, *imperceptible*, and undistinguishable, except by its fruits, from the ordinary workings of the human mind.—P. 292.

For,

As on the one hand, even the lowest of the extraordinary spiritual gifts alluded to by St. Paul, must always have been accompanied by a distinct manifestation of its super-human origin, so as to prevent the possibility of its being mistaken for an exercise of any natural power; so, on the other hand, even the very highest degree of purifying grace is, and always was, undistinguishable from the exercise of the natural powers, except by the holiness which is the result. \* \* \* It is, 1st, by the inclinations of our hearts; 2dly, by our deliberations towards the accomplishment of our wishes; and, 3dly, by the

actions which are the result of these, that we must know what spirit we are of; for it is from God that "*all holy desires, all good counsels, and all just works do proceed.*"—P. 296.

The sign of the Christian's *claim* to this spiritual guidance, "of his being admitted to the *offer* of this grace," is his baptism into the Christian faith.

There are some, indeed, (writes Dr. Whately,) who represent baptism as a sign only of admission into the visible church, and not, necessarily, of spiritual regeneration. But the shortest and most decisive answer to these persons appears to be, that they are making a distinction without a difference. Such as the Church is described in Scripture, *viz.* as "the body of Jesus Christ," as "the Temple of the Holy Ghost which dwelleth in it," to speak of admittance into this Church, without an admission to the privileges bestowed on it, seems a contradiction in terms. The promises of Christ are made to the *Society* of which He is the Head; and to individuals, not as *men*, but as *members* of that society. \* \* \* The visible Church of Christ is a society endowed by Him with the richest privileges: but then, it rests with each member of that society to *avail* himself aright of those privileges, or to neglect or abuse them.—P. 298.

We would transfer to our pages the admirable sentiments of our Essayist upon the Eucharist, as developed in the note at pp. 302, 303, 304, 305, of the volume we have thus endeavoured to analyse. If our readers feel but a moiety of the satisfaction in the perusal of our review of Dr. Whately, which ourselves have experienced in the study of his orthodox labours, we shall have done no little service to the interests of truth; for they who really relish these extracts, *must* consult the original works, which cannot be too warmly praised, or too widely circulated.

ART. II.—*Essentials of Hebrew Grammar; arranged agreeably to the Plan of Gesenius, for the Use of Students.* By the Rev. JAMES CROCKER, M. A. of Trinity College, Cambridge, and Under Master of Felsted School, Essex. Stevenson, Cambridge. 8vo. pp. 8. 2s. •

THE paucity of labourers in the field of Hebrew literature makes us regret the conscientious necessity of exposing the futility of the present effort; for, whilst we gladly admit the correctness of our author's matter, as far as he goes, we are bound to accuse him of mocking us with the most incomplete specimen of Grammar ever published. Premising that Mr. Crocker has treated his subject in eight chapters, each singularly confined to one page, so as to devote an equal space to "Nouns and Pronouns," and to "Syntax," we shall proceed to remind him, and warn our readers, of a few material omissions in this work. We expected in vain to find at least all the usual artificial expressions,—as, *Begad Cephath; Ethan Moshe Vecal-lebh*,—suggested as useful formularies in Hebrew Memoria Technica. Again, adjectives with their peculiarities of comparison are not so

much as mentioned; no allusion is made to the unrivalled structure of the Hebrew conjugation, embodying, as it does, the pronoun with the root to form the different persons. An example is substituted for a definition; e. g. "Hiphil signifies, *He made to learn*, הִלְמִיד:" Moreover, Vay Conversive (which has occupied whole tracts) is dismissed with ten words of notice; the article is spoken of by mere accident, instead of being explained in its proper place; the same may be complained of that important subject, Regimen;—the irregular verbs are not duly distinguished into quiescent and defective;—in the paradigm of third persons of each tense occur the participles;—the vocalic changes caused by the affixes to the verbs are not explained;—no attempt to decline a noun is deigned to be made;—such and so imperfect is this conspectus of the *Essentials of Hebrew Grammar*. Then, as to the price, reluctant as we are to step between an author and the public on such a point, we must express our concern and surprise at an exorbitance, which great perfection and laborious originality could scarcely justify. Will it be believed, as we vouch for a fact, that a converted Jew and learned grammarian in the sacred language, merely sets five times the price upon his work, which is thirty times as large as this scantling half sheet? So much for the liberal effect of Christianity on a Jew, and of studying Hebrew upon a Christian! The *job*, indeed, if *set up* in the same type as the preface, might have contained treble the matter in useful hints to incipient students, or important memoranda for more advanced scholars; and we hazard a conjecture, that the preface, with its compliments and deprecations, and so forth, contains nearly as much matter as the explanatory part of the text itself. Our deliberate opinion is, that such works do mischief: they may, indeed, when well-executed, be useful to the individual who personally extracts such heads of information in his own course of reading, but Mr. Crocker deceives himself, in supposing that others will gain time or acquire perfection by such *cram*-contrivances. On the whole, we profess our preference for amplification in rudimental works; and we illustrate our position, by observing, that a student of French will acquire more by reading Cobbett's prolix Grammar once, with its copious explanations and laborious perspicuity, than by wading repeatedly through a smaller work. The fact is, that the learner is left to do for himself all that the teacher omits to do for him. For ourselves, then, having consulted and compared every procurable Hebrew Grammar, at the outset of such studies, we must consistently express a doubt whether Mr. Crocker's eight pages, eight chapters, or *half* sheet, will greatly extend the number of profound Hebraists in his Majesty's dominions.

ART. III.—*The Life of the Right Reverend Thomas Wilson, D. D. late Lord Bishop of Sodor and Man. By the Rev. HUGH STOWELL, Rector of Ballaugh, Isle of Man.* Third Edition. London: Rivingtons. 1829. Price 10s. 6d.

CHRISTIAN biography cannot fail to be a profitable study for a Christian; and among the recorded lives of the pious dead, there are none, perhaps, which furnish more ample matter for reflection and improvement, than those of the Prelates of the English Church, from the Reformation downwards. The steady fortitude with which they stemmed the torrent of adversity in the days of persecution; the holy zeal with which they have ever maintained the profession of their faith through evil report and good report;—the humility, devotion, and charity of their public, and the sober piety and domestic virtues of their private lives, have “adorned the doctrine of God our Saviour,” and set forth the beauty and the excellence of the religion of Christ. In perusing the memoirs of a Cranmer, a Latimer, and a Ridley, we cling with affection to that pure and enlightened Church, the establishment of which they purchased for us with their blood. The energetic spirit of Jewel, and the judicious perseverance of Hooker, who supported the structure which their predecessors had erected, fill us with anxiety to preserve the fabric unimpaired, and to repel the dangers with which it ever has been, and is now more especially threatened. But it is, perhaps, by the records of those, whose lives were chiefly spent in the promotion of Christian unity and peace, and whose labours were rather directed to the furtherance of piety and love among the brethren, than to raise the sword of the Spirit against the enemies of the truth, that the heart is most sensibly touched, and the mind most deeply impressed. It is not that we are really less indebted to those who have stood forward in defence of our religion, and preserved it from spot and blemish, than to those who have spread its pure and wholesome doctrines in more quiet times, and exemplified their preaching by the practice of its duties in every varied circumstance and situation. But the aversion which we feel from the cause which rendered their warfare necessary, and the detestation with which we regard the barbarities to which they were exposed, detract essentially from the delight which the contemplation of their virtues would otherwise afford, and render us less willing to dwell upon the page of their eventful histories.

To the life of the good Bishop Wilson, then, we refer our readers, for the indulgence of all those amiable sympathies, which tend to interest the affections, while they improve the heart. In him were concentrated, to an extent which few perhaps have been able to reach,

the several characteristic graces of the faithful disciple of Christ. In the discharge of his episcopal duties,—in the domestic retirement of his family,—in the distribution of his charities, and his intercourse with the world,—in prosperity and in adversity,—we still behold in him the model of the sincere and humble man of God; and we close the record of his earthly career with the hope that “our last end may be like his.” If there is one feature, however, which marked his character more strongly than the rest, it was his trust in God, and pious resignation to his will. In him, if in any other man, was exemplified the apostolic precept to “pray without ceasing.” No undertaking was ever commenced by him without a humble intercession for its performance to God’s glory; no mercy was received without its due acknowledgement at the throne of grace; and no affliction endured without a prayer for patience, and devout submission to the chastisement of Heaven. Our hearts burn within us, as we read his pious ejaculations;—and none, who is not dead to every feeling of devotion, can read the eloquent outpourings of his soul without catching some spark of that fervour which animated his earnest supplications to the Father of mercies.

THOMAS WILSON was born at Burton, in Cheshire, Dec. 20, 1663. He was descended of an ancient and respectable family; and his parents, as described by himself, were “honest and fearing God.” Of the early part of his life little is known. It appears that he received a good education under the tuition of a Mr. Harpur, from whose care he was removed to Trinity College, Dublin, with a view to the study of physic. From this course he was diverted by the kind persuasions of Archdeacon Hewetson, who was led to observe his high qualifications for the office of the ministry; to which, after much laborious preparation, deep reflection, and frequent and fervent prayer, he was ordained by Dr. Moreton, Bishop of Kildare, on the feast of St. Peter, A.D. 1686. Shortly after his ordination he left Ireland, being appointed, on the 10th of December in the same year, to the Curacy of New Church, in the parish of Winwick, in Lancashire, of which Dr. Sherlock, his maternal uncle, was Rector. His stipend, as Curate, was only 30*l. per annum*; which, however, small as it was, not only satisfied his own moderate wants, but he set apart one-tenth of it for the poor. On the 20th of October, 1689, he was ordained Priest, by Nicholas, Lord Bishop of Chester; on which important occasion he determined to devote himself with increased diligence to his profession; and the good which he performed among his parishioners, both by his admonitions and charities, was unlimited. His qualifications recommended him, in 1692, to the notice of William, Earl of Derby, who made him his domestic Chaplain, and tutor to his son James, Lord Strange, with a salary of 30*l. per year*. About the

same time he was also elected Master of the almshouse, at Latham, which added 20*l.* to his income, of which he now dedicated one-fifth to charitable purposes. In 1693, he was seized with a fever, which brought him to the confines of the grave; and shortly after this he was called upon to perform a duty of the most trying and delicate nature, and from which a mind, actuated by a mere regard to temporal interests, would have shrunk in despair. The embarrassed state of his patron's affairs, occasioned by habits of profusion, and utter inattention to his domestic concerns, seemed to threaten the most ruinous consequences to his lordship, many of his creditors being greatly distressed, and others loud in their demands, and pressing in their importunities. Mr. Wilson could not continue an unconcerned spectator of these scenes, and he, therefore, at the risk of his patron's displeasure, ventured to call his attention to them; and, accordingly, he addressed to him the following admirable and judicious letter, which, happily, instead of giving offence, produced the effect he so ardently desired:—

My Lord,—Nothing but a sense of duty and gratitude, could have put me upon taking such a liberty as this, which because I have reason to believe concerns your lordship, I can willingly hazard all the future favours your lordship designs me, rather than be unconcerned and silent in a matter of this moment, though I have no reason to fear such a consequence. I do, therefore, with all imaginable submission, offer these following particulars, touching your creditors, to your lordship's consideration.

First: Though several debts, as your lordship urges, may be unjust, and perhaps most of the bills in part unreasonable; yet it is very probable that a great many are really just; and if these are not paid, those who suffer have a just complaint to God and man, which must certainly have a very ill influence upon your lordship's affairs.

Secondly: That several in the neighbourhood are undone if they are not speedily considered; they are forced to the last necessity, some to sell their estates, and others ready to leave the country, or to lie in gaol for debts which are owing to them from your lordship. They come every day with tears and petitions, which nobody takes notice of, and so your lordship never comes to know what they suffer and complain of.

Thirdly: Your lordship sees what methods the rest who are more able are taking, and you know best what may be the consequence of what they are doing: but however it ends, if their demands are just, they will still have reason to complain of the wrong that is done them.

Fourthly: Your lordship is never suffered to know what influence these things have upon your temporal affairs; but I am ready to make it out, whenever your lordship shall think it your interest to inquire into this matter, that you pay constantly one-third more for what you want than does any other person. I know very few care, or are concerned at this; but I am one of those who cannot but see and lament this hardship and misfortune, which cannot possibly be remedied, till your lordship has taken some order with your creditors, and reformed those who shall have the disposal of your monies for the time to come.

Fifthly: I am not able to foresee how these things will end, and one cannot tell what they may be forced to attempt. It is too likely, that if any disturbance should happen in the government, their wants may make them desperate, and



their numbers insolent. I have been lately told, that some of them have secretly threatened some such thing.

And now, my Lord, if I have said any thing unbecoming me, I hope your lordship will pardon me, and believe it a fault of indiscretion, rather than design. I mean honestly; and, that your lordship may think so, I do protest, in the presence of God, that I had rather beg all my life than to be so far wanting to myself, and that duty which I owe to God and your lordship, as not to have given your lordship these short hints by word of mouth and writing, which your lordship could not possibly have, but from some faithful servant, as I presume to subscribe myself, and, my lord, your most dutiful chaplain,

Oct. 22, 1696.

T. W.

*An profecturus sim, nescio; malim, successum mihi quam fidem desse.*—Pp. 24—26.

This kind remonstrance was not only received by Lord Derby with the attention which it deserved, but raised the giver of it considerably in his esteem. Under his advice and direction his patron's affairs were soon happily arranged; and he found himself at liberty, by his counsels, his instructions, and his prayers, to attend to the religious improvement of the household. In these endeavours he appears to have derived important assistance from Lady Derby, whom he represents as an illustrious example of virtue and piety, of zeal and sincerity. More especially he directed his attention to the formation of the moral and religious character of his pupil Lord Strange, respecting whom the following anecdote is sufficiently amusing:—

The principal defects in this young nobleman's character, were an impetuosity of temper and want of consideration. Mr. Wilson studiously endeavoured to correct these defects. To impress his lessons on this subject more effectually, he had recourse to an extraordinary experiment. One day, as Lord Strange was going to subscribe a paper which he had not read, his tutor dropped some burning sealing-wax on his finger, which, from the exquisite pain it occasioned, excited a feeling of strong indignation; but this feeling quickly subsided when he was informed of the friendly design of the action, and considered that it was done to remind him while he lived, never to sign a paper which he had not first attentively read. So important a lesson could hardly be purchased at too high a price.—P. 29.

In 1693, the Bishopric of Sodor and Man became vacant, and Lord Derby, in whom the right of appointment lay, offered his Chaplain the preferment. Mr. Wilson thankfully acknowledged the favour; but from a modest distrust of his fitness for an office of such awful responsibility, firmly declined its acceptance. Lord Derby was still unwilling to appoint any other person to the See, and it remained vacant for four years, when the Archbishop complained to King William, who insisted upon an immediate appointment, and threatening, in the event of any further delay, to fill up the vacancy himself. Accordingly Mr. Wilson, as he himself expresses it, *was forced into the Bishopric*, being consecrated on the 16th of January, 1697. With ardour and resolution he entered upon his holy office; and his whole zeal and energies, during the remainder of his life, were anxiously

devoted to the faithful discharge of his episcopal duties. His charities more especially were unbounded; his prayers to the Almighty fervent and unceasing; and both in public and private, he laboured to set an example of Christian piety and virtue to all who came within his sphere.

The Bishop was regular and devout in the observance of family worship. The whole family constantly assembled in his chapel at six o'clock every morning during the summer season, and at seven in the winter, when he himself, or one of the candidates for the holy ministry, who were inmates in his house, offered up solemn prayer. The evening sacrifice was performed in the same manner at a stated hour. As he arranged all his affairs with exact method, so he conducted his family devotions with particular order and regularity. At the appointed hour of prayer, a servant entered the room where the Bishop was sitting, and, with a respectful bow, uttered these words, "My Lord, all things are ready;" instantly the Bishop arose, and with holy joy applied himself to his favourite work. Whoever were his guests, or whatever was his employment, the morning and evening sacrifice was never intermitted. It is related, that on one occasion, when he had a large company at his house, consisting of foreigners and persons of different religious persuasions, the servant entered the parlour at the hallowed hour, with the usual intimation. His Lordship having apologized to the company for leaving them, telling them that he was going to pray with his people, immediately retired, but no sooner had he reached the chapel, than every one of his guests followed, as if constrained by an involuntary impulse, and an irresistible attraction. *The silent eloquence of example will often make proselytes where no arguments will avail.*—Pp. 44, 45.

The necessary repairs of the episcopal residence somewhat curtailed the excellent Bishop's means of charities, when he was first appointed to the Diocese. This he exceedingly regretted; and his beneficence always increased in proportion to his income. In order to prevent as much as possible the misapplication of his goodness, he required the native poor to bring certificates of recommendation from their ministers. At the same time he never allowed the dread of being imposed on to interfere with his alms. It was a favourite maxim with him, that "he would rather give to ten unworthy, than that one deserving object should go away without relief." Some idea of his unbounded charity may be formed from the following extract:—

As the Bishop had a poor's drawer in his bureau for the reception of all monies dedicated to charitable uses, so he had a poor's chest in his barn, for the reception of corn and meal, designed for the relief of the indigent. This chest he was in the habit of frequently inspecting, that he might be satisfied it was filled even up to the brim. At a season of unusual scarcity in the island, when, according to custom, he was inspecting the poor man's repository, he found it almost empty, whilst the family-chest was abundantly supplied. He expressed great displeasure on the occasion, and gave a strict charge to the steward of his house, that whoever were neglected, the poor should not. He regarded the claims of the poor as sacred, and made provision for every species of want and distress. When corn was measured for the poor, he gave express orders to his steward not to stroke it, as is usual, but to give heaped measure. He often conversed with the objects of charity who applied for relief, and

minutely inquired into the circumstances of their case. One day a pauper, who had a large family, calling at Bishop's Court, was asked by the Bishop how he contrived to get food for his children. "May it please your Lordship," says he, "I go round with my bag from house to house, and generally get a herring from each housekeeper. This is our food; and as to drink, we quench our thirst at the nearest stream of water."—"Poor man! (says the Bishop,) that is hard fare; but mind you call here whenever you pass this way, and you shall get your bag filled." Many a bag was filled, and many a family sustained by provisions from the stores of this generous friend of the poor.

A more interesting spectacle could scarcely have been exhibited to the eye of the philanthropist, than the Bishop's demesne presented. There he might have seen manufactories of different kinds, carried on with greater energy and activity, than any prospect of secular advantage could have produced. Benevolence gave motion to the wheels, and charity guided every operation. Days of patriarchal simplicity seemed to have returned. The materials required in manufacturing garments for the poor, were procured in exchange for the produce of the demesne. Artisans of different kinds were busily employed in manufacturing these materials. The poor's wardrobe was kept always supplied with garments of every size, suited to every sex and age. The poor who could weave or spin, repaired to Bishop's Court with their webs, their yarn and worsted, as to a general mart, where they bartered their different articles for corn. This traffic of charity was regularly carried on. Every species of distress found relief at Bishop's Court. Whether the hungry or naked applied, their claims were sure to be duly considered, and liberally answered. The attention of this real friend to the poor, extended to the minutest circumstances of their condition. He was in the habit of purchasing an assortment of spectacles, and distributing them amongst the aged poor, whose eye-sight began to fail, that such of them as could read, might read their Bible by means of this seasonable aid; and that such of them as could not, might, as their kind benefactor expressed it, use these glasses "to help them to thread a needle to mend their clothes." Imagination can scarcely picture a more pleasing and interesting scene, than that which presents the pious and venerable Bishop Wilson distributing spectacles amongst a crowd of the aged poor for such purposes as these.—Pp. 86—88.

Bishop Wilson's attention, however, was by no means confined to the temporal concerns of those committed to his charge, but was equally zealous in the promotion of their spiritual welfare. With a view to the more ready communication of his instructions, he made himself master of the Manks language, and took great pleasure in conversing with the peasantry in their native tongue. In 1699, he published a book both in English and Manks, entitled, "The Principles and Duties of Christianity." He procured also a translation of the Gospel of St. Matthew into Manks, and afterwards the other Gospels, and the Acts of the Apostles: and by the assistance of Dr. Bray, he established a parochial library in almost every parish of the Diocese. In order still further to promote the religious improvement of his people, he annually held a convocation of his Clergy, at which he earnestly and affectionately exhorted them to their pastoral duties. Many of his charges, delivered at these convocations, have been published since his death. They were suited to the circumstances of the country, and the spirit of the times. Sundry parochial schools

also were gradually established, and every means taken to advance the spiritual good of the island.

With an unremitting watchfulness over their pastoral labours, Bishop Wilson united the warmest affection for his Clergy. He lost no opportunity of increasing their comforts; he made all their difficulties his own; he received them at all times under his roof with the most affectionate welcome. Their attachment to him, on the other hand, was as great as their obligation; and his name is still preserved with veneration among the Clergy of the island. Nor is there any wonder in this mutual love which existed between them, when we consider the means which he took to insure it.

For a year before their entrance on the holy ministry, he took them to reside in his family, that they might be continually under his inspection, and have the benefit of his daily instructions. This invaluable privilege tended to form the young candidates to genuine piety and extensive usefulness. They had the advantage of a pious and enlightened instructor to assist them in the hourly prosecution of their studies, to elucidate what was obscure, to expound what was difficult, and to enforce what was important. He took particular pains to bring the young students to an accurate and distinct knowledge of the Greek Testament. They every day read a portion of it to him, and heard his remarks and observations on the passage read. He recommended to their perusal the best writers in Divinity, conversed with them on the subject of personal religion, and both by precept and example, laboured earnestly to render them "able ministers of the New Testament."—Pp. 130, 131.

But we must now return to the Bishop's private life, and take a hasty sketch of it, to its close in peace. On the 29th of September, 1698, the year following his appointment to the Bishopric, he was united in marriage to Mary, daughter of Thomas Patten, Esq. of Warrington;—a lady who is represented as bearing a near resemblance to himself in piety and charity, and as contributing largely to his benevolent undertakings. By her he had four children, two sons and two daughters. They all died young, except the youngest, Thomas, who survived his father, and was Prebendary of Westminster, and Rector of St. Stephen's, Walbrook. His union with his amiable consort was of the most delightful and endearing nature; but it was but of short duration. She died on the 9th of March, 1795, after a lingering illness, at the house of her father at Warrington, whither she had been removed for the benefit of her native air. The good Bishop mourned his affliction, and felt it deeply; but he was still resigned. He had prayed fervently for her recovery, for her support under her visitation, and for her admission into the regions of eternal happiness; and he now submitted in patience to the will of God, and uttered not a murmur at his afflicting visitation. His prayers and meditation on the death of his wife, are the most beautiful and eloquent effusions of a mind duly sensible of the union of mercy and love in all the Almighty's dispensations.

From this scene of sorrow Bishop Wilson returned to the duties of his diocese, which he continued to prosecute with increasing ardour and apostolic zeal, till they were at length interrupted, in 1718, by an event of a most singular and trying nature. The most unwarrantable encroachment had been made in the island on the ecclesiastical authority, and the privileges of the Bishop and the Church invaded by the civil officers, under the tyrannical government of Captain Horne. At length the Bishop thought proper to remonstrate with the Governor, and Lord Derby, who seems to have taken part with the civil officers; the immediate ground of his appeal being a fine of 10*l.* which had been illegally levied upon him for contempt, in not appearing in London to defend sentence passed in a case purely spiritual. He could obtain, however, no redress; and in the meantime a most abominable pamphlet, called "The Independent Whig," written against the interest of the Church, and reviling the Christian religion, was industriously circulated, with the connivance of the Governor, through the island. Of this the Bishop was informed by John Stevenson, Esq. who sent him a copy of the pamphlet; for which interference he was imprisoned by an order from the Governor. Against this act of oppression the Bishop again remonstrated; issuing at the same time a circular to the Clergy, and exhorting them to use their best endeavours to counteract the dangerous tendency of the pamphlet in question. While these events were in progress, Mrs. Horne, the Governor's wife, by means of a false accusation against a widow of irreproachable character, induced Archdeacon Horribin to refuse her the sacrament; and refusing to retract, was in her turn forbidden by the Bishop to approach the Lord's table. This decree being violated by the Archdeacon, Bishop Wilson,—who, though he could forgive any offence against himself, would not suffer a breach of the laws and orders of the Church,—suspended him for contumacy and canonical disobedience. Upon this, the Archdeacon, instead of applying to the Metropolitan, sought redress at the hands of the Governor, who fined the Bishop 50*l.*, and the Vicars-general, Dr. Walker, and Mr. Curghey, 20*l.* each; the payment of which being refused, they were imprisoned on the 29th of June, 1722, in Castle Rushen. Here he was confined two months, at the termination of which period he was released on preferring an appeal to the King in Council; and his return to his home was welcomed by a general jubilee throughout the island. His cause was tried by the King in Council, on the 4th of July, 1724, who reversed all the proceedings of his adversaries. The expenses, however, attending the suit were enormous; and, as the Bishop would not be prevailed upon to sue for damages, fell heavy upon him, though he was assisted by a considerable subscription. King William, indeed, had promised to

defray them, but his death prevented the fulfilment of his intention. He had also offered him the Bishopric of Exeter, as some compensation for his sufferings in defence of the laws of the Church; but he could not be persuaded to leave the scenes of his usefulness, which he saw the prospect of being enabled to increase.

It was observed in the outset, that the leading feature in Bishop Wilson's character was a firm reliance on God's providence, accompanied with continual prayer, and daily supplication. Before we bring his life to a close, it will not be an uninteresting object to illustrate this point from the miscellaneous events of his life.

Bishop Wilson kept a regular diary both of merciful and afflictive providences, and made a wise and suitable improvement of them. From this diary it appears that a fire broke out in the palace, about two o'clock in the morning, in the chamber over that in which the Bishop slept, "which," says he, "by God's providence, to which I ascribe all the blessings and deliverances I meet with, I soon extinguished. Had it continued undiscovered but a very short space of time, the wind was so high, that in all probability it would have reduced my house to ashes."

"Blessed be God for this and all other his mercies vouchsafed to me and to my family. God grant that a just sense of his obligations laid so often upon me may oblige me to such returns of gratitude as become such mighty favours." Amen. He made every incident in his life a subject of humiliation or thanksgiving. Whatever befel him reminded him of the divine presence, and of his continual dependance on the great Preserver of all. Of this the following passage in his diary is a striking example.

"The very hairs of your head are all numbered."

"Thursday, Feb. 10th, 1703. Blessed be the good providence of God, which secures and delivers us from dangers which no care can prevent, no skill but the hand of God only can free us from. The cook-maid having left a pin in the breast of a fowl, I swallowed it unawares; but by the help of a vomit, and God's great goodness to me, I got it up again; for whose goodness I desire to be for ever thankful; and beseech him that I may never forget the many peculiar favours I have received at his hands. Let them give thanks whom the Lord hath delivered."—Pp. 213, 214.

No incident in the Bishop's life passed unnoticed, or unobserved. In his diary, 1st January, 1725, he writes as follows: "My dear child coming to see me from Liverpool, was in a tempest driven to the coast of Ireland, and there shipwrecked; but by the great mercy of God, his life was saved; and this day (January 16,) I have a letter under his own hand. The Lord make me thankful." Thus every occurrence raised his heart to heaven, enlivened his devotion, or increased his thankfulness.—P. 220.

In the year 1735, a circumstance occurred, which appears to have given him heart-felt pain. Three persons in the diocese, who had been convicted of the crimes of robbery and housebreaking, were under the sentence of death. This was an unusual occurrence in the Isle of Man. The Bishop viewed it with sensations of unfeigned commiseration, and earnestly endeavoured to improve it to the spiritual benefit of the unhappy sufferers, and of the country at large. To this end he drew up prayers and exhortations, to be used in the different Churches throughout the diocese; and he himself called on the people from the pulpit to join with him in fervent prayers, for the conversion and salvation of the wretched culprits, concluding with an impressive address on the dreadful nature and fatal consequences of the sins which had occasioned such deep distress.—Pp. 223, 224.

The following circumstance is recorded in his diary. "On Tuesday, 26th Feb. 1750, my son sitting in his study by the fire, an hurricane blew down, or rather carried off, a whole stack of chimneys, directly over his head, without one

brick breaking off the stack, which was carried and fell clear from the house. At the same time the house was stript, and all the family (so great was the goodness of God) unhurt."

Again, March 2d, 1750, he writes: "My dear son returning from a funeral, the coachman ran against a brewer's dray, and hung over the coach, and cut my son's hand, of which my daughter gives me this account, and hopes by the blessing of God he w<sup>ill</sup> do very well; but he is not able yet to hold a pen. These are great visitations of mercy. God sanctify them to his glory and our salvation! This is the second miracle of mercy, by which my son's life has been preserved. Blessing and honour, and wisdom and thanksgiving, and power and glory, and might, be unto our God for ever and ever. Amen."—P. 242.

Our limits warn us that we are trespassing, not upon our readers' patience, but upon our own space. We must, therefore, bring our memoir to a close. After visiting England, in 1735, and meeting with every demonstration of respect, not only from the people, but in the courts of Anne and the first two Georges, he returned to his Diocese, and there resided during the remainder of his life; the closing years of which were marked with the blessings, which the aged Christian never fails to enjoy. He was prepared for death, and its approach was welcomed as the passport to happiness, through the merits of the Redeemer. Having passed his 92d year, his intellectual powers began to fail, and he remained in a state of delirium for some weeks previous to his dissolution. Still there was a sensibility in all his expressions, and pious ejaculations were ever on his lips. He died on the 7th of March, 1755, in the 93d year of his age, and the 58th of his consecration.

His funeral was such as had never before been witnessed in the Isle of Man. It must have been a most interesting and affecting spectacle. The inhabitants of the island assembled from every town, and parish, and village, to pay their last tribute of respect to one who had been so dear to them all. Scarcely an individual was absent, excepting such as age or infirmity kept at home. The tenants on the demesne, habited in mourning, were appointed to bear the corpse to the grave; but at every resting-place, the crowd earnestly contended for the honour of carrying the precious remains for a few moments on their shoulders, and such of them as were permitted, esteemed it a peculiar honour.

The coffin was made from one of the elm-trees which the Bishop had planted soon after his coming to the Isle of Man. A few years before his death, he got the tree cut down and sawed into planks, to be in a state of readiness to receive his remains, and probably to answer the further end of a *memento mori*. The day of the funeral was a day of universal mourning throughout the island.—Pp. 258, 259.

His remains were interred in the church-yard of Kirk Michael, and a plain black marble monument has been erected over his grave, with the following Epitaph inscribed on it:

Sleeping in Jesus, here lieth the body of  
THOMAS WILSON, D.D. Lord Bishop of this Isle,  
Who died March 7th, 1755,

Aged 93, and in the 58th year of his consecration.

This Monument was erected

By his Son, THOMAS Wilson, D.D. a native of this parish,  
Who, in obedience to the express commands of his Father,  
declines giving him the character he so justly deserved.

Let this Island speak the rest!—P. 261.

Such was Bishop Wilson; and such, "being dead," he still speaketh," by his example, and by his writings. These last embrace a variety of subjects; all of them, with the exception of the "History of the Isle of Man," connected with the duties of his office. Their characteristic feature is simplicity both of sentiment and language; and his devotional exercises bear a marked similarity to the Liturgy of the Church of England, in point of chaste composition, deep humility, and ardent piety. His *Sacra Privata* are a rich treasure of devotion, not only for the Minister of God, but for every Christian; and his Maxims of Piety are full of the most important matter, delivered in the most instructive and impressive form. His Sermons, ninety-nine in number, are almost entirely *practical*; written in a plain and familiar style, studiously avoiding all points of controversial divinity, and directed to the reproof of sin and the reformation of sinners.

Of the work which has furnished the materials of the foregoing rapid sketch of the life and character of this truly amiable man and distinguished prelate, our opinion will readily be formed, without much additional observation. It has reached its third edition, and is fully entitled to the patronage it has received. Mr. Stowell never fails to improve the example of Bishop Wilson to the edification of his readers, and that in the spirit of one who has learnt Christianity in the same school, which he would throw open to others. We do not say that there is not here and there an opinion, which we could wish suppressed, or an expression which is somewhat out of place; but, taken as a whole, we have seldom opened a more interesting and instructive piece of Christian biography, or one more likely to make a deep and lasting impression upon the mind.

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## LITERARY REPORT.

*Sermons on Various Subjects and Occasions: including Three Discourses on the Evidences, the Obligations, and the Spirit of the Gospel. By the Rev. JAMES WALKER, D.D. F.R.S.E. of St. John's College, Cambridge, Episcopal Professor of Divinity in Edinburgh. To which is added, a Sermon on Redemption, by the late Rev. JAMES RAMSAY, A.M. Vicar of Teston, and Rector of Nettlestead, in Kent. London: Rivingtons. 8vo. pp. 414. Price 10s. 6d.*

WE have not often met with a volume of Sermons, to which we could

so entirely and so readily affix, not only our critical, but our cordial approbation, as to that of Dr. Walker. Blegant in style, sound in doctrine, scriptural in argument, and persuasive in exhortation, these sermons are equally adapted to the study of the divine, the closet, and the congregation. To say more would be superfluous; but as we do not wish to be taken altogether upon trust, we shall extract the following truly evangelical exposition from the second Discourse. It is a good sample of the author's manner; and his matter is, throughout, of the same solid and convincing character.



It is very certain in reference not only to times past, but to the present, that the scale of holiness, instead of being, as it really is, essentially raised by the Gospel standard, has, in fact, been lowered, by fixing the attention too exclusively on one portion of the truth, and by forgetting that the whole system is essentially practical. All the truths of the Gospel are to be considered together, not separately, one or more to the exclusion of the rest. With a view to their just influence on the heart and conduct, they must be considered in that just and necessary connexion in which one is modified by another, and in which, thus modified, they all combine to bring us in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

When we maintain, with St. Paul, that we are justified by faith alone, we mean that our justification is of free grace, and that our works had and have no part whatever in procuring to us this great gratuity. But then we must consider that our faith, so far as it is an actor, an attribute of our own, is as little meritorious as our works. It is a mean whereby we are enabled, by God's preventing and assisting grace, to apply to ourselves that justification of which the blessed Redeemer is the sole, efficient, and meritorious cause. But forasmuch as faith on our part, though it is in no respect meritorious, is yet a necessary mean; so also are works the equally necessary fruits of a true and lively faith. It is not the bare assent to the truths of the Gospel, nor the mere embracing of Christianity, as our outward profession, because we believe it to be true, which constitutes that faith to which so many and such great things are ascribed in Scripture. The sound and saving faith of which such mighty things are predicated, is a gift or grace of a much higher quality. In this respect it is the vivifying principle of the Christian life, which prepares and promotes all the graces of the Gospel, and all the indispensable works of Christian piety. When it is considered simply in itself, and apart from the practical graces which it is calculated to prepare and intended to promote, it becomes a comparatively inferior quality, greatly inferior to charity, and even to hope. When it is combined with all the gifts and graces which are implied in a true and saving faith, it justly merits all the high attributes conferred upon it by St. Paul; but then it merits them in the very same respect as the works which are insisted on by St. James: nor would there be any difficulty

in the matter, if men, instead of dwelling on parts of the system, and thereby involving themselves in speculative difficulties, and in practical obscurities, would consider the whole in combination, as it involves the theory, the practice, and the result of the Christian Revelation. Those who carry the consideration of salvation by faith to excess, do so in vindication of free grace, and in just abhorrence of all claim of right on the part of man in virtue of his own works and deservings. But where free grace is and operates, it is productive of good works. These no Christian will ever plead as meritorious at the bar of judgment, though without them he will never be meet to be a partaker of the inheritance of the saints in light. The foundation stands firm. At the final judgment we can plead nothing that is properly our own; neither our faith, nor our works, nor both combined. When we stand there, if we shall have assigned to us a portion in the inheritance prepared from the foundation of the world, it is in the Redeemer's strength and mercy and merits that we shall so stand acquitted and rewarded, and not in our own. But forasmuch as He has freely furnished the means in the preparation, in the commencement, and in the progress of our Christian career, we must of necessity possess the fruit, or we shall never hear the welcome call which leads to the eternal reward.—Pp. 52—56.

The Sermon on *Redemption* was written, but not preached, by the author's uncle, Mr. Ramsay. It is added as well on account of its practical utility, as in honour to the memory of a departed relative and a worthy man. Our limits do not admit of another extract, or we would gladly have enriched our columns from this source.

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*Memoirs of the Reformers, British and Foreign.* By the Rev. J. W. MIDDLTON, A. M. formerly of Trinity College, Oxford. 3 vols. 18mo. pp. x. 383, 355, 379. London: Seeley. 1829. 10s. 6d.

THE object of this work is to give an account of select individuals of the great family of European Reformers, "equally removed from the prolixity of extended memoir, and the meagreness of biographical notice;" and elucidate the several opinions maintained by each, from their professed publi-

cations or epistolary correspondence. Of the three volumes, the first is devoted to the lives, in chronological order, of the first reformers, the Zuinglians, and the Calvinists; the second to the Lutherans; and the third to the great fathers of the English Church. We have no fault to find either with the design or the execution of the work; nor should we have objected to the reflections which are occasionally interspersed with the biographical sketches, were it not that we are suspicious of the writer's orthodoxy. On this subject, as guardians of the true doctrines and tenets of the Church, we are exquisitely sensitive; so that, however honest a man may be, and however we may admire his honesty, we cannot allow his errors to be diffused abroad, without guarding against the evils which they might otherwise occasion.\*

*Prophecies of Christ and Christian Times, selected from the Old and New Testament, and arranged according to the Periods in which they were pronounced. By a Layman. Edited by the Rev. H. CLISSOLD, A. M. Minister of Stockwell Chapel, Lambeth. London: Rivingtons. 8vo. 1828. Price 6s. 6d.*

WE have no opinion to give as to the literary importance of this volume, because it is "merely," what it professes to be, "a compilation from the Bible;" but so far as its claim to notice as a compendium is concerned, we have no scruples against commending it to the good offices of our friends. The student will find it a useful collection of passages of the most interesting kind; and may, perhaps, be induced to follow up the suggestions of the Preface, in the contenance of a subject thus commenced, for "the improvement and happiness of man, and the glory of God."

The book is divided into eight chapters; the first seven relate to the prophecies of Christ; the eighth to prophecies by Christ. These chapters are again divided into sections, numbered according to their import; embracing 236 passages from the Old and New Testaments, arranged according to their relative connexion. At

the foot of the pages, there are short explanatory notes, with references to previous observations, and authorities for the interpretations given. The whole concludes with the fourth Eclogue of Virgil, and so much of Constantine's *Oratio ad Sanctorum Cœtum* as relates to it. This is extracted from Eusebius.

*The Nature and Time of the Second Advent of Messiah, considered in Four Letters. By the Rev. S. MADDEN, Jun. A. B. Kilkenny. Dublin: Curry. 1829. 12mo. pp. 140. Price 2s. 6d.*

THOUGH inquiries into the intent of those prophecies, which yet remain to be fulfilled, cannot be expected to arrive at any positively certain conclusion; still, so long as they are conducted without transgressing the caution, "not to be wise beyond that which is written," they tend to promote the acquisition of scriptural knowledge, and consequently to extend the spiritual improvement of mankind. Such works, therefore, as this of Mr. Madden cannot be justly charged, as they sometimes are, with inutility and presumption; more especially, as he has treated his subject with great perspicuity, and in a manner calculated to throw considerable light upon a point, which has given rise to some difference of opinion. With respect to the *nature* of the second Advent, the same words, *παρουσία* and *ἐπιφάνεια*, which are applied to the *first coming* of our Lord, are also used to designate the *second*; and therefore as the *first* was confessedly a *personal* appearance, it is reasonable to conclude that the *second* will be so likewise. Now it appears from a variety of predictions, that a general restoration of the whole Jewish people to their ancient inheritance will eventually take place, and be attended with *marvellous things, according to the days of their coming out of Egypt*, (Micah vii. 15) to be wrought by the same divine agent which wrought their former deliverance. But it is now almost universally admitted, that the agent upon this occasion was the second person in the Godhead; and that his Hebrew appellation, which the English translation renders "the angel of the Lord,"

would be more properly translated "*the Angel Jehovah*." Hence it appears that as this *visible presence* of the Son of God was the most marvellous of all the marvels then exhibited; so at their future restoration he will again lead them visibly and *personally*; not indeed veiling his glory as of old, but in the glorified bodily form in which he formerly appeared upon earth. It follows also that the *time* of the second advent will precede the restoration of Israel; and consequently it will also precede the complete conversion of the Gentiles, which will be subsequent to that event.

Such is the outline of the proposition which Mr. Madden has undertaken to prove; and although we do not feel bound to assent to all his deductions, we cannot do less than recommend his work, especially at this season of the year, to the attention of our readers.

*A Brief Survey of the Evidence and Nature of the Christian Religion, in Seventeen Sermons, preached in Hampstead Chapel, at Hampstead, by the Rev. EDWARD GARRARD MARSH, M.A.* London: Seeley and Co. 1829. 8vo. pp. 323. Price 9s.

IN order to develop the object which the author had in view, in the delivery of these Sermons, we cannot do better than subjoin the recapitulation of the subject with which he opens his concluding discourse.

I have shewn you some of the proofs, which appear to me clearly to establish the fact, first, that we live under the government of an almighty, gracious, wise, and holy Being, by whom we were created, and on whom we continually depend; secondly, that we have violated his laws, and are for this reason exposed to the sentence of his just displeasure; thirdly, that he has mercifully instituted a way for our deliverance from this righteous sentence, having given his son to suffer punishment in our stead; and, lastly, I have shewn you, in what this way of deliverance consists, namely, that if, repenting of our sins, we rely on the atonement of Christ for justification, before God, he will not only answer to our prayers justify us freely, and forgive us all our past offences, but also bestow upon us in answer to our prayers the graces of his Holy Spirit, who will dwell in our hearts, mould our thoughts and affections to his will,

and in short renew and transform and sanctify us wholly, though gradually, till we at length become meet for the inheritance of the saints in light, and are received by him to his own glory and joy. The course of this sanctifying process with its various impediments and helps we have also traced, and have thus followed the Christian through his career of conflict to his final triumph.—Pp. 305, 306.

We recorded our opinion, in our last Number, of the general inefficacy of pulpit-discussions on the evidences of christianity; and this opinion, though there is much good writing, close reasoning, and forcible application in the volume before us, we are in no wise inclined to retract. We have been pleased by the perusal of our Author's sermons: indeed the volume contains much which cannot be read without benefit by every Christian. On this account we are sorry to observe a tendency to Calvinism in Mr. Marsh's exposition and application of some of the doctrines of the Gospel, which, we fear, will be a considerable drawback to the advantage which, in every other respect, his labours are well qualified to produce.

#### IN THE PRESS.

Evening Amusements; or the Beauties of the Heavens displayed, for the year 1830.

A View of the Scripture Revelation concerning a Future State; laid before his Parishioners, by a Country Pastor.

Hours of Devotion for the promotion of true Christianity and Family Worship. Translated from the original German.

Patroni Ecclesiarum; or, a List, alphabetically arranged, of all the Patrons of Dignities, Rectories, Vicarages, Perpetual Curacies, and Chapelries of the United Church of England and Ireland. With Indexes.

#### PREPARING FOR PUBLICATION.

In the course of next Spring will be published, a Memoir of the Life of the Right Rev. T. F. Middleton, D. D. late Lord Bishop of Calcutta. By the Rev. C. W. Le Bas, A. M. late Fellow of Trinity College, Cambridge.

The Civil and Ecclesiastical History of England, from the Invasion of the Romans to the passing of the Catholic Relief Bill in 1829. By C. St. George. 2 thick vols. 12mo.

1829, a Poem. By Edward W. Coxe, author of 'The Opening of the Sixth Seal.'

## A SERMON.

### CHRISTMAS DAY.

MICAH v. 2.

*But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.*

THE testimony of Jesus, said the mysterious conductor of St. John in the Revelations, is the spirit of prophecy. And that it should be so, is altogether suitable and appropriate; for prophecy is at once the most uncommon, and the least suspicious kind of testimony. It is the most uncommon, as it implies a perfect acquaintance both with those latent causes that decide the succession of events, and with the order of the events themselves;—a knowledge, which, from its very character, must be peculiar to the Deity himself, or to those whom he has vouchsafed to illuminate with an unusual portion of his celestial light. It is also the least suspicious kind of testimony, as it can neither be susceptible of prejudice, interest, or falsehood—prejudice and interest being precluded by the remoteness of the events to which it refers, and falsehood by its very nature, since predictions not realised by the fact are not prophecy, but imposture. So strong, indeed, and so little liable to perversion, is the evidence deducible from prophecy, that it is accounted by St. Peter of equal, or even of superior validity, to that of personal experience and ocular demonstration. “We have not,” he says to his brethren, “followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.” To testimony like this, it might well be supposed, that no stronger asseveration could be added. Yet the Apostle continues, “We have also a more sure word of prophecy,” as if he had said, All human testimony, even the evidence of the senses themselves, may possibly be open to exception; but prophecy, which “came not in old time by the will of men, but which holy men of God spake as they were moved by the Holy Ghost;” prophecy, which is the word of the true God, must itself be true; and “it is easier for heaven and earth to pass, than one jot or tittle of his word to pass away.”

Perhaps, in the whole compass of the prophetic writings, there is not any single passage more explicit, and consequently more interesting, than that in our text. Though delivered more than seven hundred years antecedent to the coming of our Lord, it fixes, with the utmost precision, the very place of his birth, in the face of a thousand impediments which presented themselves to the obstruction of its accom-

plishment.<sup>4</sup> Notwithstanding the regal authority, at that time exercised by the house of David, it intimates, that the reigning family shall become lowly and obscure, and that the city where the promised infant shall be born, shall be accounted little among the thousands of Judah; and yet, notwithstanding this apparent degradation, that from the tree of David, thus cut down to the very root, a Branch shall spring out, which is destined to increase and to expand till it overshadow the universe. But instead of dwelling on the general tenour of the prophecy, we shall, for its better understanding, consider briefly the respective particulars which it involves, which are;

I. The place of the Messiah's birth—Bethlehem Ephratah; "little among the thousands of Judah."

II. The nature of the Messiah's office; "a Ruler in Israel."

III. The dignity of the Messiah's person; "whose goings forth have been of old, even from everlasting."

Even in the place itself of the Messiah's birth, there are several particulars which are well worthy of our notice, as conducing most materially to establish the authenticity of the prediction. Had the Prophet been actuated by any desire of paying court to the family upon the throne, he would doubtless have selected Jerusalem, their royal residence, and the capital of their dominions, for the city which was to give birth to the future Ruler of Israel. Had he sought only to give a colouring of probability to his prophetic declaration, he would have specified some place of importance—Hebron, or Libnah, rather than Bethlehem, which could have had little to recommend it to the exclusive enjoyment of a distinction so exalted. It must have been but a very inconsiderable place in the Prophet's time, since it was then too little to be reckoned among the thousands of Israel; and though it is afterwards distinguished by St. Matthew, as not the least of the Princes of Judah, the Evangelist evidently alludes not to its own intrinsic importance, but to that lustre which should be shed upon it by the Saviour who should be born there. For this reason, the mere specification of a place, so unlikely to be the subject of such an enviable preeminence, is in itself no inconsiderable testimony to the truth of the prophetic writer.

Neither should it be forgotten, that the choice of an insignificant city for the birth-place of the Son of God, is in perfect accordance with the usual economy of Providence, which accomplishes the most important ends by the agency of mean and apparently inadequate instruments. Thus, when Pharaoh is to be punished for his cruelty and hardness of heart, it is the fugitive Moses who is the instrument of the divine wrath; when the martial Sisera falls, it is by a woman's hand; when the haughty Goliath, who defied the armies of the living God, is laid prostrate in the dust, the stripling David strikes the decisive blow. For, says the Apostle, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in His presence." And thus it happened, or rather, thus was it ordained, in the most important event which occurred in

the history of mankind. All circumstances attendant on the Saviour's birth spoke humility and obscurity; his mother and reputed father, though in reality of royal extraction, were indigent and unknown; his birthplace was not only a mean and despised town, but a manger in that town; while a youth, he was subject to his parents, and doubtless laboured with Joseph in the ordinary occupations of his trade; when he began to be about his heavenly Father's business, and disciples flocked to attend on him, still he had not where to lay his head; and yet, behind this cloud of transient obscurity, lay eclipsed the eternal splendour of the Sun of Righteousness; yet, out of Bethlehem Ephratah, though "little among the thousands of Judah, came He that was to be Ruler in Israel, whose goings forth were of old, (even) from everlasting."

We shall now consider,

## II. The nature of the Messiah's office.

That this prophecy refers immediately and exclusively to the Messiah, there can be no shadow of doubt, since we have the testimony of those very persons to this effect, who are most interested in disproving the application. When Herod demanded of the chief priests and scribes of the people, whom he had assembled for the purpose, where Christ should be born, the answer was prompt and unequivocal: "In Bethlehem of Judah, for thus it is written by the Prophet," quoting, in proof, the words of the Prophet Micah, as in our text. We find also, from St. John, that a similar persuasion prevailed among the generality of the people; for when on a certain occasion, Christ reasoned with them so convincingly, that some said, "This is the Prophet," meaning the forerunner of Christ, predicted by Malachi; and others affirmed, "This is the Christ himself;" it was immediately rejoined, in allusion to Nazareth of Galilee, where our Lord had been brought up, and which they naturally inferred to be his birthplace, "Shall Christ come out of Galilee? Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" Since, therefore, our application of the prophecy was thus recognized by the Jews themselves, who certainly had the fairest opportunity of forming a correct opinion, and this not only by the unthinking populace, but by the learned and contemplative, whose pursuits led them to make particular inquiry into these things; we are fully warranted in deducing from it our estimate, both of the nature of the Messiah's office, and the dignity of his person.

"Out of thee, Bethlehem Ephratah," said the prophet, "shall come forth He that is to be Ruler in Israel; or, as the words are quoted by St. Matthew, "a Governor, who shall rule my people Israel." The allusion here, however, is not, as the Jews vainly imagined it to be, to a temporal kingdom; for what earthly dominion could be adequate to the dignity of him, whom David, himself monarch of Israel, at the most flourishing period of its empire, calls his Lord as well as his Son? Besides, temporal authority was disclaimed by our Lord himself, upon every occasion. When, after the performance of one of his transcendent miracles (the feeding of five thousand with a few loaves and fishes), the people would have come and taken him by force to make him a king, he departed and concealed himself from them.

When he was appealed to for decision, in a controversy which came properly beneath the cognizance of the civil magistrate, he peremptorily rejected the appeal: "Man," said he, "who made me a judge or a divider over you?" And at that most memorable period, when he was dragged away by unjust men to the cross of Calvary, and resistance, one might imagine, would be not only justifiable but incumbent, he declared expressly, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." Consequently, from his own explicit declaration, as well as from the language in which he is spoken of by the prophets, as one meek and lowly, "a man of sorrows and acquainted with grief," we are fully warranted in maintaining, that no temporal authority was in the contemplation of the prophet, when he called him Ruler in Israel. On the other hand, the kingdom of the Messiah, as a spiritual kingdom, is not only referred to by the prophets, but explained by our Lord himself: "Rejoice greatly, O daughter of Zion," said the prophet Zechariah, "shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation." To the same purport is the declaration of our Lord, to those who looked for temporal honours and dignities, in consequence of their connexion with him: "The kingdom of God cometh not with observation" (*i. e.* with outward pomp and magnificence), "neither shall they say, Lo, here, or lo, there; for, behold, the kingdom of God is within you." As a Ruler, therefore, the authority of the Messiah extends over the conscience and the heart. Nor can any human governor exercise over us that authority which belongs exclusively to Him. He will rule in our understandings, constraining us to search the Scriptures, and to behold him there reflected in the mirror of his word; he will rule in our affections, excluding from the heart all evil passions and inordinate desires, and replenishing it with the love of God, and the love of man; he will rule in our actions, at once requiring and enabling us to render due obedience to his royal law, and to walk in all holiness and righteousness of life; he will be our Master, our Teacher, our Guide, inclining us to follow him in the paths of holiness and peace; to take upon us his yoke, which is easy, and his burden, which is light.

There appears, however, if we interpret the passage literally, to be a limitation of the Messiah's authority—he is to be Ruler in Israel; and, certainly, all the promises belong, in a primary sense, to the chosen people of God, "to whom," said St. Paul, "pertaineth the adoption, and the glory, and the covenants, and the giving of the law and the promises," and respecting whom it was declared, by a greater than St. Paul, "Salvation is of the Jews." Taking the passage, however, in its spiritual sense, we may suppose Israel to signify here the faithful people of God, of whatever denomination or description; for as they are not all Israel who are of Israel, neither is he a Jew who is one outwardly; so he is a Jew who is one inwardly, and all true servants of Christ are comprehended under the general designation of the ISRAEL OF GOD.

Besides, the free admission of the Gentiles into all the privileges of the Gospel covenant, is asserted in various passages of Scripture, in

terms that preclude all question. In the writings of the prophet Isaiah, who was contemporary with Micah, we find the Almighty thus defining and extending the commission of his anointed servant: "It is a *light* thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light unto the Gentiles, that thou mayest be my salvation unto the end of the earth." And in that exquisitely beautiful portion of holy writ (Isaiah, ch. liv.), the prosperity and even the preeminence of the Gentile church are described in the most vivid colours: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and cause the desolate cities to be inhabited." But it needs not to multiply quotations in proof of that which cannot be doubted or denied; suffice it to observe, that the Saviour of mankind, though himself a Jew, and directing the Gospel to be first proclaimed in the cities of Judah, is not less "the light to lighten the Gentiles," than "the glory of his people Israel;" and that there shall be eventually no limit to his empire, either on the right hand or on the left, for the "God of the whole earth shall be called."

It only remains to consider,

III. The dignity of the Messiah's person: "His goings forth have been of old, even from everlasting."

It is scarcely possible to imagine language more plainly and unequivocally indicative of the essential and eternal divinity of our Lord Jesus Christ than this. Had the prophet confined himself to the former part of this clause, "his goings forth have been from of old," room might have been left, so far as this passage is concerned, for the errors of those who assert our Lord's preeminence over all created beings, but represent him as still inferior to the Father. It might have been maintained, with some degree of plausibility, that there was some remote period in the succession of time, at which he had no existence. But such a supposition is altogether precluded by the subsequent words of the prophet, "from everlasting," or, as it is in the Hebrew—from the days of eternity; and hence we fully understand that corresponding declaration of the prophet Isaiah, "Unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the *Everlasting Father*, the Prince of Peace." And the testimony to our Lord's eternal existence is equally clear and convincing in the New Testament, where it is said by St. John, "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God; in Him was life, and the life was the light of men." And again, by St. Paul, in his Epistle to the Colossians, "He is before all things, and by Him all things subsist." With such direct proof as to the eternity of our Lord, it is unnecessary to go into the collateral evidence; and it will be more for our edification, after having taken a brief view of the



Messiah's dignity, to deduce from the passage those practical inferences, which it is so eminently calculated to impart, and which, at the present season, have a peculiar propriety and force.

Eternity necessarily involves the other attributes of Deity—omnipotence, omnipresence, and omniscience; for that which has a beginning, must necessarily derive its origin from some power superior to itself; and that which has existed by its own inherent and independent power, from all eternity, can have no superior. Christ, as the Son of God, is equal with God; as the Son of man, which character he took upon himself, he is inferior to the Father; but then his humiliation was, in all respects, a voluntary act, “He humbled himself, and became obedient unto death, even the death of the cross.” Consequently, his eternal and essential dignity remains undiminished and unimpaired. “Being in the form of God, he thinks it not robbery to be equal with God”—equal in duration, equal in power, equal in knowledge, equal in wisdom, equal, in a word, in the possession of all those attributes which are necessary to constitute perfection.

But we must not encroach too far on subjects which are too vast for our finite comprehension. That it is so, we are convinced, for we are assured of it in that word which we know to be the word of truth, and we feel within our own bosoms an irresistible evidence to its reality. We feel that so great is our weakness, so many are our iniquities, so frequent our deviations, that if the Saviour were less than God, he could not be the Saviour whom we need. But as to the precise manner of the union of the divine and human nature in the person of our Lord, as to that mystery of godliness, which represents the Son of God to be the same with the everlasting Father—as to these, and subjects like these, we must be contented to forego a full insight into them; and, satisfied with possessing light sufficient to guide us on our way through the wilderness of this world, we must not draw too near that light, which no man can approach unto, nor attempt to be wise above that which is written, lest we make shipwreck of our faith. It would be strange indeed, if they who cannot comprehend the nature of others, or even their own, should be able fully to understand the mysterious union of the Godhead, in the three persons of the ever-blessed Trinity. Suffice it us to know, that all has been provided by the wisdom of Omnipotence, for the accomplishment of our salvation; and that, since he who knew no sin has been made sin for us, we also, if we repent and believe, shall be made the righteousness of God in him.

Let me in conclusion remind you, my Christian brethren, that to be convinced of the bare authenticity of this, or of any other prophecy, or of all the prophecies put together, will be comparatively of little avail, unless conviction produce a practical effect on our lives and conduct. Knowledge—empty, superficial, theoretical knowledge—puffeth up; it is charity, which combines the love of God and of man, charity alone which edifieth. And if you need incentives, as which of us does not, to awaken sentiments of gratitude to God, and feelings of benevolence to man, think of Him, your great Benefactor, the only-begotten Son of God, who for your sakes condescended, as at this time, to lay aside the dignity of the Godhead; who, though he reigned

with the Father before the foundation of the world, deigned to take upon him the form of a servant, and, though his goings forth were of old, even from everlasting, became for our sakes obedient unto death, even the death of the cross. Surely he, has a claim upon all the affections of our heart, a right to all the obedience of our lives. When we consider his transcendant goodness in dying for us, how little should we consider it to live to him, especially when his commandments are not grievous; and obedience to them is the surest way at once to increase the comfort of life, and to smooth the pillow of death!

T. D.

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## MISCELLANEOUS.

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*The RUBRICK of the CHURCH OF ENGLAND, examined and considered; and its USE and OBSERVANCE most earnestly recommended to all its Members, according to the intent and meaning of it. By THOMAS COLLIS, D. D. of Magd. Coll. Oxon. London, 1737.*

(Continued from p. 692.)

*The Absolution or Remission of Sins, to be pronounced by the Priest, alone, standing, the People still kneeling.*

By *Priest* is meant one, whose mere charge and function is about holy things; as the word signifies holy, from the Greek and Latin too.

Till some time after the Restoration, this Rubrick ran thus:—*The Absolution or Remission of Sins, to be pronounced by the MINISTER, alone, standing, the People still kneeling.*

The Minister is required to pronounce the Absolution, *standing*, because it is an act of his authority in declaring the will of that God whose ambassador he is.

The people are required to continue *kneeling*, in token of that humility and reverence with which they ought to receive the joyful news of a pardon from God.

Though a Deacon very seldom presumes to read this Absolution, yet since there are, and have been so many different opinions about it, it may be expected that some notice here should be taken of it.

The author of the Commentary on the Book of Common Prayer, says, in his notes upon it,—“That this Absolution is to be read only by a Priest:”—“That it is no part of the Deacon’s office to read this or any part of the Common Prayer, unless the Litany in public.”

If so, the reading this was not more particularly forbid him, than any of the rest, unless the Litany in public.

All Priests and Deacons are to say daily the Morning and Evening Prayer. V. Concerning the service of the Church.

And Deacons are, by the Act of Uniformity, Sec. 22, to read the Common Prayers and Service in and by the said Book, appointed to be

read ; i. e. They are authorized to read any part of it, but where there is an express order to the contrary.

“ *Note*, that the word *alone* here is of very comprehensive signification :—that it denotes, that no one must pronounce this but a Priest : that it implies that the Priest alone must stand, and the people kneel.”

That it denotes, that no one must pronounce this but a *Priest*, is even just as plain, as that it implies, that the Priest alone must *stand*, and the people *kneel*. For if it had implied thus much, there would surely have been very little occasion for these words to have been added,—*The People still kneeling*.

As to the rest that he urges, to confirm this assertion, we choose to refer the reader to his notes upon the same, in the Evening Service, it being time to see what some others have said upon it.

The author of a Rational Illustration of the Book of Common Prayer, acknowledges, p. 124,—“ That the word *alone* was designed to serve as a directory to the people, not to repeat the words after the Minister, as they had been directed to do, in the preceding Confession, but that in the review that followed immediately after the Restoration, *Priest* was inserted in the room of *Minister*, and that with a full and direct design to exclude *Deacons* from being meant by it :—that it is undeniably plain by this Rubrick, that *Deacons* are expressly forbid to pronounce this form, since the word *Priest* in this place (if interpreted according to the intent of those that inserted it) is expressly limited to one in *Priest*’s orders, and does not comprehend any *Minister* that officiates, whether *Priest* or *Deacon*, as Dr. Bennet asserts.”

The words *Minister* and *Priest* are indifferently used, and made to signify the same thing, unless the latter has something along with it to make it otherwise, as in the Communion Service :—*Then shall this general confession be made by one of the Ministers, i. e. Priest or Deacon ; then shall the Priest (or the Bishop, being present) stand up, and turning himself to the People, pronounce this Absolution.*

The Presbyterian Divines did at their conference, indeed, insist upon it, that the word *Minister* might be used throughout the whole Book ; but it does not appear from thence, that what they required had any particular view to this.

The reason why that could not be complied with was, because the above-mentioned Absolution, with that in the order for the Visitation of the Sick, and the prayer of Consecration, were to be used by none, under the order of a *Priest*.

He too, is so far from being of Dr. Bennet’s opinion, that this form of Absolution is only declaratory, “ That with submission to the learned Doctor, he begs leave to observe,” p. 120, “ that this form is expressly called by the Rubrick, the *Absolution* or *Remission* of Sins ; it is not called a *Declaration of Absolution*, as one would think it should have been, if it had been designed for no more ; but it is *positively* and *emphatically* called the *Absolution*, to denote that it is really an Absolution of Sins to those that are entitled to it by repentance and faith.”

Again ; the term, to express the *Priest*’s delivery or declaring it, is a very solemn one. *It is to be pronounced* (saith the Rubrick) *by the Priest alone* : a word, which signifies much more, than merely to make known, or declare a thing. For the Latin *pronuncio*, from whence it

is taken, signifies properly, to pronounce, to give sentence. And, therefore, the word *pronounced*, here used, must signify, that this is a sentence of Absolution or Remission of Sins, to be *authoritatively uttered by one who has received commission from God.*

The Reverend Author, in the "Beauty of Holiness in the Common Prayer," Serm. II. observes, likewise, "That all the three forms of Absolution, namely this now before us, and that in the Communion, and the other in the Visitation of the Sick, though differing in expression, are, by the best expositors of our Liturgy, judged to be of equal signification." "All these forms, (saith Bishop Sparrow) are but several expressions of the same thing; in sense and virtue are the same, and are effectual to the penitent by virtue of that commission mentioned, John xx. 23—*Whose sins ye remit they are remitted.*"

If they are, in sense and virtue, the same in all these forms, and are effectual to the penitent, by virtue of that commission, our Church has yet undoubtedly kept closer to it, in the latter end of its Absolution, in the Visitation of the Sick: and by *his authority committed to me*, i. e. by the authority of the Bishop, with imposition of hands, *I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.*

The form and manner of ordering of Priests:—*Receive the Holy Ghost, for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands: Whose sins thou dost forgive, they are forgiven, &c.*

Though several have declared themselves to think differently upon this Rubrick, from these authors, and are of opinion that the words of it were never intended as a prohibition to the Deacon's pronouncing this declaratory form; and that there seems to be as much a form of Absolution, in the prayer that may be said after any of the former, before the general Thanksgiving, or in the Collect for the first day of Lent, or for the twenty-fourth Sunday after Trinity, as here; yet all must agree, that a Deacon has not the least authority for taking a Collect out of the office for Ash Wednesday, and reading that instead of it.

*The People shall answer here, and at the end of all other Payers, Amen;* which is an Hebrew word, of affirming, and ordinarily used by the people by way of assent to the requests that are put up for them. There is not the same meaning of it in Exhortations, Absolutions, and Creeds, as there is in our Collects and Prayers. In the latter it is addressed to God, as, *This is our desire;* or *So be it:* but in the former it is addressed to the Priest, as, *This is our sense and meaning,* or, *We entirely assent to and approve of what has been said.*

In like manner do we find it in the Book of Deuteronomy; where, to all the benedictions which were given for keeping of the law, and all the curses which were threatened for the violation of it, the people, in token of their agreeing with those terms, cried out *Amen.*

In some places the Minister is not to stop, and leave it for the people, but to say it as well as the congregation; as, at the end of the first general Confession, the Creeds, and the Lord's Prayer, except in the Confirmation and Communion Offices; there they are printed in a different character, and there the Minister is not to go so far, but to leave it as an answer to be made by the people.

By such solemn acclamations, every one is expected, not to suffer his thoughts to be wandering, but to be godly attentive to any part of that to which he so readily subjoins an Amen.

*Then the Minister shall kneel and say the Lord's Prayer with an audible voice; the People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

The sentences are read with a loud voice, the Confession is made with an humble one, and this is said with an audible one. It seems therefore that the Absolution was designed to be read in a different one from any of them.

*Repeating it with him, both here, and wheresoever else it is used in Divine Service*, is such a general order, that it might be imagined that there would be no occasion for any further direction; but yet we find that there is, in several places; as after the Apostles' Creed: *Then the Minister, Clerks, and People shall say the Lord's Prayer with a loud voice*: after the Absolution in the Evening Service; after the Creed; again in the Litany; and in the Communion Service.

But it will be most proper to observe how it is expressed there in the beginning of the service itself. In Public Baptism, after the reception of the child into the Church, it is only thus: *Then shall the Priest say*; and after that, *then shall be said—all kneeling*; likewise in Confirmation, and (all kneeling down) *the Bishop shall add the Lord's Prayer, with the prayers after it*. The same may be observed in the form of Solemnization of Matrimony; in the order for the Visitation of the Sick; in the order for the Burial of the Dead; and in the Thanksgiving of Women after Child-birth.

But in the Communion, the Priests and Clerks are to say the Psalm; and the Lord's Prayer having no direction before it, the same order serves for that too.

Wherever the people then are ordered to repeat it with, or after the Minister, there it should by no means be neglected by a careless silence. But in those places where it is not so appointed, the minister should not be joined by them any more than he should be when he says it before a homily or sermon.

Then likewise he shall say what are called the *responsals*, from the people's being obliged to answer. *And here, all standing up, the Priest shall say, Glory be, &c.*

Here should be likewise some time allowed before it is said.

*Then shall be said or sung the Psalm following, except on Easter-day, upon which another Anthem is appointed; and on the nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.*

This Anthem or Hymn, from the matter of it, is very proper to stir up the affections of the whole congregation, and is called the invitatory one, it being a cheerful invitation to the devout, setting forth the praises of God.

This Hymn, with the Psalms, are divided between the Minister and the People, who are made to bear a share in so many places, that their thoughts might be more quickened, and their intentions more fully engaged in them.

This method is as ancient as the time of Moses, in *Exodus*, who composed a hymn of praise, upon the deliverance of the Children of Israel from the Egyptians, and had it sung alternately, by himself and the men, first; afterwards by Miriam and the women. We read also in the Book of *Ezra*, that when the builders laid the foundation of the temple of the Lord, they set the Priests, in their apparel, with trumpets; and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David, king of Israel. And they sung together by course, in praising and giving thanks to the Lord; because he is good, for his mercy endureth for ever towards Israel.

*Then shall follow the Psalms in order as they are appointed, and at the end of every Psalm, throughout the year, and likewise at the end of BENEDICITE, BENEDICTUS, MAGNIFICAT, and NUNC DIMITTIS, shall be repeated, Glory be to the Father, &c.*

These hymns, with the TE DEUM and Creed, are so called, because, in Latin, they begin with those words.

There is no mention made of the day of the months, or the Psalms being to be named. And though it may be as well required that the Sundays after the Epiphany, or in Lent, or after the Trinity should be so; yet, since it has been customary for the Minister to do so, his not doing it has been reckoned to be omitting part of his duty: few considering that when the VENITE comes to be read, in the ordinary course of the Psalms, that the congregation very readily go on with the ninety-sixth.

As it is so primitive and useful an order, to have the Psalms thus read; and as this Psalter is an entire body of devotion, having different forms to exercise several graces, by way of internal act and spiritual intention, containing in it Confessions, Thanksgivings, Prayers, Praises, and Intercessions; let every one be sure to do it *standing*: sitting being only allowed whilst the Lessons or the Epistle is reading.

But now (as well as when they are sung) every member is actually employed; which makes it very indecent to sit down, and stand up at the *Gloria Patri*, as the manner of some is. We are not so much to wonder at the generality of people's sitting down at the singing of Psalms, when Ministers themselves, for the most part, can be seen to set them no better examples.

*Then shall be read distinctly, with an audible voice, the first Lesson, taken out of the Old Testament, as appointed in the Calendar, (except there be proper Lessons assigned for that day,) he that readeth, so standing, and turning himself, as he may best be heard of all such as are present.*

Having been thus intent about prayers and praises, hereupon has the Church interposed Lessons to be read; that by such an instructing relief, we may become more fitly disposed to go on with the rest of our duty. Thus we find in the Acts of the Apostles, chap. xiii. 13, that when Paul and his companions "departed from Perga, they came to Antioch, and went into the synagogue on the Sabbath-day, and sat down, and after reading the Law and the Prophets—" Ibid. ver. 27, "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets, which are read every

Sabbath-day." Ibid. ver. 42. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Ibid. ver. 44. "And the next Sabbath-day came almost the whole city together to hear the word of God." And thus again in St. Luke iv. "Jesus went into the synagogue on the Sabbath-day, and stood up for to read; and there was delivered to him the book of the prophet Isaiah."

Note, that before every Lesson the Minister shall say, *Here beginneth such a chapter, or verse of such a chapter, of such a book*; and after every Lesson, *Here endeth the first or second Lesson*; and not—The first Lesson appointed for this morning's service, or, *Here endeth such a chapter*. The intent of the Minister's naming the Lessons seems to be, that any of the congregation may look them out and go on with him.

*Proper Lessons to be read, at Morning and Evening Prayer, on the Sundays and other Holidays throughout the year.*

*Lessons proper for Sundays.*

*Lessons proper for Holidays.*

There is nothing of a direction here for the choice of a Lesson when the Holiday falls upon a Sunday.

When the Feast day falls upon a Sunday, it was ordered, in the service of Sarum, that the Sunday service should give way to the proper service ordained for the Festival, except some peculiar Sunday only, and then the one or the other was transferred to some day of the week following. This service was so well approved of that it came to be used by most of the churches in the realm, and was a pattern followed by many other churches abroad; from whence proceeded the common saying of *Secundum usum Sarum*.

The Rubrick, before the first Sunday in Advent, runs thus:—

*Note, that the Collect appointed for every Sunday, or for any Holiday that has a Vigil or Eve, shall be said at the Evening Service next before.*

The note, after the table of the Vigils, and Fasts, and days of abstinence, says, *that if any of these Feast days fall upon a Monday, then the Vigil or Fast shall be kept upon the Saturday, and not upon the Sunday next before*. The reason of this is because *all Sundays* in the year are to be observed as *feasts*, they being days of joy, from our Saviour's resurrection upon that day, and therefore appointed as most solemn days of public worship.

There are some that have thought that this Rubrick, before Advent, had such a relation to the table of the Vigils or Fast, that they have been heard to use the Holiday Collect that has a Vigil or Eve, upon the Saturday whenever the Feast-day fell upon the Monday. Notwithstanding which, the most natural and proper meaning of the Evening Service next before, seems to be, that the Vigil Collect should be said the evening immediately preceding the Holiday, though the Vigil or Fast shall be kept upon the Saturday; for if it is read upon the Saturday, the Sunday Collect, which, by the same order, is to be said upon the Saturday, must of course be omitted; *two of them being not to be read without special appointment*. If, then, the Vigil Collect is to be said upon the Sunday, as the Evening Service next before, why

may not the Holiday itself, that falls upon a Sunday, take place of it too?

When Christmas day falls upon a Saturday (as it did in 1736) the Collect, Epistle, and Gospel for St. Stephen's day follows, of course, and no notice is taken of the Sunday after Christmas day; the Collect for Christmas day (the same with the Sunday after Christmas) is to be said continually unto New Year's Eve. The first Lessons out of Ecclesiastes are made to follow each other, and we there find the second Lesson too.

When Christmas day happens upon a Sunday, the Sunday after Christmas day is omitted, and the Circumcision of Christ takes place; and the same Collect, Epistle, and Gospel shall serve for every day unto the Epiphany.

"You may remember, good people," says St. Augustin, "that I was expounding the Gospel of St. John to you, as it was read, in course, in the Lessons: but now a very solemn festival interposes, for which there are particular Lessons appointed to be used every year as it returns, and upon which the other common Lessons must not be used; therefore, though I will not perfectly omit, or lay aside, my designed exposition upon that Gospel, yet I must for some time, intermit it."

An *ordinary Sunday* then may give way to a *Holiday*; all *Saints' days*, to one of our *Lord's festivals*; and a *less* festival to a *greater*. Whenever St. Andrew falls then upon a Sunday, the Sunday may give place to it; but whenever that Holiday shall happen to fall upon Advent Sunday, (as it did in 1735) then is the whole service, excepting the Apostles' Creed, generally read for the Advent; the Confession of our Christian faith, commonly called the Creed of St. Athanasius, being to be sung or said upon St. Andrew, not so much upon account of the Saint's day, but as it was designed to come in course, to be used about once a month, unless at Whitsuntide or Christmas, when Trinity Sunday and the Feast of the Epiphany soon follow after.

When the Feast of the Presentation of Christ in the Temple happens upon Septuagesima Sunday, then the Sunday gives way to the festival; but the feast of the Annunciation as often as it happens upon Easter-day, always submits to the office of that high day. That festivals were distinguished from other days we may learn from St. John. "The Jews, therefore, because it was the preparation," *i. e.* the first of unleavened bread, for that "Sabbath was a high day." Thus we read too in the Book of Psalms, "I have declared thy righteousness in the great congregation;" *i. e.* I will make an acknowledgment of thy goodness, in an extraordinary congregation, upon some solemn feast day.

The Rubrick for the 29th of May, observes further, *that if this day shall happen to be Ascension Day or Whit Sunday, the Collects of this Office are to be added to the Offices of those proper festivals in their proper places, and the rest of that Office shall be omitted.*

But then, if a Holiday should take place of the Sunday, an Apocryphal Lesson is made use of before a Canonical one. As nothing, as was before observed, is said, as to the choice of Lessons, when a Holiday falls upon a Sunday; some there be, that read the Sunday ones, when the others are not Canonical. Others there are, that judge those as most proper to be taken, that have been selected for the Holidays, as



they are most suitably and particularly adapted to them; as upon Innocents'-day and All Saints'-day, (upon the conversion of St. Paul, that whole sublime chapter out of Wisdom, is appointed to be read; whereas part of it is only ordered for All Saints'-day) though they be apocryphal. It may be observed too, that the Holiday Lessons are placed in the great Old Bible, in the room of the chapters of the day they happen upon, as well as amongst the Holidays, though they are not canonical.

It might be likewise thought not so very proper, when St. Philip and St. James fall upon a Sunday, that the second Proper Lesson should be used for the Holiday, and the first appointed for it, should, because it is apocryphal, give place to the Sunday Lesson.

In, "Concerning the service of the Church," we read, *And nothing is ordained to be read here, but the very pure word of God, or that which is agreeable to the same*; i. e. those Books, which our Church does elsewhere (Art. VI.) declare that she does use them *for example of life and instruction of manners*, but yet does not apply them to establish any doctrine.

Neither is there any provision made for a First Lesson, on the Twenty-seventh Sunday after Trinity, which causes different chapters to be read whenever it happens.

In 1733, some took the Lessons for the day, others took that which is appointed for the Sunday, that began to be omitted after the Epiphany, as taking it most proper that a Sunday Lesson, that was selected out of the same Prophet, should rather be made use of, than one from the table of daily Lessons.

Near to the time of Advent, was this book of Isaiah reserved, it being the clearest prophecy of Christ and his coming.

If there be but Twenty-four Sundays after Trinity, though the Collect, Epistle, and Gospel is read for the Twenty-fifth, yet the first lessons may be used as they are in course for the Twenty-fourth, those for the Twenty-fifth being out of the Proverbs, as well as the Twenty-fourth, and have neither of them any manner of relation to the Advent.

*And after that shall be said or sung in English, the Hymn, called*  
*TE DEUM LAUDAMUS, daily throughout the year.*

This Hymn is supposed to be wrote by St. Ambrose. The Doxology continues to the end of the 10th versc, *doth acknowledge thee*; and then begins the Confession of Faith, *The Father, &c. &c.* which confession goes on to the end of the 19th, *to be our*; and then begins the supplication, *We therefore pray thee*. This hymn being always divided into twenty-nine verses, when two of them are sung together, as the twenty-second and twenty-third, with several others, it puts a stranger to a loss how to join in the performance of it.

The thirteenth verse in the Scotch Liturgy runs thus—*The Holy Ghost also being the Comforter*; and so it is set by Mr. Tallis in his most excellent service.

This is not framed for constant use, nor the BENEDICTE for more particular occasions; neither in the Evening Service, where there are more hymns appointed, is the first fitted for daily service, nor the other for more festival seasons. Vide "the Beauty of Holiness in the

Common Prayer," page 54—56; but they are left to the discretion of the minister, to be varied and applied upon any occasion, and each of them to be used, as he thinks most meet, as the sentences are.

This TE DEUM is a noble hymn to the holy and undivided Trinity, a very beautiful enlargement of the GLORIA PATRI, and, therefore, has none at the end of it; neither should Amen be said to it, as we find it is in several places.

Or this *Canticle*, BENEDICITE, OMNIA OPERA.

This Canticle is a paraphrase upon the 148th Psalm; which Psalm has been esteemed to be one of the most noble, the most exalted and lofty of any in the whole book; wherein the Psalmist, in the overflowings of gratitude and praise, not only calls upon the holy angels, but in a very sublime strain too, summons the most conspicuous parts of the creation to join with him in celebrating the praises of the Lord.

Though this hymn would be very fitly used upon *St. Philip and St. James*, the *Ascension-day*, *Whit Sunday*, *St. Michael* and *All-Angels*, or *All Saints'-day*; yet it is very seldom or never heard in parochial service, though it is frequently performed in most choirs, as it is finely composed by the late Harry Purcell, Dr. Blow, and several other great masters.

(To be continued.)

#### IRISH CURATES.

MR. EDITOR,—Allow me, through your staunch and valuable publication, which circulates so extensively among the true friends of our Church, to call the attention of my Irish brethren to a subject of no trifling importance.

Machiavel's maxim, "*divide et impera*," was always the most popular with his disciples; and they have generally reduced it to practice by finding some real or imaginary grievance, through insisting on which they have excited the lower portion of a community against the higher, till, by this unnatural inversion, they have effected the overthrow of the social pyramid; and the *patronized*, when too late, have discovered that their exertions have only been instrumental in demolishing the fabric which gave them an existence and influence in society. This system is now in high operation in Ireland; not to say in England also; but there are stronger reasons in the former case; the pyramid, to resume my metaphor, is there less broadly and steadily *based*; in other words, the Church in Ireland has fewer friends and more enemies, than she has here; and, therefore, the Machiavelians are more lavish of their patronage upon her hambley Clergy. Their stratagems would only require a little vigilance, were it not, unfortunately, that they had absorbed into their schemes on this subject, men, who on every other, are most decidedly opposed to them; men, whose genuine Christianity and attachment to the Church are above question; but who, with a national, but not irreprehensible precipitation, do not seem, in this case, to have afforded the slightest examination to propositions coming from so very questionable a quarter. Lord Mountcashel, and the members of the Cork meeting, are, doubtless, good Protestants and true Churchmen; but if they think that what they have done can at

this crisis, affect the stability of the Church otherwise than injuriously, they will soon discover their error when it will be irremediable.

It is represented that the remuneration of a Curate in Ireland is very inadequate. It is not more so, generally, than that of a Curate in England, although, perhaps, there is a greater disproportion between the Curacy and the Benefice. I do not deny that it is inadequate. The Plumian Professor at Cambridge lately complained to the Senate, that his remuneration (a handsome house, 300*l.* per annum, and pupils at lectures—first course, five guineas, second, three) was insufficient for the time of a gentleman of academic education. THE STATEMENT WAS ALLOWED AND ACTED ON. Yet there is not a Curate in either England or Ireland who would not think ONE HALF of this a most handsome compensation for the very same sacrifice. This is the grievance complained of. And this it is proposed to remedy by A PARLIAMENTARY DISTRIBUTION OF CHURCH PROPERTY!

Before my Irish brethren fall into a snare so artfully laid for them, and join with infidel plunderers and hot-headed zealots against the authorities to whom they owe sworn and faithful obedience, I entreat their consideration of a few particulars.

1. The principle recognized is one which, instead of enriching them, would deprive them of their pittances. Who gave Parliament authority to touch the property of the Church in Ireland? Where is the Act of the Convocation which has delegated any such power? Once allow that Parliament can touch the revenue of a Bishop, and it may annihilate the salary of a Curate; nay, it may sell his bed from beneath him for the uses of the State!

2. None of us have any right to complain, whatever our opinions of the inadequacy of our remuneration. The slenderness of Curacies is matter of sufficient, nay, of exaggerated notoriety. We have entered the Church with this knowledge: most of us, with no higher expectations: and all, it is to be hoped, with very different views from those of gain. No disappointment has been incurred—no pledge forfeited. How then shall we innocently attempt to weaken those engagements, so solemnly contracted, on grounds which we then knew, and ALLOWED? How shall we lend our countenance, how shall we not withhold our open disapprobation, when unholy and ill-judging men would sunder the bonds so sacredly, so deliberately ratified?

3. The Bishops, clearly, stand free from all participation in the alleged grievance. In common sense and justice, therefore, the Curate should stand by *them*. But, as regards the parochial Incumbent: frequently, his own remuneration, when his official expenses are deducted, is not higher than his Curate's. Suppose it vastly higher: he has violated no engagement. And, if he had, who are they that would interfere? Are they such as we would choose as arbitrators, much less receive as self-obtruded umpires? Would any Christian gentleman submit to such degradation? Would not the Apostle's words instantly occur to him, "Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" Our zeal as Christians, our sentiments as Churchmen, our dignity as gentlemen, are insulted by the proposal.

4. Let my Irish brethren consider the influence of their present

condition on the Church to which they have solemnly pledged their services. Spiritually and temporally, their department is of great importance. If their Church fall, they must fall along with it, and great will be their fall! for they will be unconsolated by their fidelity. If, in their blindness, they tear away the pillars of the Church, they will not have Samson's consolation of dying with his enemies, but their dirge will be the execrations of their expiring friends, and the admonition of a reproachful conscience. Let them, by well-doing, put to silence the ignorance of foolish men. The existence of the united Church may be owed to their temperate exertions. The value of their support is felt by her enemies, who are making such constant efforts to secure it. Properly directed, it may, under Providence, be the means of turning on our foes their own diabolical artillery.

How you may feel, Sir, on this subject, I know not; but if you feel with me, you will not require an apology for an intrusion on a matter of such great and urgent consequence as that to which I have adverted.

I have the honour to be, Sir,

Your obedient Servant,

AN ENGLISH CURATE.

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## SCHISM.

(Continued from p. 631.)

WE come to consider that part of Mr. Towgood's work, which, in our first paper on this subject, we referred to: viz.

III. Statements true in themselves, but invalid as reasons of dissent.

But we must not be understood to imply that these statements are true, except in substance. They are overlaid and disfigured with exaggerations and caricature, which must be carefully separated and distinguished from the latent truth. We produce an instance from p. 92:

I might have expostulated with you largely on your reading, as parts of your public worship, the fabulous and gross legends of Bel and the Dragon, of Judith, and Susannah; and, above all, the magical romance of rescuing a fair virgin from the enchantments of her infernal lover, and conjuring away the amorous devil Asmodeus by the fumes of a fish's liver. Is it for the honour of the christian name, think you, Sir, to have such spurious and idle tales read solemnly in our churches, (if solemnly they can be read,) and made parts of our public worship? What will an unbeliever think when present at such worship! When he sees such things not only bound up with the holy scriptures, but commanded to be read as such in the order of the common prayer, will it not heighten his contempt of the credulity of believers, and establish his prejudices against the history, the miracles, and the doctrines of Christ?

The gross misrepresentations in this short passage shall presently be noticed. But first of all, we will allow, that, despite what has been said in favour of the practice, we are no friends to the *manner* in which our Church reads the Apocrypha. That the custom itself is supported by antiquity, cannot be doubted; nor would we wish to see it abolished: but two objections we certainly entertain against the present mode of its exercise. One is, that it is substituted for a

canonical scripture. To argue that nothing but the words of inspiration ought to be read in a church, is manifestly absurd, as this would go to exclude all homilies and sermons; but we think it may be fairly argued, that two lessons of inspired scripture are not too much in one service, and that something other than the word of God ought to give place to the reading of the Apocrypha. Our second objection is, that when an apocryphal lesson is read, the congregation are never apprised that what they are about to hear is not inspired scripture, which very many conceive it to be. It is very true, that the VIth Article has drawn the line distinctly; but in a difference of such vast importance as divine and human, no precaution should be omitted; nothing should be allowed which could admit the possibility of such a misconception.

But the VIth Article of our Church, although insufficient, we conceive, as a precautionary measure, is quite conclusive against dissent. Did not this article exist, we might suppose, from the dignity of the situation assigned them, that our Church regarded the apocryphal books as inspired portions of the Old Testament canon; or if the general appointment of a canonical lesson for Sundays might seem to detract from this supposition, they might still appear to receive credit from the Church for a kind of minor inspiration, a "deuterocanonical" beauty,

"Too fair to worship; too divine to love."

But all doubts on this subject are effectually set at rest by the Article, and the Creed of the Church on this point distinctly settled; so that although, as free Protestants, we may candidly avow a disapproval of this absence of distinction, we have no right, according to our definitions, to make it a term of separation.

And, granting thus much to Mr. Towgood, we shall find that, even where he possessed an advantage, he used it so clumsily, that he only created out of it greater difficulties and impediments for himself, till the cause of his adversaries, like that of the old Romans,

"Per damna, per cædes, ab ipso  
Ducit opes animumque ferro."

"The FABULOUS and GROSS legends of Bel and the Dragon, of Judith, and Susannah." This mode of characterizing those ancient and venerable writings is sufficiently exposed by Falkner, in his "*Libertas Ecclesiastica*;" where he shews that Jerome, who termed the first and last mentioned of these books "fabulas," never intended by that word to except against their historical truth; having applied the same term to narratives undoubtedly true, as we employ the expression —*tale*;\* and that he gave the best proof of his value for those books by WRITING A COMMENTARY ON EACH OF THEM. Bel and the Dragon is cited as TRUE HISTORY by Irenæus, Tertullian, Clement of Alexandria, Cyprian, Gregory Nazianzen, &c. Judith is quoted in like manner by Clement of Rome, the contemporary of the Apostles, by Jerome, Origen, Tertullian, and Clement of Alexandria; and Susannah

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\* So "*Battle Tales*," "*Tales from the History of Scotland*," &c. are substantially authentic relations.

was critically investigated and defended by Origen.\* And after this grave and venerable evidence from antiquity, to the veracity and authenticity of these books, are we to be told, at this time of day, by Mr. Towgood, that they are "fabulous, and gross legends?" To what extent did Mr. Towgood calculate on his reader's powers of endurance?†

The "magical romance" of Tobit may or may not be an authentic history. The agency of good and evil spirits, which is the only supernatural machinery in it, is admitted by every Christian. But granting it to be a mere narrative or apologue, it has been allowed by the ancient Church to be one of great beauty and instructive power; and perhaps that authority is not inferior to Mr. Towgood's. Still, we repeat, some distinction should be made in the public reading of it; although even here Mr. Towgood has mistaken, when he affirms that the Apocrypha is "not only bound up with the Holy Scriptures, but commanded to be read as such in the order of the Common Prayer." It is commanded, indeed, to be read as *First Lessons* in the Common Prayer; but the VIth Article, which is part of that volume, FORBIDS it to be read as Holy Scripture.

We come now to a very melancholy point, the defective state of discipline in our Church; a point which we must rather lament than contest: though we are not certain we should be wrong, if we were to affirm, that the discipline of our Church, decayed as it is, is superior to that of any dissenting sect whatever; and we are quite sure that it is superior to that of the generality. Mr. Towgood only mentions one instance of remissness, which we shall give in his own words:

Is not the chancellor supreme and uncontrolled in his court, not liable to be restrained or directed by the bishop in his judicial proceedings? Does he not finally and absolutely determine on cases of excommunication, sovereignly direct who shall be received to, and who cast out from christian fellowship and worship, at the table of the Lord? And is not this an act as purely spiritual, as important and momentous, as any done in the church? Must not his sentence take place without control, and is the minister, in publishing it, any other than his servant, appointed by law to put it into execution?

Will you please to hear, Sir, the sentiments of a great prelate of your own church, upon the point in debate? "If there be any thing in the office of a bishop, to be challenged peculiar to themselves, certainly it should be this; (speaking of excommunication;) yet this is in a manner quite relinquished to their chancellors: laymen who have no more capacity to sentence or absolve a sinner, than to dissolve the heavens or the earth. And this pretended power of the chancellor, is sometimes purchased, with a sum of money. *Their money*

\* See Falkner, Book I. ch. iv. § 6.

† The learned Bishop of Bristol, in his *Key to the Old Testament and Apocrypha*, says of "Bel and the Dragon," "It *must* be allowed to contain some extraordinary and INCREDIBLE relations." With every respect for this excellent prelate, we can only discover ONE extraordinary event in the whole of it; for we suppose it will not be contended that Daniel's destruction of the serpent was such. The event of which we speak is the miraculous transportation of Habakkuk, which is not, we submit, *per se* incredible, as similar instances occur in authentic Scripture (see Ezek. viii. 3; Acts viii. 39). The purpose was worthy the miracle; to preserve the life of one who was not only highly conspicuous for his piety, but was to afford the most important aid to the evidences of religion. The learned prelate, who finds this book "incredible," gives full credence to TOBIT!

*perish with them!* Good God! what a horrid abuse is this of the divine authority! But this notorious transgression is excused, as they think by this, that a minister, called the bishop's surrogate, but who is indeed the chancellor's servant, chosen, called, and placed there by him to be his crier, no better; that, when he hath examined, heard, and sentenced the cause, then the minister forsooth, pronounces the sentence. Just as if the rector of a parish church should exclude any of his congregation, and lock him out of the church; then comes the clerk, shews and jingles the keys, that all may take notice that he is excluded. And, by this his authority, the chancellor takes upon him to sentence not only laymen, but clergymen also, brought into his court, for any delinquency: and, in the court of Arches, to sentence even bishops themselves.

I remember when the bishop of Wells, hearing of a cause corruptly managed, and coming into court to rectify it, the chancellor, Dr. Duck, fairly and mannerly bid him be gone, for he had no power there to act any thing; and therewithal pulled out his patent, sealed by this bishop's predecessor, which frightened the poor bishop out of the court." Behold! this is the person, Sir, whom you have the courage to represent *as only assumed by the bishop, not to do any act that is purely spiritual, but only to be his assistant in his judicial proceedings.*—Pp. 64—66.

With regard to this particular instance, did one important circumstance never occur to Mr. Towgood, the fact that Bishop Crofts, strongly as he felt upon this subject, remained a churchman and a Bishop notwithstanding? How happened it that "the great prelate" left to the greater Mr. Towgood (for such Mr. Towgood evidently, in this case, considers himself) the discovery, that this abuse was "a full justification of dissent from the Church of England?" For such being the title of Mr. Towgood's work, the reader is requested to remember that no allegations, against the Church, however true, can be of the slightest use to that gentleman's argument, unless they touch this point: all beside is crimination and invective. But Mr. Towgood is constantly setting "dignities, emoluments, and powers," against "truth" (i. e. *dissent*); he declares that "high dignities and preferments, mitres and thrones, lordships and large revenues, have a mighty force to bias and pervert the mind in its searches after TRUTH;" and takes great credit for his independent secession, as if he, good honest man, if he had remained in the Church, would ever have been exposed to any such temptations, and had "greatness thrust upon" him. Perhaps, therefore, Bishop Crofts was dazzled on this subject by the glare of his mitre. But this supposition, charitable as it is, will not stand examination; there is one point so clear, that even an archiepiscopal mitre could not obscure it; and that is the following. If a man happens to hold an opinion inconsistent with his professions, he is not the less respected, as long as this fact is unknown; but let it be once divulged, he loses all consideration in society: the religious regard him as profane, the merely orderly pronounce him dishonourable and degraded. Now, if Bishop Crofts had suspected any inconsistency between his opinions and his situation, and yet had not the Christian fortitude to resign his temporal emoluments, would he have been so foolish as to disclose his sentiments? No, assuredly: he would not have breathed them to a second self. And what was the judgment of mankind in general on his conduct? Was he ejected from society, and marked out as an apostate and a reprobate, by the common consent of all who professed to regard a mere morality? No such thing. He suffered not in his character, as

a Bishop, as a Christian, or as a man, although he remained a churchman; and thousands felt and thought with him, and remained sincere churchmen too.

How was it then that Mr. Towgood alone could discover a reason for dissent, where so many, equally acute, could not? Nay, Mr. Towgood himself, when he calls Bishop Crofts "a great prelate," implicitly admits that a man might hold strong opinions on the abuses of ecclesiastical chancellors, and yet honourably remain a churchman. Thus does Mr. Towgood withdraw the foundation of his own argument, which, as a necessity, consequently crumbles into ruins. If any reply were requisite, we would say, that we think it has already been sufficiently proved, that matters of discipline, or any other matters not affecting salvation, are not lawful grounds of separation. How far the relative jurisdiction of bishops and chancellors in episcopal courts can affect the salvation of a spiritual community, we leave to Mr. Towgood's friends to shew. Our own are, probably, contented with the hint.

But, alas! although no legitimate ground of secession, it is too true that there is a great prostration of discipline in our Church, and perhaps we may be allowed to offer a few words on this alarmingly interesting subject. Many causes are assigned, and they may all be real, but we are satisfied that one is primary to all. How is it possible that the salutary, insensible reform, which can scarcely be called innovation, and which repairs the decays of the body ecclesiastic, as the constant circulation of the humours restores and preserves the body natural, can be maintained in a frame which possesses NO HEART? Our readers will see that we allude to the virtual extinction of the Convocation. A visible church has a temporal as well as a spiritual character to sustain; and however pure in its creed and worship, must, so far as it is temporal, partake the character of all temporal things, be subject to corruption, to detriment, and to decay. These results may, from time to time, be averted or remedied, by the judicious measures of properly constituted functionaries, the *vis medicatrix* by which the healthy equilibrium of the church constitution is constantly maintained. From the corruption of this salutary action, Rome, whose faith was spoken of through the whole world, and whose obedience was come abroad unto all men, is now "the mother of harlots and abominations of the earth." From the careful and judicious superintendence of a National Assembly, the Church of Scotland, though radically defective in an important point of discipline, is well ordered and respectable.

The Church of England, it is worthy of remark, is the only church in all Christendom which has no supreme council. The guardians of her rights can never act in the only really effective manner, in concert. Her abuses *must* be unreformed, or suddenly and violently reformed, or reformed by no hallowed, no lawful hand. A desperate profligate petitions the legislature to confiscate, or redivide (we forget which, and it matters not in the slightest degree to the argument) the property of the Church of Ireland. The petition is not scouted as absurd, or expelled as infamous, but ordered to lie on the table, and be printed! It is the fashion to talk of a Church of England, and a Church of



Ireland, though, in reality, they constitute but one Church. And what right has the House of Commons to entertain any projects on the property of this Church? Just as much (and not one iota more) as it has to determine what house we shall live in, or whether we shall live in a house at all! just as much (and not one iota more) as it has to confiscate the estates of our gentry, or to insist on a more equable distribution of the landed property of the kingdom. What then has emboldened this branch of the legislature not positively to repudiate an act of the most unwarrantable tyranny? Would they have dared to offer a similar insult to the Scottish ecclesiastical establishment? No! THAT HAD ITS CONSERVATIVE COUNCIL!

Few nations, European at least, however despotically governed, have been always without a legislative assembly. Successful tyranny has gradually weakened, and ultimately extinguished this salutary power: but has this weakened the obligations of the patriot? Far otherwise. It has the rather excited him to maintain that balance which is now wholly intrusted to private hands; or to regain the object which has been thus unjustly withheld. So should it be in the Church. The absence of discipline, and the impotence of a Convocation, are not reasons for dissent, but for union, for zeal, for all Christian, lawful, constitutional exertions to recover the ground we have lost. The laws against witchcraft were in existence until a very late period in their full extent, and are not, even now, wholly abolished. They were practically a dead letter; but was their existence in the statute-book ever urged by any one who desired to escape a commission of lunacy, as a reason for disobedience to the legislature? And yet such an objection would be more reasonable than those drawn against the Church from disused canons. For Parliament was an existing authority, by which the objectionable laws might, at any time, have been repealed: while the Convocation, the only authority which could alter the canons, was virtually nonexistent.

It is a melancholy reflection, that canons, and even rubricks, should be habitually violated, and that, too, with the necessary approval of almost the whole Clergy. There are, in many instances, not to say in most, reasons of the highest validity why baptisms should not take place immediately after the Second Lesson. The Rubrick, therefore, on this point, is constantly violated, even by men of the warmest attachment to our Church. This is what, no doubt, would be rectified by a Convocation; now it can only derive the semblance of legality from the countenance of the Bishop, who, in reality, has no more constitutional power in the matter than a deacon. And this is one of many cases, when unauthorized persons are almost compelled to act, till a fearful principle of deviation becomes admitted and sanctioned. And such must ever be the case. Matters intrinsically indifferent can only derive importance from extrinsic alterations; and unless these alterations can be met by a corresponding policy, they must often become inconvenient and injurious.

We have lately perused a pamphlet, entitled, *The Constitutional Assemblies of the Clergy the proper and only effectual Security of the Established Church; by a Presbyterian of the Reformed Catholic Church in England*. It contains much good sense and well-timed observation.

A few extracts here, as not inapplicable, may not be unacceptable to our readers.

While the church reposed with confidence under a government entirely and exclusively in communion with her, there might be no benefit resulting from such parliamentary attendance, to overbalance the inconveniences of it. But when the protection, which had been extended to the church, by the civil power since the disuse of these assemblies, has been withdrawn, the church must now stand up in its own defence.

That societies of whatever kind can be preserved only by general meetings, is a truth which universal experience and daily observation prove. We have only to look abroad at the general practice of mankind; and whether national governments, constituted members of the state with peculiar functions, or private societies collected with whatever object, or of whatever extent, all retain the principle of their life, only while they continue to exercise their functions in a general assembly. The strength of the principle of association has just been shewn with tremendous force in the union of the Roman Catholics, who by the mere exercise of it within the bounds of law, were able to overpower the constitution.

Were the clergy of the Established Church not recognized by the State as a general body, they would be criminal in their public duties of delivering unimpaired to their successors, those means which our ancestors provided for the preservation of true religion, if they did not now fly together at the frightful portents that surround us, and cover the ark of God with their defenceless bodies, or clothed with that "armour on the right hand, and on the left,"\* which is from above.

The most timid of the creatures of nature, the unarmed sheep, that favourite image of our Lord in expressing the character of his disciples, seek refuge in a general union when danger seems to approach. And the very instinct of self-preservation should now unite the clergy into one general body for their own protection. But they are not left by our wisely-provident constitution to be impelled together fortuitously by imminent necessity; their convocation is provided for by our most ancient and venerable laws. And our whole code must be torn to pieces before the church, in all its branches, can cease to be a constituent part of the realm.

To see the public resolutions (they cannot be called laws) which are enacted directly affecting the church, a forgetfulness seems to have taken place of our most ancient and fundamental laws; or that they are laid aside as rusty armour, or ancient weapons curious in their shape, but no longer useful since the improvements of modern warfare; our legislators, engaged in the study and display of eloquence, and the memories of our lawyers filled with the regulations of the minute details of modern society, have left these laws to the study of the antiquary.

"Agricola, incurvo terram molitus aratro,  
Exesa inveniet scabrâ rubigine pila:  
Aut gravibus rastris galeas pulsabit inanes,  
Grandiaque effossis mirabitur ossa sepulchris."  
Georg. I. 494.

The posterity of these gigantic founders of our constitution, building their sheds of temporary convenience amidst the deep and sublime foundations of former times, behold the ruins of that constitution with as much indifference, with as much ignorance of its beauty, of the principles of its construction, and of the wisdom of its design, as the Arab, who, insensible of the grandeur and beauty which surround him, pitches his tent and pastures his flock within the walls of Palmyra.—Pp. 30—33.

\* διὰ τῶν ὤπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἁρσιτερῶν. 2 Cor. vi. 7. The Christian is to be provided not only with armour for defence in the shield worn on the left arm, but with weapons in the right hand for resistance.

If a national church is to be maintained, about which doubts can be held only by the infidel and enthusiast, the only means left are by the clergy assuming that power, which it has been shewn belongs to them by the constitution, in their corporate capacity; in which by having long ceased to appear, they have lost their general influence. While that philosophy, which is the declared and active enemy of all religion, has incorporated itself; and succeeded in attaining a position, where it has placed its power upon that fulcrum, which whoever are in possession of are enabled to move the world—the education of the people. Such signs of the times and others (in which the increasing influence of this philosophy appears, not confined as heretofore to the learned, but spreading among the people, relaxing their religious faith, and moral obligations, and bringing into danger our institutions) should remind the clergy, that they have not been, as a body, overlooked in the constitution, but enabled to make an united effort for the preservation of the religion and virtue of the community.

The church is now left to its unsupported exertions in these great causes; and therefore, more especially called upon, to exercise its general functions in its lawful assembly, as the only mode of securing its existence, since all human protection has been withdrawn from it. And in the maintenance of their independence which has been restored to them, the clergy will learn to use their own strength, which is the only source of all real security, personal, national, or of peculiar societies. We have slept long enough under the protection of test laws, and of a system of exclusion; that has been withdrawn, and our church will now receive a new and more decisive character, if we be true to the position which we really occupy in the country, and trust for our maintenance in it to our knowledge, and a prudent exercise, of those laws which have secured such a blessing to this country and to the world, as a reformed Catholic church.

This is the constitutional mode appointed, for the clergy exercising their sacred duty in a general body; these are the human means provided for the maintenance of our church; which however can be made effectual only by the care with which all its ministers and members conduct themselves, in their several stations, in the spirit of those terms in which the church daily seeks the continuance of the protection (now all that is extended over it) of the Creator and Preserver of all mankind; “that it may be so guided and governed by his good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.”—Pp. 53—55.

After these powerful and comprehensive remarks, we shall only observe, in reference to the present state of things, that we most sincerely hope that every attempt on the part of the ministry or legislature to commit further inroads on the Church, will be instantly met by a resolute declaration and exercise of the dormant rights of the Convocation.

We have now analysed Mr. Towgood's work, and the public must judge between the parties. We shall only request the indulgence of the reader for one more paper on this subject, the great importance of which renders it necessary not altogether to abandon it, without some short summary of the state in which the argument is left.

#### THE BISHOP OF WINCHESTER'S CHARGE.

MR. EDITOR,—An official publication of the Lord Bishop of Winchester's primary Charge having been put forth, in which there is a very important omission, I send you the clause as it appeared in the Hampshire Chronicle of the 17th of August last, that a docu-

ment of such interest may be placed upon more durable record than the columns of a county paper. I have only to add, that I have received the assurance of a person of respectability, present on one occasion, of the accuracy of the report.

November 23.

Your obedient servant, CLERICUS.

"Alluding to the vote which he had given in favour of the Roman Catholic Bill, his Lordship said, 'I must say one word on this subject, opposed as I have been in opinion on its merits to many whom I reverence, honour, and respect. In a question of so much importance, I could follow the leading of no human authority; I felt that my decision must be *my own*; that my conclusion must be formed in the closet on my knees before God! With these feelings I have taken my part, and can leave the result with confidence to Him, whose never-failing providence ordereth all things in heaven and in earth; humbly hoping that it will tend to the advancement of his glory, the safety, honour, and welfare of our Sovereign Lord the King and his dominions.'"

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### HYMN FOR CHRISTMAS DAY.

HAIL to the Son of Man! who came  
With man kind brotherhood to claim;  
To feel his want, his care, his pain,  
And teach by suffering to sustain;  
'To tread life's darkest path, and show  
How safe the feeblest step may go,  
Propp'd by the staff God's Word hath given,  
And guided by the Light of Heaven!

Hail to the Son of God Most High!  
Who came for fallen man to die;  
And pay, Heaven's pitying grace to win,  
A boundless price for boundless sin!  
Star of Jacob! yield thy ray;  
Sun of Zion! spread thy day:  
Son of Man! thy mercy shew;  
Son of God! thy help bestow!

St. Abbs.

R. P.

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### ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

*By analogous Reference to the Practice of other Nations.*

#### SWEARING BY NAMES OF HIGH RESPECT.

Gen. xiv. 22.—"And Abram said to the King of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take," &c.

Jeremiah xii. 16.—"And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name," &c.

Matt. v. 36.—"Neither shalt thou swear by thy head," &c.

The extraordinary custom in Ashantee, of swearing on the king's head, is still practised in Abyssinia. Mr. Salt relates, that in a passionate dispute between two chiefs, each having pleaded his cause with great warmth before the Ras, to confirm what they had advanced, they extended their right hand, and pronounced this, which is one of their most sacred oaths.—*Bowdich's Essay on the Customs, &c of Ashantee and Egypt.*

## MONTHLY REGISTER.

## SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Parent Society has lately issued its Annual Report; preceded by the Bishop of Llandaff's excellent sermon at the Anniversary Meeting of the Charity Schools, at St. Paul's, and replete with the most interesting information respecting the proceedings of the Society. Most of our readers have, before this time, received the copy to which they are entitled as subscribing members. We recommend them to lose no time in making themselves acquainted with its contents: while, for the benefit of those who are not subscribers, we subjoin the following extract, which cannot fail, we think, of eliciting an increase of contributions to the furtherance of its laudable designs:—

“The Society has again to perform the grateful task of announcing an augmentation in its annual receipts and expenditure, and a proportionate increase in its distribution of books. But the degree in which the Institution has accomplished the great work for which it was formed, and the rate at which it is advancing towards the completion of its task, will be most distinctly shown by comparing the operations of the past year with those not merely of the year immediately preceding it, but of others removed from it by a considerable interval. Upon a comparison of the Audit Paper for the year 1829 with similar documents for the years 1809 and 1819, a fair estimate may be formed of the progress of the Society during the last twenty years. It appears

from these documents, that at the first of these dates, namely, the Audit for 1809, the annual expenditure of the Society amounted to 17,910*l.* 19*s.* 5*d.*; the number of Bibles distributed in the year to 8,881, the number of Testaments to 13,730, the number of Books of Common Prayer to 20,876, the number of religious books to 20,867, and the number of tracts to 127,193.

“In 1819 the expenditure amounted to 52,684*l.* 8*s.* 8*d.*; the number of Bibles distributed to 31,756, the number of Testaments to 53,635, the number of Books of Common Prayer to 87,885, the number of religious books to 76,203, and the number of tracts to 940,014.

“In the year that has just closed, the expenditure has amounted to 72,212*l.* 4*s.* 9*d.*; the number of Bibles distributed to 60,668, the number of Testaments and Psalters to 79,164, the number of Books of Common Prayer to 151,702, the number of religious books to 115,927, and the number of tracts to 1,197,413.

“There can be no difference of opinion respecting the inference to be drawn from these facts. They prove that there is an effective demand for the services of the Institution, and a general disposition to support it. And the Society must naturally be stimulated by these circumstances to adopt every measure by which it may merit a continuance of the patronage which it now enjoys, and may be enabled to perform the great work in which it has embarked.”

## CARDIFF SCHOOL FOR PROMOTING THE EDUCATION OF THE POOR.

*Fourteenth Annual Report.*

It gives the Committee unmixed pleasure to report, that the School still enjoys the privilege of the noble and distinguished patronage which has already advanced it to its present high repute and usefulness. They cannot withhold their sense of obligation to the Noble President (the Marquess of

Bute) and his family, who not only contribute munificently to its funds, using every opportunity of showing their bounty, but their President, in his own person, condescends to take a part in the labour of superintendence with an alacrity and heartiness, which, if communicated to the Subscribers

generally, would give an incalculable impulse to the School of exertion and diligence.

Your Committee have to notice, with much gratitude, the cordial manner in which the Lord Bishop of the Diocese expressed his approbation of the principles of this Institution, and permitted them to record his name among the Vice-presidents, and most liberal Annual Subscribers.

Your Committee have received a very flattering instance of the estimation in which the School is held, by a handsome donation of nine pounds, to be expended in Bibles, from the funds of a late voluntary association for the distribution of the Holy Scriptures.

They consider the thanks of the Subscribers to be due to the Committee of that Society generally, but especially to Mr. E. Bird, whose good will procured so large a portion of these funds for your benefit.

But your Committee have been above measure gratified by an unexpected testimony of the worth of their undertaking, in a present of a printed model of an Altar Screen, neatly framed, sent by Mr. Daniel Mathias, one of the late pupils of the School, accompanied by a most affectionate "acknowledgment of the manifold benefits he experienced through the instrumentality of this Institution, and a desire to throw in his mite, and to tender this his frail offering in testimony of the great value in which he holds the School." Your Committee also invite the attention of the Subscribers to the pleasing fact, that if they add the date of the Institution to the usual age of the children, they will find, that they are receiving in this present token, only the first fruits of that gratitude which the age of experience will teach many more to feel and to publish.

Your Committee state with gratitude to the subscribers that the Funds of the School are very fairly kept up, and adequate to the common items of expenditure; but they regret that much remains to be done, to insure the full benefit of the spirited arrangements for the comforts of the master and children, and for the carrying on of the different works of industry

attached to the Girls' School. When the public is fully sensible of the benefit to be derived, a strenuous and complete effort must be made to extricate the School-house from its present incumbrances.

Your Committee are very sensible of the obligations they are under for the visits paid by several friends to the Schools, and most particularly by ladies, of whose constant but unpretending watchfulness over the best interests of the girls, they cannot trust themselves to express all their feelings, lest they should offend retiring delicacy. In the Boys' School the master has had frequent cause of lamenting that discipline has been at a very low ebb, for want of a superior tribunal, which should have authority and be binding on the children's minds. A constant succession of visitors is the only thing wanting to double the effect of this system of teaching, for the master and teachers are parts of the machinery only; the subscribers themselves are the prime movers of the operation.

Your Committee entreat you to take up, as a privilege, your responsibility in regard to the objects of your recommendation. They would entreat their friends to consider themselves as fathers and mothers in God, and the common faith, to those whom they place here, and not lose sight of them and their conduct, till they have taken upon themselves the management of their actions. The number of children remains the same as at the last meeting. There are at present 105 boys and sixty-three girls. There have been many changes among the boys. Many teachers have left the School, whose places are supplied by boys of considerable promise; some have left under circumstances not very favourable to their credit, but your Committee are pleased with reporting that they have taken cheerfully to hard and laborious callings, and that even those boys, who were irregular in conforming to the strict order of the School, prove themselves still very much more tractable than the other unfortunates, whose friends have not availed themselves of this opportunity of training them. This circumstance appears to them to show, that when once chil-

dren are trained in this system, although they may resist for a time, and even break loose, the mark of reduction to civilized habits will never be entirely defaced. Your Committee conclude, with reminding you of that scriptural pledge of the final good result of your charitable endeavours:—"So shall my word be that goeth out of my mouth, it shall not return unto

me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Receipts . . . . . £192 6 4

Disbursements . . . 137 7 10½

By Balance . . . 54 18 5½

£192 6

## NATIONAL SOCIETY.

MEETING on the 4th of November, 1829, at St. Martin's Vestry-room. Schools received into Union, at Basted, Surrey; E. Bridgford, Notts; Brockenhurst, Hants; Chingford, Essex; Church Kirk, Lancashire; Droitwich, Worcestershire; Elton, Hants; Hampreston, Dorset; Kilmington, Somerset; Merton, Oxon; Kilburn, Middlesex; N. Lydbury, Salop; Newton, Lancashire; St. Peter's, Oxford; Pattingham, Worcestershire; Pembury, Kent; Salford, Lancashire; Stannington, Yorkshire; Stoke-in-

Leighhead, Devon; Tenby, Pembroke; Ticehurst, Sussex; and Walton-on-the-Hill, Surrey.

GRANTS—Hampreston, 50*l*.; Droitwich, 100*l*.; Stoke-in-Leighhead, 40*l*.; Bewdley, 70*l*.; Gloucester, 50*l*.; Pembroke, 20*l*.; Merton, 20*l*.; Stannington, 50*l*.; Church Kirk, 70*l*.; Ticehurst, 75*l*.; Salford, 75*l*.; Kilburn, 20*l*.; G. Budworth, Cheshire, 30*l*.; Bury, Lancashire, 100*l*.; Shepton Mallet, Somerset, 20*l*.; Haslingfield, Cambridgeshire, 20*l*.; and St. George's Leicester, 100*l*.

## POLITICAL RETROSPECT.

DOMESTIC.—The trial before a Special Commission at Cork, for the conspiracy at Doneraile to murder three private gentlemen, has ended in a manner not very favourable to the future tranquillity of Ireland. Of the four persons arraigned, one was acquitted without much discussion, and the remaining three have been respited, in consequence of one juror persisting in a verdict of acquittal against the judgment of his eleven brethren. The alleged ground of his refusal to coincide with them, was the self-acknowledged bad character of the principal witnesses for the crown, who, being themselves accessories and approvers of the conspiracy, are, of course, deeply implicated in the crime. Another topic of agitation has been started in the sister kingdom. The popish faction, finding themselves successful in their former undertakings,

no matter how audacious they might be, now claim the independence of Ireland, and are preparing a new association to promote that object; nor can their claims excite astonishment, since, when was ambition satisfied by obtaining its aim? another object never fails to arise, apparently more desirable. The priests and agitators of Ireland, having overthrown the Constitution of the empire with so much ease, that they are themselves surprised at what they have done, may readily believe that they shall with equal ease take a portion of it from its intimidated rulers. Those who are observers of the ways of Providence must often have noticed that, from the very advantages expected to arise from sin, and which have tempted the commission of it, He has, by a retributive justice, caused the punishment to arise. We do not indulge in prophetic

dreams; but knowing that heavy national guilt has been incurred, we cannot do other than expect heavy national chastisement; and appearances certainly warrant the supposition that Ireland, the tranquillization of which was made an excuse for open disobedience to the revealed will of God, may become, in his hands, the means of teaching the country that it would have been better to have adhered tenaciously to his commands, and abstained from the slightest union with idolaters. The disruption between the Protestants and Papists has been widened instead of diminished: in our day, as in St. Paul's, the question may be asked, "What fellowship hath light with darkness?"

FRANCE.—A slight change is about to take place in the French Cabinet. M. de la Bourdonnaye, a person who, from his ultra-royalism, is extremely obnoxious to the party opposed to Government, and who, from his general warmth of language and manner, as well as from the extravagant projects he is continually suggesting, was not very useful to his own, will retire. He was very averse to the appointment of Prince Polignac to the Presidency of the Council, and insisted that either himself or the Prince must give up office. Such being the case, and it being impossible to form a Cabinet on M. de la Bourdonnaye's principles, added to the conviction that it would be worse than useless if formed, the decision was easily taken. It does not appear that his resignation will be followed by any others, though it has been rumoured that M. Mangin, Chief of the Police, and General de Bourmont, the Minister of War, a very clever, but an unpopular man, will not remain long after him. These resignations will tend to strengthen the ministry; for even the virulence of faction has not ventured to asperse the honour or abilities of Prince Polignac; and should he be joined by colleagues less decidedly pledged to extravagant principles, he will probably be able to command the Chambers; a circumstance obviously impossible while M. de la Bourdonnaye continues a member of the Cabinet. These changes are unimportant to Great Britain, ex-

cept in one respect; the party of which Prince Polignac is the leader, is pledged to preserve the peace of Europe, and to cultivate in every honourable manner a good understanding between the two countries; in any other manner Britons will not require it. The liberals who were in office before them were eager for war, and decidedly hostile in spirit to England; and as war would be equally impolitic in either nation, it is, therefore, for their mutual interest that ministers, who will sedulously endeavour to preserve peace, should have power in France.

RUSSIA AND TURKEY.—The negotiations continue between the governments of these countries; but, of course, every question that arises is settled as the Emperor Nicholas desires. The Sultan is endeavouring to raise the first instalment, in which, from the exhausted state, not merely of his treasury, but also of his whole dominions, he experiences serious difficulties, and will probably be obliged to have recourse to a foreign loan. He has recovered in a great measure from the dejection into which he was thrown by his unexpected reverses, and has resumed the training of his troops, reviewing them almost daily, as he still perseveres in his resolution to place his military force on an imposing footing; and his subjects positively affirm, that, with his great energy and remarkable genius for finding resources, he will soon emerge from his present disagreeable situation, and again place his empire in a respectable rank. But it is now too late; the internal weakness of the Turkish empire has been too fully developed for it ever to resume that place among the European states, which it has hitherto occupied. The want of fidelity exhibited by the Pachas, in their slowness or refusal to attend the summons of their master, is a sufficient proof that, at home, his authority is little regarded, and his displeasure little dreaded, which could not be the case if his officers considered he had power to enforce his commands; and a government that cannot make itself obeyed and respected at home, must never hope to have weight with foreign powers; whilst the loss of the principalities ceded to Russia, for the



Porte can never hope to regain them,—the restoration of Greece to independence,—and the apparently rapidly approaching separation of Egypt, reduce both the power and dominions of Mahmoud within a very limited compass, and consign him to the rank of a secondary power. General Diebitsch does not make any preparation for leaving Adrianople, and it is expected will remain there till at least one instalment has been paid; in other parts of the Turkish territories partial evacuations have been made by the Russian troops. But the Emperor, though he makes peace, still continues his preparations for war, as if apprehensive that some contingency may arise to occasion a renewal of hostilities; perhaps doubtful, from the nature of the Sultan's employment, that he intends to renew the war as soon as the invading army is completely withdrawn. The equipment of vessels is also going

on with great rapidity in the Euxine: to insure the free trade of this Sea, has ever been a matter of the first importance to the Russian government, as by it an extensive communication with the countries bordering on the Mediterranean, tending to improve both the commerce and civilization of Russia, can be maintained.

GREECE is gradually consolidating into a settled and civilized country; its boundaries are to be fixed by the three kingdoms participant to the treaty of London, and it is resolved to change the republic into a monarchy; it is generally expected that a King will be selected before the commencement of the ensuing year. No surmise has been yet formed as to who is fixed upon to be raised to the crown; but it is arranged that it shall not be Count Capo d'Istria, who has left Greece, and is now on his journey to Russia.

## ECCLESIASTICAL INTELLIGENCE.

### NEW CHURCHES.

The following Churches have been consecrated :—

BIRMINGHAM, St. Thomas, at Holloway Head, by the Bishop of the Diocese.

LIVERPOOL, the Chapel of the School for the Blind, to be called "The Chapel of the Virgin Mary," by the Bishop of the Diocese, who preached on the occasion for the benefit of the Charity.

The following New Churches have been opened for divine service :—

CLAPHAM, St. James, Park Hill. This is an elegant building, of the Gothic order, and capable of containing 1500 persons.

CROSSLAND, near Huddersfield.

DONCASTER, Christ Church.

The Chapel of St. John's Hospital, Lichfield, which was repaired and repewed at the expense of the Rev. Chancellor Law, on his being appointed Master, has lately been enlarged, so as to accommodate 250 additional persons; and the expense, which exceeded 600*l.*, has been entirely defrayed by the liberality of the Rev. Chancellor himself.

The alterations lately made in the Church of Shoreham, have not only added much to the beauty of that venerable building, but afford upwards of 400 additional free sittings.

The first stone of a new steeple to the Parish Church of Walton-on-the-Hill has been laid by the Vicar.

CLERICAL APPOINTMENTS.

| <i>Name.</i>            | <i>Appointment.</i>                                                        |
|-------------------------|----------------------------------------------------------------------------|
| Bayly, W. G. ....       | Head Mastership of Midhurst School.                                        |
| Braham, W. H. S. ....   | Chapl. to H. R. H. the Duke of Sussex.                                     |
| Fancourt, W. L. D.D. .  | Chapl. to the Borough Gaol of Leicester.                                   |
| Rashleigh, G. Cumming . | Fell. of Winchester Coll.                                                  |
| Simpson, John Holt ..   | Chapl. to His Majesty's Government in St. Michael's and the Azore Islands. |

PREFERMENTS.

| <i>Name.</i>           | <i>Preferment.</i>                                                                                 | <i>County.</i>   | <i>Diocesc.</i> | <i>Patron.</i>                                                                 |
|------------------------|----------------------------------------------------------------------------------------------------|------------------|-----------------|--------------------------------------------------------------------------------|
| Berens, Edward. .      | { Englefield, R.<br>and Shrivvenham, V.<br>with Longcolt, C.<br>to Preb. in Cath. Ch. of Salisbury | { Berks          | Sarum           | { R.P.W. Benyon, Esq.<br>The King<br>Bishop of Salisbury                       |
| Boulton, R. Moore      | { Eleham, R.<br>to Barnwell, R.                                                                    | Kent             | Canterb.        | { Abp. Cant. nom. &<br>Merton C. Oxf. pres.                                    |
| Bradstock, R. T. .     | { Thelbridge, R.<br>Southmere, R.                                                                  | Northam.         | Peterboro'      | Lord Montague                                                                  |
| Briggs, John ....      | { to Creting, All Saints, R.<br>—— St. Mary, R.<br>—— St. Olave, R.                                | Devon<br>Norfolk | Exeter          | W.W. Woodward, Esq.                                                            |
| Broadley, Robert       | { Cattistock, R.<br>and Melbury, Osmond, R.<br>—— Sampford, R.<br>to hold by disp. Bidport, R.     | { Suffolk        | Norwich         | { Eton Coll.<br>P. Broadley, Esq.<br>Earl of Ilchester                         |
| Curzon, Hon. Alfred    | { Norton-by-Twycross, R.                                                                           | Dorset           | Bristol         | { Lord Chancellor<br>Attwood D. Weyvill,<br>Esq. a minor                       |
| Dalton, John ....      | { Warlingham, V.<br>with Chelsham, C.                                                              | Leicester        | Lincoln         | Lord Chancellor                                                                |
| Erschine, Hon. H. D.   | { Swithland, R.<br>to Leicester, St. Martin, V.                                                    | Surry            | Winchest.       | W. S. Poyntz, Esq.                                                             |
| Franklin, J. F. . .    | { New Buckenham, C.                                                                                | Leicester        | Lincoln         | Lord Chancellor                                                                |
| Frere, Edward. . .     | { Fillingham, R.<br>Preb. in Cath. Ch. of St. Paul                                                 | Norfolk          | Norwich         | Parishioners                                                                   |
| Goddard, W. S. D. D.   | { and Bepton, R.<br>to Preb. in Cath. Ch. of Salisbury                                             | Suffolk          | Norwich         | Rt. Hon. J. H. Frere<br>Bishop of London                                       |
| Griffith, C. ....      | Llandynydd, P. C.                                                                                  | Sussex           | Chichest.       | W. S. Poyntz, Esq.<br>Bishop of Salisbury                                      |
| Gunn, John ....        | { Iinstead, R.<br>with Barton Turf, V.                                                             | Cardigan         | St. David's     | { Pr. of Llandynydd<br>in Coll. C. of Brecon                                   |
| Harding, William. .    | Sulgrave, V.                                                                                       | Norfolk          | Norwich         | Bishop of Norwich                                                              |
| Havergal, W. H. . .    | Astley, R.                                                                                         | Northam.         | Peterboro'      | Rev. W. Harding                                                                |
| Hoare, C. James .      | { Godstone, V.<br>—— Holy Trinity, R.<br>to Archd. of Winchester                                   | Worcester        | Worcester       | { Mrs. M. H. Cookes,<br>& G. Maquay, Esq.                                      |
| Johnson, George . .    | Ashreigny, R.                                                                                      | Surrey           | Winchest.       | H. Hoare, Esq.                                                                 |
| Llewellyn, W. ....     | Llangwinor, C.                                                                                     | Surrey           | Winchest.       | H. Hoare, Esq.                                                                 |
| Mackereth, C. . .      | { Middleton, V.<br>and Old Byland, C.                                                              | { N. York        | York            | { Archd. Wrangham,<br>Rev. A. Cayley,<br>and Dr. T. Smith<br>G. Wombwell, Esq. |
| Massingherd, H. . .    | Upton All Saints, V.                                                                               | Lincoln          | Lincoln         | Sir W. Ingleby, Bt.                                                            |
| Maude, J. Barnabas     | Monk Sherborne, V.                                                                                 | Hants            | Winchest.       | Queen's Coll. Oxf.                                                             |
| Neville, Strickland E. | Houghton-in-the-Hole, V.                                                                           | Norfolk          | Norwich         | Marq. Cholmondeley                                                             |
| Pott, Francis ....     | { Churstow, V.<br>with Kingsbridge, V.                                                             | { Devon          | Exeter          | Lord Chancellor                                                                |
| Senkler, E. John . .   | Barmer, C.                                                                                         | Norfolk          | Norwich         | T. Kerslake, Esq.                                                              |

| Name.                | Preferent.                      | County.  | Diocese. | Patron.                                                      |
|----------------------|---------------------------------|----------|----------|--------------------------------------------------------------|
| Spurke, John H...    | Preb. in Cath. Ch. of Ely       | Camb.    | Ely      | Bishop of Ely                                                |
|                      | and Chancell. of Diocese of Ely |          |          |                                                              |
|                      | and Leverington, R.             |          |          |                                                              |
|                      | with Parson Drove, C.           |          |          |                                                              |
| Spencer, Houghton.   | and Littlebury, sinec. R.       | Essex    | London   | Bishop of Ely                                                |
|                      | to Bexwell, R.                  | Norfolk  | Norwich  |                                                              |
| Thomas, Horatio J.   | Crimplesham, P. C.              | Norfolk  | Norwich  | D. & C. of Gloucester.                                       |
| Turner, J. Fisher .. | Llantwtd Vaird, C.              | Glamorg. | Llandaff | D. & C. of Exeter ..                                         |
| Williams, E. H. G.   | Exeter, St. Mary Major, R.      | Devon    | Exeter   | Ward. of New & Merton Colls. & Princ. of                     |
|                      | Rushall, R.                     | Wilts    | Salisb.  | Brasen. for a Schol. on Jackson's Foundation at Merton Coll. |
| Yorke,               | .... Shenfield, R.              | Essex    | London   | Countess de Grey                                             |

## CLERGYMEN DECEASED.

|                     |                                     |          |           |                       |
|---------------------|-------------------------------------|----------|-----------|-----------------------|
| Fenton, Thomas ..   | Beyton, R.                          | Suffolk  | Norwich   | Lord Chancellor       |
| Grimes, G. Dixwell  | Embleton, V.                        | Northum. | Durham    | Merton Coll. Oxf.     |
| Heathcote, Gilbert  | Archd. of Winchester                | Hants    | Winchest. | Bp. of Winchester     |
|                     | and Fell. of Winchester Coll.       |          |           | Bp. of Bath & Wells   |
|                     | and Treasurer of Cath. Ch. of Wells |          |           |                       |
|                     | and Andover, V.                     |          |           | Winchester Coll.      |
| Lowe, J. Jackson .. | with Foscott, C.                    | Hunts    | Lincoln   | Sir W. Heathcote, Bt. |
|                     | and Hursley, V.                     |          |           |                       |
| Nash, Samuel ..     | with Otterbourne, C.                | Oxford   | Oxford    | C. D. Lee, Esq.       |
|                     | Fletton, R.                         |          |           |                       |
| Raynor, John ....   | and Great Tew, V. ....              | Devon    | Exeter    | G. F. Stratton, Esq.  |
| Renshaw, S. ....    | Tamerton Foliot, V.                 | Lancast. | Chester   | Lord Chancellor       |
| Reynell, Charles .. | Liverpool, St. Peter, 1st R.        | Lancas.  | Chester   | Corp. of Liverpool    |
|                     | and ——— St. Nich. C.                |          |           |                       |
| Roughsedge, R. H. . | Steeple Morden, V.                  | Camb.    | Ely       | New Coll. Oxf.        |
|                     | Liverpool, St. Peter, 2d R.         | Lancas.  | Chester   | Corp. of Liverpool    |

| Name.                            | Residence or Appointment.                                                       | County.     |
|----------------------------------|---------------------------------------------------------------------------------|-------------|
| Bew, Dr. ....                    | Havant .....                                                                    | Hants.      |
| Crowe, Henry .....               | Huish .....                                                                     | Wilts.      |
| Dandridge, John Strange, jun. .. | Rettendon .....                                                                 | Essex       |
| Nealds, Charles .....            | Ryde .....                                                                      | I. of Wight |
| Nicholas, George, LL.D. ....     | Master of Ealing School                                                         |             |
| Peshall, Edward William          |                                                                                 |             |
| Thomason, Thomas T. ....         | Senior Chapl. to the Hon. E. I. Company, at Mauritius, on his return to England |             |
| Watkins, T. ....                 | Pennoyre .....                                                                  | Brecon      |

## UNIVERSITY INTELLIGENCE.

## OXFORD.

The nomination of the Rev. George Riggs, M. A. of Queen's Coll. to be Public Examiner in *Disciplinis Mathematicis et Physicis*, has been approved in Convocation.

The Rev. Peter Hansell, M. A. Schol. of University Coll. on Sir Simon Bennet's Foundation, has been elected Fellow on the same foundation.

Edward Hulse, Esq. Gentleman Commoner of Christ Church; Brooke William Robert Boothby, Esq. Student of Christ Church; and Francis Knyvett Leighton, Esq. Demy of Magdalen; have been elected Fellows of All Souls' Coll.

Mr. Clement Madeley Newbold, B. A. of Brasenose Coll. has been elected Fellow of that Society.





